

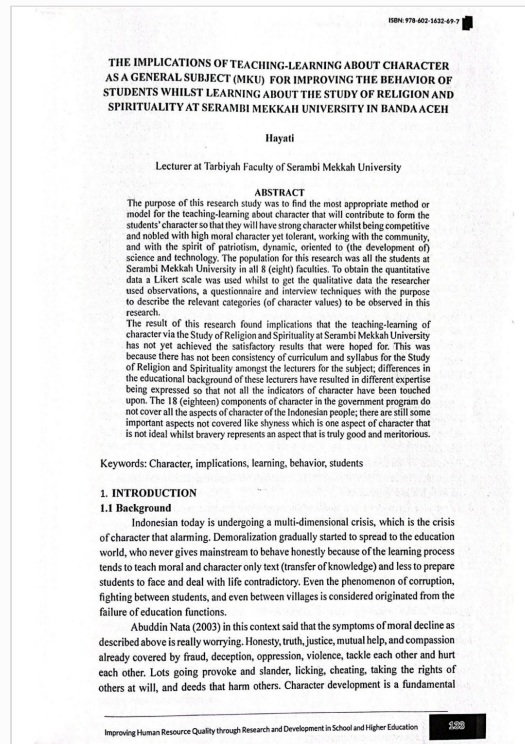


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# Pencegahan Perilaku Korupsi Melalui Mata Kuliah Pendidikan Anti Korupsi di Perguruan Tinggi

*by Hayati Hayati*

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# THE IMPLICATIONS OF TEACHING-LEARNING ABOUT CHARACTER AS A GENERAL SUBJECT (MKU) FOR IMPROVING THE BEHAVIOR OF STUDENTS WHILST LEARNING ABOUT THE STUDY OF RELIGION AND SPIRITUALITY AT SERAMBI MEKKAH UNIVERSITY IN BANDA ACEH

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## ABSTRACT

The purpose of this research study was to find the most appropriate method or model for the teaching-learning about character that will contribute to form the students' character so that they will have strong character whilst being competitive and nobled with high moral character yet tolerant, working with the community, and with the spirit of patriotism, dynamic, oriented to (the development of) science and technology. The population for this research was all the students at Serambi Mekkah University in all 8 (eight) faculties. To obtain the quantitative data a Likert scale was used whilst to get the qualitative data the researcher used observations, a questionnaire and interview techniques with the purpose to describe the relevant categories (of character values) to be observed in this research.

The result of this research found implications that the teaching-learning of character via the Study of Religion and Spirituality at Serambi Mekkah University has not yet achieved the satisfactory results that were hoped for. This was because there has not been consistency of curriculum and syllabus for the Study of Religion and Spirituality amongst the lecturers for the subject; differences in the educational background of these lecturers have resulted in different expertise being expressed so that not all the indicators of character have been touched upon. The 18 (eighteen) components of character in the government program do not cover all the aspects of character of the Indonesian people; there are still some important aspects not covered like shyness which is one aspect of character that is not ideal whilst bravery represents an aspect that is truly good and meritorious.

Keywords: Character, implications, learning, behavior, students

## 1. INTRODUCTION

### 1.1 Background

Indonesian today is undergoing a multi-dimensional crisis, which is the crisis of character that alarming. Demoralization gradually started to spread to the education world, who never gives mainstream to behave honestly because of the learning process tends to teach moral and character only text (transfer of knowledge) and less to prepare students to face and deal with life contradictory. Even the phenomenon of corruption, fighting between students, and even between villages is considered originated from the failure of education functions.

Abuddin Nata (2003) in this context said that the symptoms of moral decline as described above is really worrying. Honesty, truth, justice, mutual help, and compassion already covered by fraud, deception, oppression, violence, tackle each other and hurt each other. Lots going provoke and slander, licking, cheating, taking the rights of others at will, and deeds that harm others. Character development is a fundamental



problem that must be treated seriously and good system, through the development of religious education, which is an effort to transform the values to learners, which is more emphasis on the affective or tangible manifestation of a person's behavior. Rohimin, (2008) explains that the character education is the soul of education itself, therefore to maximize the character education, required education methodology that could produce a student who has a good personality.

Serambi Mekkah University Banda Aceh is one of the universities in Aceh which implement General Courses (MKU) that "Religious Education and Spirituality". This course discusses about the human character, where the character is related to people's lives. But, lessons that have been given is not able to change the behavior of students, such as discipline, hard work, honest, polite and so on. Therefore, the author tries to provide another alternative as a way out to solve this problem by displaying a character learning model that the Serambi Mekkah can produce quality graduates student which have values of local wisdom that is based on Shari'a.

