

MODELS OF CHARACTER EDUCATION IN NEW PARADIGM: STRENGTHENING TOLERANCE IN HIGHER EDUCATION

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Abstract. Differences are sunnatullah or condition that already ruled by Allah SWT as God. Understanding of differences is a bridge to tolerance. Tolerance must be a character for a very diverse Indonesian citizen. Character building is reaching critical momentum in higher education, as final stage for a youth before entering society and start the working professionally. There are several studies that reveal that at this level, tolerance is still a problem such as research conclusion made by UIN Jakarta, Brawijaya University and SETARA Institute. If this is still a problem at the university level then it will be a problem in society as well. This research used study of literature, data collection and analysis. This study found that tolerance-based character education should be the university's new paradigm. Universities could develop integrated tolerance-based character education through educational components involvement as curriculum, learning process, assessment, quality of relationships, course handling, institution or university management, facilities and infrastructure, financing and work ethic of all students and the educational environment.

Keywords. Tolerance; Character; Higher Education; New Paradigm

A. INTRODUCTION

1. Definition

Tolerance is concept for understanding human life. Means that tolerance is a fundamentally inherent concept in human life. Humans are social creature, equipped by God to have a desire to know with others and also the environment around them. This means that humans have an intrinsic desire to do with what we call socializing. The meaning of this social activity is:

1. Get to know each other. God created humans in the same form but have a variety of physical appearances and thoughts. Getting to know each other here is not just knowing the name or identity but also forming an understanding between each other in order to create a symbiotic mutualism or cooperation process. Islam views that diversity is something natural (sunnatullah). Al-Qur'an as a way of life (hudan linnas) really appreciates diversity as a necessity for humans as caliphs on earth. As Allah SWT says in the Qur'an:
"For every nation among you, we give rules and a clear path. If Allah had willed, He would have made you as one only, but Allah wants to test you against His gift to you, so compete in doing good. It is only to Allah that you all return, and He will inform you of what you have disputed about." (Q.S. Al-Maa'idah: 48).
2. Encouraging the progress of human civilization. Socializing between people, or which can lead to mutually beneficial cooperation, enabling interaction and exchange of information. This exchange of information will encourage the creation of new discoveries or initiatives that make human life easier. The more advanced human

civilization from age to age, in the end, also makes human life more developed because it is balanced with the increasingly widespread dissemination of information.

We need to know that with the differentiation between humans, then another thing that automatically arise is cultural diversity. Differences in linguistics, social systems, religious systems and also the most obvious are differences in personality between individuals also have the potential for friction or friction. The concrete form is a difference of opinion which, if not managed properly, will have the potential for a destructive conflict to occur, a conflict that manifests in the form of a fight or a wider escalation. We certainly do not want this nature of difference to bring problems in our lives. We cannot avoid differences between humans, however, as creatures equipped with minds, how to manage these differences is crucial. Managing of differences means that humans must have tolerance (tepa selira: Javanese) to understand differences between people.

The concept of tolerance etymologically originates from Latin term "tolerantia" which means leniency, lightness and patience. According to Umar Hasyim, tolerance means giving freedom to fellow human beings or to fellow citizens to practice their beliefs or regulate their lives and determine their respective fates as long as they do not violate the conditions for the creation of peace and order in society. Tolerance is actually an issue that is also included in democracy. The relationship is how everyone, even though they have differences or differentiation, but still must be in the bonds of social brotherhood in order to create a harmonious atmosphere in society.(Hisyam, 1979)

The concept of tolerance can also be related to French Revolution in 1798, which is often regarded as the event that underlies the birth of modern democracy. The French Revolution is considered to also bring the values of freedom (liberte), equality (egalite), brotherhood (fraternite) which recognizes that the nature of humanity does consist of heterogeneity but that should not be the reason for the emergence of destructive conflicts so that we can say that if we want democracy to be running well, then the tolerance factor must be considered.

The character comes from Latin word "karakter", "kharassein" and "kharax. Character or personality is a moral aspect formed from the internalization of various virtues such as norms, morals, honesty, courage to act, respect for others, way of thinking, way of act and behave. Conceptually, character is a psychological, moral that describes a person or group of people as well as behavioral values related to God Almighty, theirselves, others, social environment and a higher social order that is manifested in the mind, attitudes, words and actions based on applicable norms. Norms which include religious norms, decency and legal norms. But once again we also need to understand that differences in character among humans can result in obstacles to realizing these efforts.

