The Implementation of Character Education on the Tarbiyah and Teachers Training Faculty at the State Islamic University Indonesia (Morality Reinforcement Approach)

by Sulaiman Uin Ar-raniry

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Character education is among various crucial national issues currently accentuated due to youth moral deteriorations occurred, especially among college students in Indonesia. This research aimed to investigate (1) the implementation of character education in a Tarbiyah and Teachers Training Faculty, State Islamic University (henceforth, FTK UIN), (2) moral reinforcement of the students in the faculty, and (3) the implementation of character values in the teaching and learning process in FTK UIN, Indonesia. This is qualitative research, with three deans and 25 lecturers in three FTK UIN opted as the research subjects using a purposive sampling method. Data was analyzed using a descriptive approach. The research result revealed six strategies employed in the implementation of character education in FTK UIN in Indonesia: integrating it in the modules, implementing uswatun hasanah approach, using a student-centred approach, implementing cooperative learning model, varying the lecture methods, and conducting personal development programs. Moral reinforcement of students in FTK UIN was accomplished by fostering an integrated academic culture and discipline, as well as implementing certain academic ethics as the students' standard conduct. The implementation of character values in the teaching and learning process in FTK UIN in Indonesia was integrated into lectures.

Key words: *Character, education, implementation, integration, morality.*

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Introduction

Character education is not a new issue as it has long been designed in the education curriculum in Indonesia. However, this issue is still intensely debated among authorities and policymakers. Nurhisam (2017) elucidated that character education has been a vital topic in education due to its association with moral deterioration phenomenon happening in the society and governmental setting. Crime, injustice, corruption, child abuse, human rights violation, and other series of demoralization cases have become the tangible and authentic evidence of the nation's identity and behaviour crisis. The afore mentioned moral deterioration cases must be solved, and solutions should immediately be sought.

Various demoralization cases mentioned above are deemed as the impact of globalization. Nurhisam (2017) explained that the globalization movement has, to some extent, brought unexpected and immoral effect to a nation's identity. Should the solution be not discovered and implemented straight away, the situation will get worse. Demoralization and moral deterioration in Indonesia, as elucidated by Ardina (2017), include high rates of drug addicts, HIV/AIDS, free sex, abortion, and corrupted social order. It is aggravated by the secularism, capitalism, and education system that tends to marginalize moral values.

Data collected from the Ministry of Health, Republic of Indonesia, 2015, disclosed that based on age group, the proportion of AIDS case in 2015 was mostly found on those aged 20 – 29 (32%), 30 – 39 years old (29.4%), 40 – 49 (11.8%), 50 – 59 (3.9%), and finally 15 – 19 years old (3%) (Ardina, 2017). Moral deterioration is influenced by globalization and technology advancement (particularly the internet) which are not accompanied by an effective character education in Indonesia. Nurhaidah & Musa (2015) listed four negative impacts of the globalization towards Indonesia as follow:

1. A consumptive lifestyle. The rapid development of industry prompts an excessive goods supply. Hence, it elicits a consumptive lifestyle due to the availability of abundant goods selections.
2. Individualistic. Technology has facilitated people's daily activities. Thus they often do not feel the need for others' help. Sometimes, people neglect the fact that socialization is a part of human necessity.
3. Westernized lifestyle. Not all Western culture can be applied and tailored to the values and principles upheld by Indonesia. Children who no longer respect their parents and promiscuity are believed as the culture originated from the West, which has shifted authentic principles and cultures of Indonesians.
4. Social Inequality. Social inequality arises because an only certain group of individuals could understand and adapt to globalization.

The negative impacts of globalization above are unquestionably irrelevant to Indonesia's culture and identity. The implementation of character education in FTK UIN is one of the various attempts to preserve the culture and identity of Indonesia as well as to reinforce students' morals. It has been FTK UIN's accountability to educate its students – as future teachers – on issues as integrity, character, work ethic, communal work and cooperation. Nevertheless, based on the information obtained, the implementation of character education in FTK UIN in Indonesia has not yet been effective. The researcher is, therefore, interested in scrutinizing the topic to gain profound and accurate information and understanding regarding the implementation of character education in FTK UIN in Indonesia.

Literature Review

Generally, a character is often associated with demeanour, morals, and personality of an individual that distinguishes him or her and others (Mustoip, Japar & MS, 2018). According to the Great Dictionary of the Indonesian Language of the Language Centre (2008, in Ministry of National Education, 2010), a character refers to mental, moral or trait that characterizes one from another. Moreover, Hornby (1974) perceived character as all the mental and moral qualities that make a person, groups of people, and places different from others.

In the study of Islam, a character is identical with morals. As explained by Abidin (2014, in Sulaiman, 2017) that character study can be referred to Ibnu Maskawaih's theory; an Islamic philosopher in the Classical period who is famous for his Islamic character concept in his book namely *Tahzîb al-Akhlāk wa Thathhîr al-Arāq*. Ibnu Maskawaih described that within human ethics development context, there are two extreme poles; that is the tendency of human nature to do good and bad. Hence, good and bad ethics are correspondingly positive and negative characters of an individual. Each individual is expected to be able to manage himself so that leading to positive characters.