### 1.2 Formulation problem

Based on the background, the problem in this research are :

1. How to Internalization based character learning to improve student behavior through the subjects of religion and Spirituality the Serambi Mekkah University.
2. What aspects that need to be developed in the University to applying based character learning.
3. What methods are applied in based character learning by lecturer

### 1.3. Research purposes

1. To apply a character based learning to students as a generation of people, especially at the Serambi Mekkah University, to behave in accordance with the values of local wisdom.
2. To realize Vision and Mission of Serambi Mekkah University in producing graduates with science of IMTAK and IMTEK through the implementation of a course on Religion and Spirituality.
3. To produce a new draft as a model of character-based teaching materials, through the implementation of a course on Religion and monotheism.

## 2. LITERATURE REVIEW

### 2.1 Nature of Character Education

The term character, in the language according to Bohlin, Farmer and Ryan, as cited by Musanna (2010), derived from the Greek "charassein" meaning carve. Forming character like to carve gemstones or hard metal surfaces. Then the next growing understanding of characters is defined as a special mark or behavior patterns. (Sri Judiani 2010). Related to the meaning of character education, Raharjo as quoted by Nurchaili (2010), that character education is an educational process holistically linking moral dimension to the social aspects of lives of young people as the foundation of quality generation that able to live independently and have truth that can be account-



ed for. Character education is the process by which a person's behavior or character. Character education is merely the consequence of one's responsibilities to fulfill an obligation.

Furthermore, the design of the character education Gren Ministry of National Education, said that character education is a process of acculturation and empowerment noble values in environmental education units (schools), family environment, and the community. The values of the straight is derived from theories of education, educational psychology and social value of cultural, religious doctrine, Pancasila and the 1945 Constitution and Act No. 20 of 2003 on National Education System (Education), as well as the best experiences and practices real in everyday life. (OOS M. Anwas 2010). Meanwhile, according to T. Ramli (2008), the essence and character education has the same meaning as moral education and moral education. The goal is to establish a personal Child, so that a good human being, community residents, and a good citizen. The criteria in general are certain social values, which are influenced by the culture of the community and nation.

There are several indicators that can be regarded as a person who has the character, the adoption of multiple sources of value (the value of religion, Pancasila, culture, and national education goals), namely: (1) Religious, (2) To be honest, (3) tolerance, (4) Discipline, (5) Work hard, (6) Creative (7) Independent, (8) Democratic (9) curiosity, (10) The spirit of Nationality, (11) Cinta Tanah Air, (12) Rewarding Achievement, (13) Friendly / Communicative, (14) Love of Peace, (15) Joy of Reading, (16) the Environment Concern (17) Social Care, and (18) Responsibilities. Although there have been 18 values forming the character of the nation, but the education unit can determine development priorities by continuing value preconditions reinforced with some values are prioritized above a value of 18. In the implementation, the number and type of the selected character will certainly be different from one area or school with each other. It depends on the interests and conditions of each educational unit. Among the various values are developed, the implementation can be started from an essential value, simple, and easy to perform in accordance with the conditions of each school / territory, which is clean, neat, comfortable, disciplined, polite and courteous. Nurul Zuriah (2011)

Based on that, it is need to collaborative efforts of the three aspects of educational knowledge, feelings and actions. The final goal of character education is the realization of the knowledge acquired someone who embodied the feelings and the charge morality so as to give birth to works that are positive both individually and collectively. Character education can also be understood as an effort that is designed and implemented in a systematic and planned to help students understand the values of human behavior associated with the Almighty God, ourselves, our fellow human beings, the environment, and nationality were manifest in mind, an attitude, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. Characters can also be said with manners, morals, and ethics or morality in Islam is known, which essentially seeks to build the human personality based on noble values as the ideal human traits and true to the transformation effort and internalization of values from various sources.



## 2.2 Character Education Functions and Aim

Character education is a necessity applied in education. Although far the country actually been trying to build the character of this nation through education curriculum in the form of religious education and PMP. Character education is essentially aimed at shaping the nation's tough, competitive, high morals, tolerant, worked together, patriotic spirit, developing a dynamic, service-oriented science and technology are all animated by faith and piety to God Almighty based on Pancasila. Character education function (1) develop the potential of the base in order to be good, good thoughts and good behavior; (2) strengthen and develop the nation's multicultural behavior; (3) improve competitive civilization in the association world. Ministry (2004: 40)

Character education is not just to teach right and wrong, moreover, character education inculcate the habit (habituation) about where the good so that learners become familiar (cognitive) about right thing and wrong thing, able to feel (affective) value good and usually do (psychomotor). In other words, a good character education should involve not only the aspect of "knowledge of good (moral knowing), but also" feel well or loving good (moral feeling), and behavior (moral action). Character education emphasis on habit or custom is constantly practiced and performed.