2. Introduction

Heterogeneity itself is ours. With a landscape as an archipelago, which consists of more than 17,000 islands stretching from Sabang to Merauke. Each island has a variety of customs, cultures, tribes, religions and beliefs. This diversification is a uniqueness that is summarized in the Republic of Indonesia. Each tribe has diversity, cultural uniqueness, unique noble cultural values and local wisdom. This potential for diversity, when fully developed, becomes a great strength and irreplaceable cultural asset. However, this difference can also be a source of conflict if it is not managed properly. Issues of ethnicity, religion, race, and intergroup are national treasures. If we want to make tolerance for supporting democracy, then we must ensure for character building effort here. It has been stated above that humans are created in different conditions as personally, so this is where the essence of character building appears.by themselves.

In order to create optimal harmonization, character development should containing tolerance materials. This will teach everyone that differences between humans are absolute because its already there. However, how to manage these differences needs to be fought for. Character education has the aim of strengthening and developing certain values. Character education is a system of inculcating character values in the form of knowledge, awareness and actions to implement these values. What kind of value? Of course, the main thing is the value of

tolerance, which has a significant contribution to creating order in our heterogeneous society. In addition, the value of God Almighty, others and themselves.

Related to this, we need to look again at the role of higher education institutions to contribute to the efforts of tolerant character education to students. Higher education has a strategic role in the lives of youth generation because higher education is the last educational level taken by a youth before they are involved in society. Of course, primary and secondary education level also have their own obligations to participate in teaching for tolerance, but the specialty of higher education is that the orientation of its process is not only aimed for understanding of science, such as primary and secondary education levels, but also to shape students' professional abilities according to the scientific field they are engaged in. The professional ability referred here is not only related to the field of science itself or what is commonly termed as hard skills. But it includes other aspects, called soft skills such as personal integrity, good work ethic, teamwork skills and also individual character. These hard skills and soft skills must be possessed in a balanced way by everyone who claims to be a college graduate. Nowadays, perhaps we often seen a college graduate who is so smart academically, however, if he/she does not have adequate emotional maturity, does not understand ethics and manners, selfish or a perfectionist person, it will ruin his/her image in front of others.

College environment also has a significant difference from high school level because each student must have independency in their behavioural aspect compared when they were in high school. They are expected for no longer just following their friends or for just have fun. So it's true that a college student should have an understanding of tolerant character at this phase, meaning that actually the tolerant character already has a solid position in their mindset because if they just try to understand about tolerance after graduates, its too late. However, in reality, some problems also found that are not in line with our expectations regarding tolerant behavior in college/universities in Indonesia, at least from some of the research results that we summarize next.

B. METHODS

The material for used for this paper comes from literature obtained through online sources. These literatures containing the concept of tolerance, character building and exposure of several research that show comparative levels of tolerance and intolerance between students in universities. The format of materials are scientific journal, government publications and mass media news. The method used is a literature study so it does rely on secondary data. This literature study process is divided into four stages:

- a. Searching for materials: explore relevant literature sources
- b. Editing: re-examination of the data obtained, especially in terms of completeness, clarity of meaning and harmony of meaning between one another;
- c. Organizing: organizing the data obtained with the required framework;
- d. Finding: conducting further analysis of the results of organizing data using predetermined rules, theories and methods so that conclusions are found which are the results of answers to the formulation of the problem.

C. RESULT & DISCUSSION

There are some tolerance Problems at higher education at a glance. First, research by Center for Islamic and Community Studies of State Islamic University (UIN) Jakarta with themed 'Diversity in Ivory Tower: Religious Tolerance in Higher Education'. This survey involving 98 universities in 34 provinces and revealed that the attitudes and behavior of students' religious tolerance were high. This survey uses a quantitative approach targeting student and lecturer respondents on a national scale that includes all other religious groups (Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism and other faiths). Survey shows that there are four categories of student religious tolerance attitudes and behaviors : very low, low, high, and very high. In detail, the figures obtained for (students) whose attitudes of religious tolerance are very low at 5.27 percent, and those who are low at 24.89 percent, and (students) whose attitudes of religious tolerance are high at 49.83 percent and very high at 20 percent.