Lickona (1999) affirmed character education as an organized effort to assist someone in understanding, appreciating, and acting on ethical or moral values. Meanwhile, Siswanto (2013) viewed character education as a value-building system applied to school members involving components like knowledge, awareness or willingness, and actions to carry out the school's advocated values as a form of gratitude to the God, for the sake of oneself, a better environment and nation.

Character education does not merely entail a moral formation of right or wrong. It further has a more philosophical sense about accustomizing good deeds to every individual. As elucidated by Mulyasa (2011), character education has a more profound meaning than just the moral education itself. He asserts that not only right and wrong dichotomy, but character

education is more about habits, familiarizing good and decent manners in the routine so that children or students have high awareness, understanding, concern, and commitment to apply those manners in life.

Character education has at least three functions. First, it is prospective to enhance students to become well-behaved individuals; reflecting nation's identity. Second, it is likely strengthening the role of national education which is responsible for developing more dignified students. Third, it is beneficial to divide up the culture of one's nation and those of others that are not in corresponding with a nation's identity (Judiani, 2010). Furthermore, Judiani (2010) described five goals of character education. Firstly, education could develop the affective traits of students as human beings and as the nation's representatives – upholding national identity. Second, character education aims to improve students' demeanour and habits so that it is consistent with the universal values and religious culture and tradition of a nation. Further, it is also character education's goal to instil leadership and responsibility quality to students as the future generation of a nation. Next, it aims to enrich students' capability to become independent, creative, and knowledgeable individuals. The last objective is to develop the school's environment as a safe, honest, friendly and creative learning environment with a high sense of nationality.

Further, the implementation of character education in higher education could be completed through the three pillars of higher education. It corresponds to the explanation of Soetanto (2012 in Susanti, 2013) disclosing that the realization of character education in higher education is based on five pillars: (1) three pillars of education – by an integration to the teaching and learning process, research, and community service, (2) higher education culture or through students' organization ethos, (3) students' extracurricular activities such as sports, scouting, literature or writing, art, workshop, and other events that involve the students in the committee structure, (4) routines and habits in the family, boarding schools, and society in general, and (5) academic culture (it is believed that the totality of academic culture shapes the significance of character education).

Method

This research is qualitative method. Sugiyono (2011) on (Masrizal. et. all 2020) stated that a qualitative research method, lying on postpositivism paradigm, is used to investigate natural phenomena or objects (as opposed to the experimental research) where the researcher is the key instrument. He added that the sampling method in a qualitative study is commonly *purposive* or *snowball* sampling method. Furthermore, Sugiyono (ibid) adds that the collected data should be triangulated, and analysis can be done either using an inductive or qualitative approach. The qualitative research result emphasizes more on meaning than generalization.

The purpose of the qualitative method in this research is to discover comprehensive data, i.e. data that contain meanings. In qualitative research, the meaning is the actual data. Definite data are those visible ones that have one or more meanings. Therefore, qualitative research does not underscore generalization but meanings.

The sample of the research was taken using a purposive sampling technique. Three deans and 25 lectures from three FTK UIN in Indonesia participated in the research. Data collection involved interviews, observation, and documentation. The data were then analysed using a descriptive approach.

Results and Discussions

The strategy of Character Education Implementation in FTK UIN in Indonesia

Character education is one of the strategies applied to enhance the characters and morals of students in FTK UIN, Indonesia. The attempts to build a nation's identity or characters must be started from the education of students-teachers studied in FTK UIN in Indonesia. As future teachers who are responsible for educating future generations, they have to be initially instilled with well-rounded and proper character education.

Lecturers are the pioneers of a nation's identity. They are expected to take an active and effective role in supporting the implementation of character education in higher education level to produce a generation of people with noble, reliable, honest, work hard, and cooperative conducts in building a nation (Sulaiman, 2016). For that reason, as a central place for teacher training, FTK UIN is demanded to initiate qualified lecture processes. Based on the research result, the implementation of character education in FTK UIN in Indonesia is completed using six strategies delineated below:
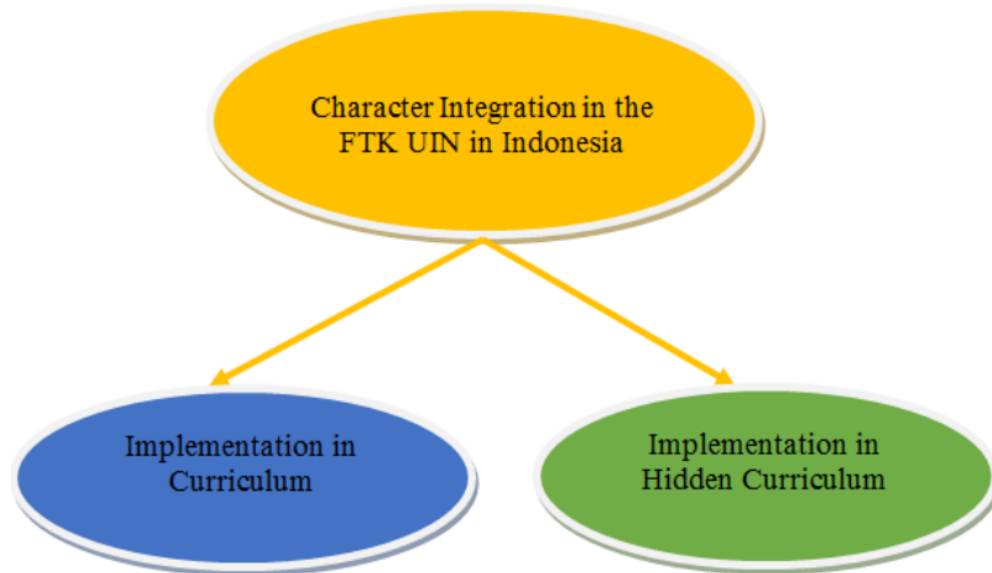
Integration in Courses