Similar disclosed Rohimin (2006) that the experts of Islamic education have agreed that the purpose of education and teaching is not meet the brains of students with all kinds of science that they do not know, but the point is that moral education and their lives, instilling a sense (virtue), familiarize them with high courtesy, preparing them for a life that is holy entirely Ihlas and honest. The main objectives and particularly in Islamic education is to educate the manners and morals of the religious education of the soul because it is a highly moral, while the noble spirit that is the pole of Islamic education (Ministry 2004).

## 2.3 Method of Character Education in Islam

In study of character education methodology, there are some important things to be taken into account, namely the approach, methods and techniques and steps in implementation. Moreover, the main orientation of character education is affective or someone who acts on the basis of knowledge and awareness of themselves without manipulation. When listening to the verses of the Qur'an which discuss approaches used in character education there are multiple approaches that may be identified related to character education or moral education, namely: 1) Theocentric, as set out in Q.S. 1: 1-7, Q.S. 96: 1-5 and in the other verses. 2) The anthropological approach, among them 3) The historical approach, such as the stories of the prophets, the proud king story like pharaohs, Namruj and others. 4) Approach personality (personality), the story of the prophet Muhammad, Lukmanul Hakim and others, 5) Approach philosophy, in which God motivate people to pay attention, think of his creation. And 6) Psychological approach and other approaches. (Azhariansyah 2008)

In connection with the method, an-Nahlawi Abdurrahman said method (2008) Islamic education is very effective in fostering students' morals, even not just the Islamic educational methods provide motivation so as to allow Muslims are able to ac-



cept God's direction. According to Abdurrahman-Nahlawi an Islamic education method is the method of dialogue, methods of Quranic stories and Nabawi, Quranic parable methods and Nabawi (1996), an exemplary method, the method of application and practice, methods ibrah and advice as well as methods targhib and tarhib.

For more details, this will be described one by one:

#### 1. Advice

Abdurrahman al-Nahlawi (2004: 38) as cited by Hery Noer Aly (2001: 103) said that the definition of advice is an explanation of truth and welfare with the aim of avoiding people advised of the dangers and show it to the roads that bring happiness and benefits.

#### 2. Qasas (Stories/story)

Methods story can educate the feeling of faith in a way evoke various feelings like Khauf, rida, love and directed the whole feeling to the conclusion of the story. So, it will involve the reader or listener into the story MORA (2001)

#### 3. Oration

The oration method is a way of presenting the lessons that teachers do with the narrative or oral explanation directly to the students, so as to facilitate students in understanding abstract concepts, so the impression and the implicit meaning of the parable, easily understood logically and rationally.

#### 4. Hiwar (dialogue)

Hiwar is a conversation alternates between two or more people through a question and answer about a topic leads towards a goal. Hiwar have considerable impact in the lives of listeners and readers who follow the topic of the conversation carefully and attentively.

#### 5. Targheeb and tarhib (motivation and intimidation)

Targheeb comes from the verb meaning raggaba that are mean please, love and love. Then the word was changed into a noun targhib which implies an expectation to obtain pleasure, love and happiness that encourages a person that raised hope and encouragement to acquire (Syahidin, 2000).

#### 6. Amsal (Parables)

Amsal method in Islamic education is a method to give lessons to children indirectly or spontaneous (direct). Scolding or states are not happy and do not give permission and encouragement everything is done through the process of thinking and their own children are expected to understand it.

#### 7. Habituation

Habituation by M.D Dahlan was quoted by Hery Noer Aly (2001) it habits process. And habits is the way to persistent act, uniform and almost automatically

#### 8. Tauladan

Tauladan is a method of education by providing a good example to the students, both in words and deeds (Hery Noer Aly, 2001)

### 3. RESEARCH METHODS

This research uses descriptive quantitative and qualitative methods. That



method examines the ongoing situation at the present moment and related moral crisis of the nation today. Sujdana and Ibrahim (1989: 120) explains that descriptive research is research that seeks to describe a symptom or events and become the focus of attention has to then be used as a material to be poured and described in the report. According to Bogdan and Taylor in Moleong (2001) "Quantitative methods are as assessment procedures that produce descriptive data in the form of words written or spoken of people and observed behavior."

Qualitative research assumes that "humans are active, who have freedom of will, that his behavior can only be understood in the context of cultural behavior is not based on the law of cause and effect."

Step works in which researchers will make the study site as an information center, both in terms of thought or an event described or depicted in a systematic, factual and accurate about the facts related to the phenomenon being studied. Quantitatively researchers found the data through a Likert Scale, while qualitative researchers found data from the observed behavior. In addition, through observations, questionnaires and interviews.