Based on the results of the same survey, students' religious tolerance behavior was 1.4 percent very low and 10.8 percent low. As many as 17.89 percent of students have high religious tolerance behavior, and 70.89 percent are very high. (*Survei: Mahasiswa Masih Toleran, Tapi 30 Persen Intoleran / Republika Online, n.d.*)

A slightly different result was obtained from the Research of Technical Executing Unit for Student Personality Development of Brawijaya University which stated that the majority of students had a moderate level of tolerance or at the level of hesitation to be tolerant. In general, Brawijaya students are at a moderate level the mapping of tolerance, which is 85.64 percent. Meanwhile, the high level is 4.03 percent and the low is 10.33 percent. The mapping survey of student tolerance character was conducted in April 2022 involving 397 students from 15 faculties.

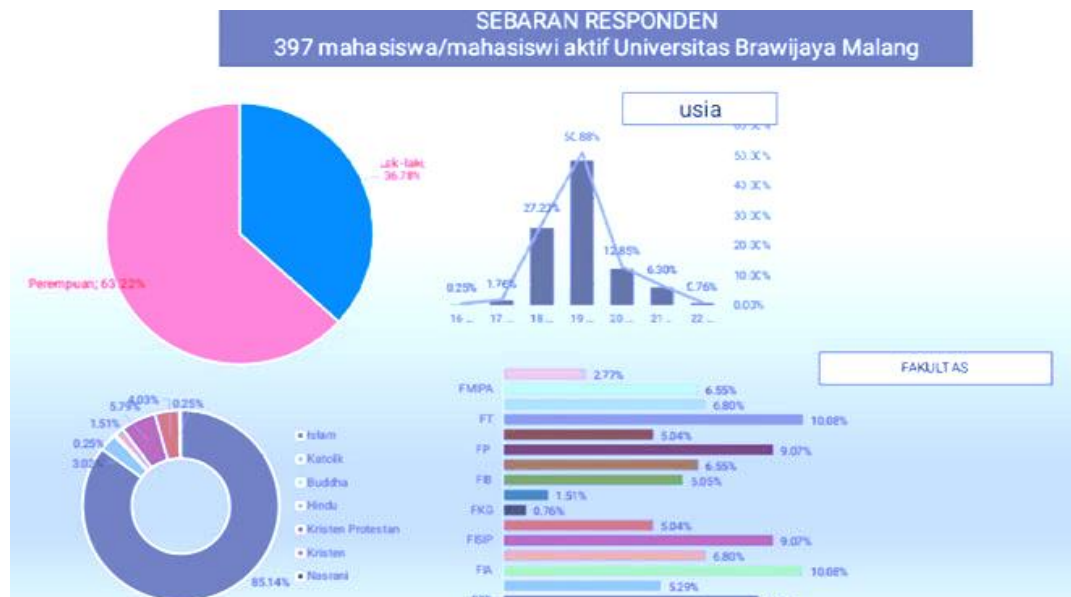


Figure 1. Distribution of research respondents of UPT Student Personality Development University Brawijaya

This research was conducted through focus group discussions containing the formulation of definitions, concepts, and tolerance variables, testing the validity and reliability of data with small group trials and focused discussions with expert groups. After the questionnaire was proven to be reliable and reliable, the online questionnaire was distributed to students from 15 faculties in the range of age between 17-22 years. Tolerance mapping research on students of Brawijaya University Malang (UB Malang) with the composition of respondents based on gender is 63.22 percent female, and 36.78 percent male. (Mohammad Naufal Ardiansyah, 2022)



Figures 2. The results of the research on the level of understanding of respondents of University Brawijaya students

In addition, SETARA Institute has also been actively conducting research to measure the Tolerant City Index (IKT) since 2015. Research on monitoring people's living conditions, especially the situation of tolerance in Indonesia, shows that the trend of tolerance at the civil society level has stagnated. In fact, not infrequently there is a decrease in the quality of appreciation and acceptance of diversity. The Legatum Institute in its Legatum Prosperity Index 2020 report places Indonesia in position 100 out of 167 countries for the Personal Freedom category, which measures the protection of basic rights, individual freedom and tolerance in society. In the previous year's index (2019), Indonesia's position was ranked 103, and ranked 115 in the 2018 index. In the Democracy Index 2020 released by the institution, Indonesia scored 5.59 (range 0-10) for the Civil Liberties category (civil liberties). (Subhi Azhari & Halili, 2020)

The report certainly shows an increase in achievements in the last three years. However, realizing a city of tolerance is a challenge for all parties to make it happen. The involvement of tolerance-based character education is crucial. In character education in higher education, all components (educational stakeholders) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, handling or managing subjects, school management, implementation of co-curricular activities or activities, empowerment of facilities infrastructure, financing, and work ethic of all school members or the environment. (The Legatum Institute Foundation, 2020)