Character education can be completed by integrating it into courses or modules (Latifah, 2014; Dalyono and Lestariningsih, 2017). The integration of character education is not provided in a particular course or module, yet its values are incorporated into each course or subject. Zainal Arifi (2019) – a lecturer and the Secretary of Islamic Education Management Study Program in FTK UIN Sunan Kalijaga – asserts the character education as one of the fundamental programs that ought to be developed in Islamic-based universities by implementing it into the teaching and learning processes. In a similar vein, Abdul Muin (2019) – a lecturer in the Mathematics Study Program who currently serves as the Vice Dean II FTK UIN Syarif Hidayatullah – declared that the lecturing process must be accomplished by incorporating a character education. He adds that shaping students' character is not

completed by creating a new character education module or course. Rather, it should be integrated into all teaching and learning processes.

This integration of character education is also suggested by Masbur (2019), a lecturer and Vice Dean II FTK UIN Ar-Raniry. He reckons character education, not as a special subject but a material that should be combined into a lecturing process. This is justified by the Dean of FTK UIN in Indonesia. Ahmad Arifi (2019) – the Dean of FTK UIN Sunan Kalijaga – states that the application of character education is carried out in the lecturing process. A similar affirmation is stated by Muslim Razali (2019), the Dean of FTK UIN Ar-Raniry.

On the ground of the discussion above, it can be deduced that character education in FTK UIN in Indonesia is carried out by integrating the advocated characters into the teaching and learning processes (i.e. curriculum) and academic culture or services (known as hidden curriculum). The two strategies are illustrated in Figure 1.

Figure 1. The strategies of developing character education in FTK UIN

This integration strategy is commonly applied during the lecturing processes. All elements involved in FTK have a role as a pioneer of character education and are role models for the students. The incorporation of character education in the lecture process significantly supports students' character development (Anwar, Saregar, Hasanah, & Widayanti, 2018). Thus, one of the implications is that lecturers of FTK UIN in Indonesia are required to

incorporate the principles endorsed by the nation (i.e. Indonesia's cultural values) into the teaching and learning process.

Student-Centred Approach

A student-centred approach is a learning approach that positions the students as its focus (Thanh, 2010). It aims to develop a meaningful learning process and to elicit students' critical thinking (Distler, 2007). The use of the student-centred approach in a lecture process is also believed to allow the students to think critically.

A student-centred approach not only aims at creating a lecture or a learning process that focuses on the students but also has benefits to improve students' critical thinking and social interaction. Arifi (2019) – a lecturer in Islamic Education Management Study Program FTK UIN Sunan Kalijaga – explained that the effort to foster critical and interactional traits can be accomplished through the student-centred approach.

Jailani (2019) claimed that a lecturer has their skill and method in educating students' morals, one of which can be done by a student-centred approach by training the students to work in groups. A lecturer's capability in facilitating and developing their students' character is crucial in a lecture process. Not only transferring a course content, but a lecturer is also accountable to shape students' morals; that is to be educated individuals with integrity.
Jailani's idea is supported by Edidarmo (2019) stating that the student-centred approach has numerous benefits in developing students' social interaction skill and sensitivity to the environment because, with this approach, students are trained to study in groups.

The implementation of the student-centred approach in a lecture process as an endeavour to enhance students' character is justified by the Deans of FTK UIN in Indonesia. Sururin (2019) – the Dean of FTK UIN Syarif Hidayatullah – for example, emphasizes that each lecturer already has his expertise in applying the student-centred approach, including the personality development approach and character education. Razali (2019) – the Dean of FTK UIN Ar-Raniry – described that students' character development during the lecture processes had been done using the student-centred approach. He further added that it is lecturers' responsibility to improve their students' character and almost all lecturers in FTK UIN Ar-Raniry have an effective skill in using the approach to meet their duty.

The use of student-centred approach intends to establish individuals with critical and social traits who have a constant devotion for their country. Arifi (2019) agreed that lecturers frequently use the student-centred approach as it is valuable to develop students' criticality and social skills. The lecturer implements (1) discussion to allow the students to think critically, and (2) group work to hone their social interaction skill. The use of student-centred

approach has several implications to the consolidation of the personality of students in FTK UIN in Indonesia, which can be seen in Figure 2.