### 3.1 Research Place and Time

The location of this research at the Serambi Mekkah University Banda Aceh, the implementation of the research for 8 months starting Mai till December 2013.

### 3.2 Research Population and Sample

according to Suharsimi Arikunto (2007) opinion, that if the population of more than 100 people, it can be 10%, 15%, 20 and 25%. If the population is less than 100, it can be all, so research will be the study population. So, the author take purvosif sampling techniques represent students from 21 unit. Each department took 10 students, bringing the total overall sample amounted to  $10 \times 21 = 210$  people.

### 3.3 Data Collection Techniques

Data collection techniques in this research through observation, distributing questionnaires to the respondents amounted to 210 people and interviews. The questionnaire used in the form of Likert Scale Piet A. Sahertian (20013). The criteria (size) used to determine the percentage value are classified on the basis of the following levels:

- A = 81-100% Very Good
- B = 61-80% Good
- C = 41-60% Enough
- D = 21-40% Less
- E = 0-20% Very Less.

### 3.4 Processing Techniques and Data Analysis.

Data analysis was conducted using quantitative and qualitative descriptive. According to Bogdan and Taylor in Moleong (2001: 5) "Quantitative methods are as

assessment procedures that produce descriptive data in the form of words written or spoken of people and observed behavior.”

#### **4. RESULT AND DISCUSSION**

##### **4.1 Result**

After an examination of the eight (8) Faculty can be seen that 100% of 210 with score of 100. The students gave answer that subjects Religion and Spirituality are very important applied to students in all majors. 61% of 210 students (score 305) declare that the lecturer gives the syllabus to the students in the subject of religion and Spirituality, 105 of 210 students (score 252) told that the lecturers given syllabus accordance with the applicable curriculum. 67 (score 335) said that the Religion and Spirituality is a repetition of the material being taught in high school. 200 from 210 respondents (score 100) declare that students received knowledge from religion and Spirituality. 110 (score 110) respondents gave answers that religion and Spirituality learning method in accordance with the material being taught. 100 (score 100) said that religion and Spirituality learning methods rarely apply the practice. 110 people (score 550) of respondents stated that many aspects of the character is not applied in learning such, patriotism, tolerance, care for the environment, social care, independent.

##### **4.2 Discussion**

From the 18 components of the character learning, there are two things that can be concluded, which are character learning programs that are applied and does not touch the characters.

1. Characters are applied in teaching are: religius, honesty, discipline, friendship, responsibility, social care.
2. Characters are rarely touched in learning Religion and Spirituality are: hard work, curiosity, respect accomplishments, likes to read, creative, caring environment.

Besides 18 components that have been taught in the above, there are some components of other characters that are considered more important, such as, the culture of shame, brave, sincere, patient and forgiving. Whereas these components are very needed in the application of character learning.

#### **5. CONCLUTION AND SUGGESTIONS**

##### **5.1 Conclusion**

1. Application of based character learning has not been fully implemented by lecturer of Religion and Spirituality. his is due to lack of materials related to the character itself. Similarly, the faculty background Arabic, more emphasis on the memorization and the ability to read the Qur'an and hadith, so that the messages in the core subjects of religion and Spirituality far from expectations.
2. In the application code based learning, as programmed by the government which contains 18 (eighteen) components character, according to the researchers do not fully represent the character of the nation is expected, since the 18 components



of the character is still a lot of things that are very urgent to be applied, but the indicators are not there. For example the character of shame. In Islam shame the part of faith. If it has been abandoned, how the characters nation in the future, so that the behavior of corruption in Indonesia has become commonplace because it does not have a culture of shame. Then Dare is akhlakul karimah, especially in enforcing commanding the good and forbidding unjust.

There are several aspects that need to be developed by the Serambi Mekkah University in applying character based learning, especially from qualified lecturers that administer subjects of religion and Spirituality, uniformity of syllabus, so it does not leave a syllabus based on the premise lecturers respectively, completeness of facilities and infrastructure study of religion.

3. There are several methods that had been applied by religion and Spirituality's lecturers, including: lectures, discussions/presentations, group work, the division of tasks and rote methods, methods of practice. All of these methods have been in accordance with the material being taught by lecturers.

## 5.2 Suggestions

1. In order internalization based learning can be realized with good character, required uniformity kurikulum, syllabus and uniformity of textbooks to be applied in accordance with the vision and mission of the Serambi Mekkah University
2. It's necessary to add learning character aspects, including the application of a shame culture in accordance with local wisdom, dare to enforce bad deeds and fair in all respects.
3. Implemented Teaching methods of cooperative learning model, is not just from top to bottom, it can be two-way.

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