Figure 2. The implications of the *student-centred* approach towards students' character
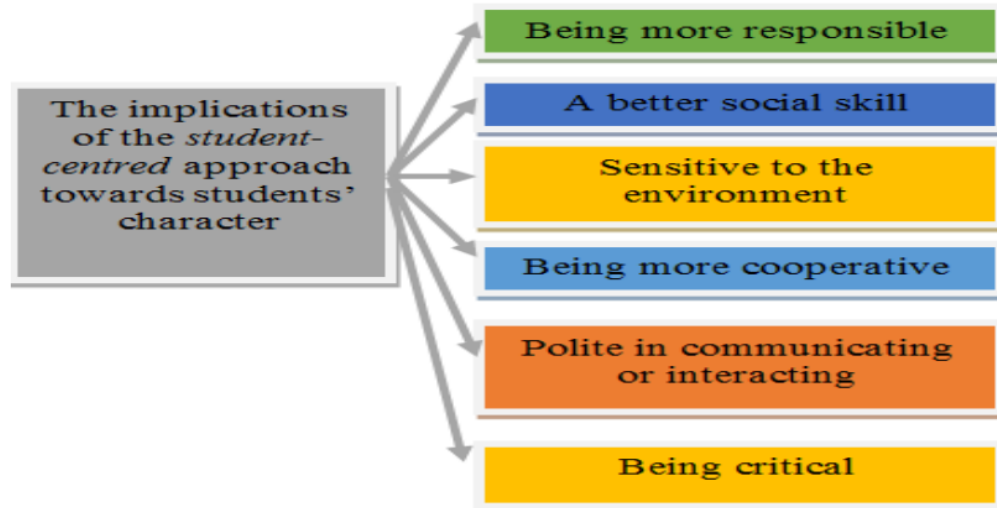

Figure 2 depicts that the student-centred approach is usually employed by lecturers in FTK UIN in Indonesia to develop students' responsibility, social skill, sensitivity to the environment, cooperation, politeness in communication or interaction, and critical thinking. Based on the figure, it is then conclusive that the student-centred approach implies positively to the strengthening of the morality of students in FTK UIN, Indonesia.

Cooperative Learning Model

Another method that could be applied in character education is a cooperative learning model. Inayah and Khoiri (2018) asserted that this type of learning model supports the development of critical thinking and social interaction in students. Chiang, Yang, and Hwang (2014), Hapsari (2017), and Siswanto, Dadan, Akbar, & Bernard (2018) approved that the cooperative learning models could develop critical trait in solving a problem.

Lessy (2019) revealed that the use of cooperative learning model specific to Jigsaw in the lecture had positive implications on progressing students' creativity. This is in line with the information gained from Jejen (2019) – the head of Islamic Education Management FTK UIN Syarif Hidayatullah Jakarta – saying that developing social interaction ability, independent, and critical attribute through lecturing processes could be accomplished specifically by using *Student Teams Achievement Division* (STAD). In addition, the
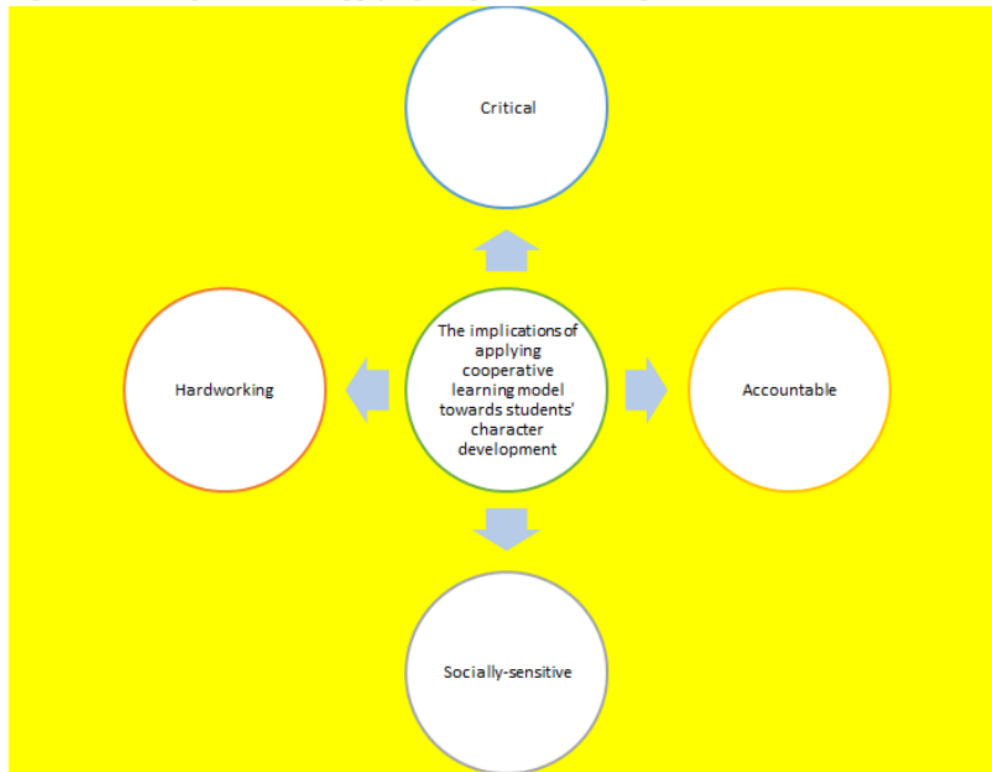
cooperative learning model is effective to drive students to be more creative and sociable (Jejen, ibid).

Further, Jarjani (2019) – a lecturer in FKT UIN Ar-Raniry Banda Aceh – accentuated that lecturers' job is not confined to the transfer of knowledge to students, but also extended to foster students' morality. The cooperative learning model frequently utilized by lecturers is *discovery learning* that is particularly efficient to develop students' social skill. Moreover, Fithriani (2019) recapitulated three types of cooperative learning model, namely discovering learning, Team Game Tournament (TGT), and Jigsaw which have been used so far in the lecture processes. The aim is to hone the independence, criticality, and social skill of students. In a nutshell, it can be concluded that the strategies applied in the character education in FTK UIN in Indonesia with cooperative learning method are specifically by using Jigsaw, Student Teams Achievement Division (STAD), discovery learning, and Team Game Tournament (TGT).

The use of those learning models is truly supportive and valuable in shaping and developing students' morals and integrity. The interactions that were built and student-oriented learning activities indeed influence some character developments of students in FTK UIN in Indonesia, as shown in Figure 3.

Figure 3. The implications of applying cooperative learning model

As illustrated in Figure 3, the implementation of cooperative learning model in a lecturing process has myriad benefits. It is not only favourable to increase the lecture's quality, but also worthy in building criticality, hardworking, accountability, and other social aspects for students. This is why a successful implementation of character education needs to be supported by lecturers' competence in well employing the learning models referred to in this paper.

Muslim Razali (2019) – the Dean of FTK UIN Ar-Raniry – explained that the strategies taken by lecturers in developing students' character with cooperative learning model include NHT (Numbered Head Together) cooperative learning model, Jigsaw, etc. Ahmad Arifi (2019) – the Dean of FTK UIN Sunan Kalijaga – stated that there are a lot of learning models used by lecturers in teaching, one of which is Jigsaw, to create an interactive learning experience. Sururin (2019) – the Dean of FTK UIN Syarif Hidayatullah Jakarta – also affirmed that each lecturer has his capability in building students' good character. Some specific methods used by the lecturers are cooperative learning model, contextual learning, Student Teams Achievement Division (STAD), Team Game Tournament (TGT), and Jigsaw. He added that

each game has its particular advantageous; in terms of its influence on character development. The observation in the lecture processes in 2019 also reveals the same results where almost all lecturers in FTK UIN in Indonesia use cooperative learning models.

Variation of Methods

The variety of teaching methods in lectures aims to improve the quality of the lecture process. Sudarisman (2013) explained the use of CTL with a variety of teaching methods could improve the learning process. Also, Nata (2014) argued that variations in grading methods are useful for improving the quality of lectures. The benefits of using a variety of teaching methods to strengthen student character for critical thinking ability was conveyed by Fitriani (2016). For this reason, Zuilkipli Lessy (2019), MPI lecturer at FTK UIN Sunan Kalijaga provided information that several methods can be used by lecturers to build quality lecture processes and develop critical characters in students. Lecture, discussion, recitation, assignment methods, and demonstration methods. The method is used according to lecture needs and considerations.

The next lecturer, Zainal Muttakin (2019), the chairperson of the PBA Study Program, UIN FTK Syarif Hidayatullah, explained that lecturers could make the efforts to develop critical and social characters in students through the use of a variety of lecture methods. Generally, discussion and demonstration methods are often used to train students in muhadasah or Arabic conversations. These methods train students to develop their abilities and critical characteristics.

The same information was also delivered by Jailani (2019), the lecturer of PAI FTK UIN Ar-Raniry, the development of student's critical thinking character in conducting lectures can be done by using a variety of teaching methods. The methods used so far are discussion, problem-solving, experimentation, and willingness. Furthermore, for the accuracy and relevance methods, the material of lectures, the character to be achieved by students, and the selection of the method used must be based on consideration of relevance, and it can improve the quality of the lecture process and critical, the social character of students.

The description was supported by information obtained from the Dean of FTK UIN Sunan Kalijaga, Indonesia. Ahmad Arifi (2019) stated that a professional lecturer could determine a fixed lecture method for each lecture process, including the use of a variety of teaching methods to improve the quality of student learning and character development. It is based on observations made by lecturers who used variations in teaching methods, such as discussions, simulations, and lectures. A similar illustration was also explained by Muslim Razali (2019), the Dean of the FTK UIN Ar-Raniry Banda Aceh, that each lecturer has different consideration in determining the methods and variations of lecture for strengthening the critical and social character of students.

The use of variations in teaching methods by lecturers to improve the quality of lectures and student character is also justified by Sururin (2019), the Dean of FTK UIN Syarif Hidayatullah Jakarta, most lecturers use the variations of teaching methods to form students critical characters.

This information is different from the results of observations (2019) obtained that generally lecturers only use the method of discussion in lectures to develop student's critical and social characters. The discussion method not only develops critical character but also is very effective to train the emotional maturity of students in giving their opinions and arguments in the learning class.

FTK Indonesian Islamic Universities are using a variety of methods strategies for developing critical thinking and social character of students in the lecture process. The lecturers generally use the method of discussion, problem-solving, group learning, assignment, speech and the method of mau'izah hasanah.

Based on the information gathered, the use of various teaching methods in the lecturing process is useful for:

1. Forming the character of critical thinking on students.
2. Forming creative character on students.
3. Strengthening student's emotional maturity.
4. Forming the social character of students.
5. Building tolerance in the student's environment.

Stronge (2018), lecturer skills in teaching will affect the character of students, including the skills to choose and determine the teaching methods used by lecturers. Hu & Kuh (2003), the use of a variety of methods relevant to the diversity of student characters. While Bowen (2018) stated that the development of character values in students is the responsibility of lecturers; hence, the lecturers are expected to optimize their roles in the development of student character.

Furthermore, for the lecture can be run effectively, it needs to be supported by the development of lecturer competencies, especially the skills of using variations in teaching methods. This effort will support the implementation of lecturer teaching assignments and the strengthening of student character.

Capacity Building Activities

Capacity-building activities are the lectures program besides the compulsory curriculum. These programs at the State Islamic University are carried out through several activities by Student Activity Unit (UKM). Students can choose and join the UKM that are available at each of the State Islamic University in Indonesia.

Sururin (2019), the Dean of FTK UIN Syarif Hidayatullah explained the form of coaching and developing the student personalities to perform the college tri dharma program. All students were allowed to participate in several student organizations such as the University Student Senate (BEMA), University Student Council (DEMA), Student Activity Unit (DEMA), Student Activity Units (UKM), faculty level; Faculty-Student Executive Board (BEMFA), and at the department level; Department Student Executive Board (BEMJ). The involvement of students in these organizations has implications for the student characters.

The Dean of FTK UIN Ar-Raniry, Muslim Razali (2019) explained that UKM is one of the means of developing student character. Students should be able to participate in student organizations, both at the university, faculty, and department or study program levels. While Ahmad Arifi (2019), the Dean of FTK UIN Sunan Kalijaga said, UKM is a means of self and student character development. Furthermore, students can choose, determine and join the UKM to become active members. Operationally, capacity building activities that are available in the university in the form of; Boy Scout UKM, Voluntary Corps (KSR), Indonesian Red Cross Volunteer (PMI), and other activity units.

Student capacity building activities are carried out through Tridarma University programs at each of the State Islamic Universities in Indonesia. Overall, those capacity building activities are:

1. University Student Senate (BEMA).
2. University Student Council (DEMA).
3. Student Activity Units (UKM), including:
a. Scout
b. Student Regiment (Menwa)
c. Indonesian Red Cross Volunteer Corps (KSR)
d. Campus Da'wah Institute (LDK), and others
4. Faculty Student Executive Board (BEMFA)
5. Department Student Executive Board (BEMJ)

Academic Culture with Integrity

Academic culture is part of the subsystems at Indonesian State Islamic Universities or high education and playing an important role in building the character and morality of the nation.

The educational process and student moral strengthening are done by building a humanist and communicative academic culture. Riadi (2018) stated that an academic culture with integrity is characterized by an attitude of honesty, hard work, and cooperation by sticking to normative principles and values. Zarkasyi (2017), the academics community are obliged to maintain and develop academic culture. Accordingly, the academic culture and FTK faculty as the institutions that produce prospective teachers need to build an academic integrity culture to create an optimal service system that supports the character education in shaping student morality as teacher candidates and Indonesian generation with morality.

Andung (2019), one of the lecturers and the Secretary of the PBA Study Program, UIN Sunan Kalijaga, stated that the strategy to strengthen students' character and morality must be started from the academic service system. Therefore, the performance system in academic services must prioritize moral values and integrity, such as honesty, discipline, and responsibility for work performance. Academic services must be polite and humanist so that they will have implications for strengthening student morality.

Jejen (2019), a lecturer and currently as Chairperson of the MPI Study Program at UIN FTK Syarif Hidayatullah provided information about creating a culture of character and integrity. He argued that all elements that involved in the lecture process both lecturers and administrative staff must apply the values of discipline, honesty, and responsibility for carrying out their respective duties. They should also build a good quality of performance by promoting good values and norms. Administrative staff and lecturers must together demonstrate the value of integrity in the lecture service process so that the strengthening of student morality can be carried out well and synergize.

Next, Masbur (2019) as a lecturer and Vice Dean II of FTK UIN Ar-Raniry explained the strategy to strengthen student morality through the lecture process is to integrate moral values and the moral mercy of the lecture process. He also added that strengthening student morality must also be supported by an academic service system. All elements involved in the lecture process must implement and prioritize service system with integrity.

The information was justified by the leaders of the UIN FTK in Indonesia. Muslim Razali (2019), the Dean of the FTK UIN Ar-Raniry Banda Aceh, said that strengthening student morality is one of the programs integrated into the lecture process to develop the character and integrity of student teachers. Thus, an academic service system with integrity is developed, both academic services and the lecture process. He added, so far the administrative staff has good integrity at work, discipline, and responsibility for high performance.

Ahmad Arifi (2019), the Dean of FTK UIN Sunan Kalijaga explained the strategy of strengthening student morality is conducted by fostering and developing an academic culture with integrity. Especially for the lecturers, to carry out the lecture process effectively, they have to attend the lecture on time, discipline, guide students to have a good strategy in writing assignment completion and do not plagiarism toward other's work. Meanwhile, to realize the integrity system, the faculty management regularly supervises the learning and teaching activities, lecturers are required to attend and fill in the teaching journal. This is the part of the control system which is done to build an academic culture with integrity.

Based on the various information obtained, the strategy to strengthen student morality in the context of shaping the young generation of Indonesians with integrity is carried out by building an academic culture of integrity. The culture can be described as follows:

1) Academic services are carried out by prioritizing the value of integrity in the form of discipline, responsible, and humanist. These services have implications for the development or strengthening of better student morality.
2) The lecturers perform the teaching tasks following the predetermined schedule. Discipline and punctuality of teaching conducted by lecturers are part of the integrity of lecturers. Implementation of discipline, honesty, well-mannered and character lecturers' personality have the implications for the strengthening of student morality and behaviour.
3) Student's assistance is continuously provided so that there is no plagiarism in the completion of the given college assignments. It is an important part of the lecturers' role in building student morality at the UIN FTK in Indonesia.
4) The faculty management conducts monitoring and ensures the lectures implement the teaching process on time as determined.
5) Administrative services and lectures use a humanist approach, hospitality, and discipline so that the environment of academic culture with integrity emerges.

Culture of Discipline

Discipline is part of the integrity that needs to be built on students so that they grow to be disciplined and responsible individuals in carrying out their learning tasks or activities. Discipline habits that are applied during lectures will have implications for the development of student's personalities who are disciplined with time and responsibility. This spirit of discipline needs to be built on students as a generation of Indonesian people who have high discipline. Furthermore, this discipline also has implications for changing the character of students to be better.

Abdul Muin (2019), a lecturer in Mathematics Education Study Program (PMAT) and at the same time as the Vice Dean II of FTK UIN Syarif Hidayatullah provided information,

strengthening the culture of discipline, one of the strategies undertaken to support the formation of student character. Furthermore, discipline can also form a polite and courteous personality. Lecturers must control over students through the teaching process, and it is part of the efforts to strengthen student morality.

Moreover, Warul Walidin (2019), a senior lecturer at FTK UIN Ar-Raniry mentioned that disciplined culture in students must be applied; for example, students must do their assignments on time. Such methods will form a habit and eventually become a culture. So the culture of discipline must be done and habituated.

The discipline culture, especially for students, is done through lectures, arranged by the teaching staff. The role of lecturers in supporting the application of discipline in the lecture process is very important for strengthening the discipline character of the students in UIN FTK, Indonesia.

Student discipline fostering in the teaching process is justified by the leadership of the UIN FTK in Indonesia. Ahmad Arifi (2019), the Dean of FTK UIN Sunan Kalijaga, explained that the development of student discipline is carried out through the implementation of regulations. Students are expected to be disciplined in the lecture process. Sururin (2019), the Dean of FTK UIN Syarif Hidayatullah, also gave a similar comment. Only he added, lecturers' attention to the student's discipline is important, the lecturers need to admonish the students who missed classes, arrived late and were late to finish their assignments. This argument is the process of fostering student disciplinary character. Building a culture of discipline must also be supported by the discipline of lecturers, and so far, the lecturers have good discipline in the implementation of teaching duties.

Similar information was also conveyed by Muslim Razali (2019), the Dean of FTK UIN Ar-Raniry, so far, the students have good discipline in the lecture process. This observation and information obtained from lecturers who take care of the course. However, the development of student discipline through the lecture process undertaken continuously. Furthermore, he stressed that lecturers must be more disciplined so that they become a model for FTK students.

Academic Ethics System

Strengthening student morality at the FTK State Islamic University in Indonesia is carried out by applying academic ethics. Lecturers as educators at the FTK must follow the applicable academic ethics, for example, in dressing must reflect the lecturer assigned in the FTK. Likewise, academic ethics are enforced to maintain politeness and form students with morality.

Zainal Arifi (2019), one of the lecturers and at the same time as a secretary of the Study Program at MPI FTK UIN Sunan Kalijaga, provided information that the efforts to form students who have high moral character are implemented by applying integrity values in lectures. Andung (2019), the lecturer at the PBA Study Program, UIN Sunan Kalijaga, gave a similar explanation, based on his observations, the students in the PBA study program have good morality. However, coaching is also important so that the morality of students is getting better.

A lecturer at FTK UIN Ar-Raniry lecturer, Azhar Amsal (2019) mentioned that socialization and appeals related to the academic ethics practice must be implemented to the students. He reasoned that so that they can understand and obey the ethics as the applicable academic ethics and at the same time become the ethical standard behaviour in lectures process. He added, overall, the students have good ethics and complied with the ethical standards applied to faculty.

Zainal Muttakin (2019), the head of the PBA Study Program at UIN FTK Syarif Hidayatullah Jakarta explained that strengthening of student's character is done through the application of the rules and ethics that regulated in the faculty, so far the students obey these ethics which are reflected in their behaviour.

Strengthening the student character through the implementation of the academic ethics that applies to the UIN FTK in Indonesia is justified by the deans. Sururin (2019), the Dean of FTK UIN Syarif Hidayatullah explained one step that has taken to strengthen the student's character is the implementation of ethical codes that apply to students and also to lecturers. Muslim Razali (2019), the Dean of FTK UIN Ar-Raniry, stated that the application of academic ethical standards to the faculty aims to shape the character and well-mannered personality. Furthermore, Ahmad Arifi (2019), the Dean of FTK UIN Sunan Kalijaga also provided information that the application of academic ethical standards begins with socialization activities and it has been posted on faculty notice boards to be read by students.

The practice of academic ethical standards information was obtained from lecturers and deans of the UIN FTK in Indonesia and was supported by observations in 2019. The results revealed that all UIN FTK in Indonesia have different academic ethical standards, but they have the same function of strengthening student character. These ethical standards information are displayed in the lecturing room to be visible to students and also located in the public space, such as in the main lobby of the faculty so it can be accessed and seen by all students.

The Implementation of Character Values in the Framework of Students Moral Strengthening in UIN FTK, Indonesia

The application of character education values in the context of strengthening student morality in Islamic Religious Higher Education (PTKI) in Indonesia is referring to the character values developed in national education. Muhammad, Sulaiman, & Jabaliah (2019) invoked all units of educational institutions in Indonesia to participate in the application of character education.

Character education is a strategy undertaken to strengthen the morality of students as a generation of the Indonesian nation. Andung (2019), the lecturer and Secretary of the PBA study program FTK UIN Sunan Kalijaga, provided information that the application of character values in the lecture process was in line with the character values developed by the Indonesian Ministry of National Education, among the character values applied are religious values, which is an attitude and behaviour that complies with the commands of religious teachings. This attitude can be seen from the harmonious behaviour among religious communities. In addition, the religious character can be seen from observance in observing five daily prayers. The religious character can also be seen from the personality of students who are diligent in worship and do not commit sin.

Abdul Haris (2019), the lecturer and also the head of the PAI FTK UIN study program, Syarif Hidayatullah, strengthening the morality of students is carried out by implementing the character values in the lecture and habituation processes in daily life. The values of the characters are in the form of religious, honest, tolerance, discipline, hard work, and several other characters. These were done to prepare students as a generation of people with high moral standards.

Meanwhile, Mustaf (2019) the lecturer of PBI study program and Vice Dean I of FTK UIN Ar-Raniry said that the efforts to overcome the decadence of student's morality could be made by applying the values of character education in lectures. Lecturers must be consistent in supervising or involving together to guide on strengthening student morality. The character education values that are applied refer to the values of character education developed by the Ministry of National Education.

The application of character education values in the lecture process was emphasized by Ahmad Arifi (2019), the Dean of FTK UIN Sunan Kalijaga that the development of student morality is important to be implemented. The steps taken are internalization in the lecture process. Strengthening student morality is also done through the uswatun hasanah approach or modelling. This is as explained by Sururin (2019), the Dean of FTK UIN Syarif Hidayatullah, strengthening the morality of students requires lecturers' role models. He added

the strengthening of morality and behaviour of students is also done by applying character values in the lecture process.

Furthermore, the strategy to strengthen student morality is the integration of character values in lectures, as stated by Muslim Razali (2019), the Dean of FTK UIN Ar-Raniry. These characteristics are integrated into all courses included in the curriculum at FTK UIN Ar-Raniry Banda Aceh. Thus, in the context of developing individual students who are honest, polite, self-confident, democratic and socially caring, the active role of all elements in the faculty is required, so that with the good cooperation the implementation of character education can be carried out successfully. The integration of the values of character education in the lecture process at the UIN FTK in Indonesia is strengthened by the results of observations (2019) of the lecture process. The lecturer integrates the values of character education in each subject.

Based on various information gathered, the integration of character education values in the lecture process at UIN FTK in Indonesia refers to the character values developed by the Ministry of National Education (2010), there are 18 character values as follows; (1) religious; (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) loving the motherland, (12) appreciating achievement, (13) being friendly /communicative, (14) loving peace, (15) fond of reading, (16) caring for the environment, (17) socially caring, and (18) responsibility.

These character values are designed in the Semester Learning Plan (RPS), which guides the lecture process. The integration of the nation's character values in the lecture process at the UIN FTK in Indonesia overall can be said succeed in producing the graduates who have character and are now voluntarily serving the schools and madrasah in Indonesia sincerely without being paid by the government. This is one of the indicators of the successful integration of character values in the lecture process to produce teachers with integrity and good morality.

Conclusion

The implementation of character education at the Tarbiyah and Teaching Faculty (FTK) of the State Islamic University in Indonesia is carried out through six strategies; (1) Integration in subjects, (2) Uswatun hasanah approach, (3) Student-centered learning approach, (4) Cooperative learning model, (5) Variation of methods, and (6) Personal development activities. Strengthening student morality at the Faculty of Tarbiyah and Teacher Training (FTK) of the State Islamic University in Indonesia is carried out by; (1) academic culture with integrity, (2) culture of discipline, and (3) academic ethics as a standard of student behaviour.

Character values implementation is conducted in the academic service system and lecture process through integration in all lecture subjects included in the curriculum at the Tarbiyah and Teaching Faculty (FTK) of the State Islamic University in Indonesia. The character values include; religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the motherland, respect for achievement, friendly /communicative, love peace, love to read, care for the environment, care for the social, and responsibility. The integration of these character values relatively influences on strengthening the morality of students as the generation of the Indonesian nation.

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