Some conditions outside the curriculum that need to be considered by universities because these things support the successful implementation of character education according to Melinda and Berkowitz (2005) are:

- Campus culture and interpersonal practices that ensure that students are treated with care and respect,
- Lecturers and campus employees become good character models for students, bring values to life in daily interactions with students,
- provide opportunities for students to have autonomy and influence in the management of higher education such as providing a forum to accommodate student aspirations,
- provide opportunities for students to play a role in the process of reflection, debate and collaborate to find solutions to moral issues,

- e) sharing vision and sense of collectivity and responsibility,
- f) social skills training means that the campus organizes training for students whose aim is that students can make long-term adjustments by strengthening interpersonal problem solving skills,
- g) provide more opportunities for students to participate in community service activities by campuses that can increase moral behaviour.

Character education in higher education is a noble mission (sacred mission) for individual students to educate the nation's life. Higher education should realize that students as a whole have intelligence, both spiritual, emotional, social, intellectual, and kinesthetic intelligence. Education in higher education as one of the national pillars in addition to the family and community pillars in character education needs to improve and strengthen the concept. Of course it must contain the principle of sustainability, through all learning subjects, self-development and the culture of the education unit (through curricular, co-curricular, extracurricular and subject activities). Values are not taught but developed, not only taught but internalized through the learning process. The educational process must also be carried out by students actively and fun, not indoctrinating. Strategies for realizing character education in universities:

Provide character education for lecturers and the academic community so that they can realize professionalism simultaneously and sustainably. The implementation of education is carried out by prioritizing respect and respect for the rights of each student. Character education is designed to develop students by generating talents and interests of students in an interesting, dialogical, interactive and open atmosphere. These spaces need to be opened to provide correct and adequate knowledge and understanding of science and diversity. That everyone is unique and that differences are not an obstacle to progress. Creating a conducive climate to develop character education in the campus environment. Campus as a crater chandradimuka for the formation of student character by accommodating all the potential that exists in an egalitarian and humanist way. The potential for discriminatory behavior must be suppressed and more focused on efforts to respect differences in character.

In character education, it must involve educational components such as curriculum, learning process, assessment, quality of relationships, course handling, institution or university management, facilities and infrastructure, financing and work ethic of all students and the educational environment. Character education must be done holistically, integrated, simultaneous and sustainable. Lickona emphasizes three things in educating character : knowing the good, desiring the good and doing the good, more or less, it can be interpreted as good or positive thinking habits, good feelings or prejudice habits and good habits. a nation will experience destruction will have the following signs:(Zuariah & Sunaryo, 2020)

- a) Increased violence among teenagers, including students, both as victims and as perpetrators.
- b) Low respect for parents and teachers.
- c) Cultivate dishonesty
- d) Fanatical attitude towards the group
- e) Moral degradation
- f) Low responsibility towards individuals as citizens,
- g) Decreased work ethic

In addition to being based on the three strategies above, the main objectives developed in character education in higher education can refer to the principles that have been published in 2011 by the Directorate General of Higher Education of the Ministry of National Education in the Academic Manuscript of Character Education in Higher Education, namely honesty, intelligence, resilience and care.(Zuariah & Sunaryo, 2020)

Table 1. Character Development Lecture Materials

Basic Values of Higher Education Character	Lecture materials
Honest	The concept of knowing oneself, self-motivation, self-control, self-relationship with God, self-virtue, self-value system, sincerity, self-sacrifice, giving and dividing etc.
Intelligent	Self-concept as an achiever (always creating excellence) the ability to analyze using SWOT, the ability to make decisions, change management, L-Directed thinking (left and right brain intelligence) etc.
Tough	The concept of destructive or constructive environmental influences, pressure or stress, the ability to work under pressure, stress management, self-resilience, being a winner not a loser, risk management etc.
Care	Realizing that there are various kinds of interests, societal concepts, understanding social ethics, concepts of common interests, risk management etc.

In realizing good character education in higher education, it is necessary to have a comprehensive approach, namely with moral knowing, moral feeling and moral action. Moral knowing includes providing knowledge about values related to morality, reasoning or moral considerations, decision making based on morality as well as self-knowledge. All of this has a lot to do with building the moral consciousness of students. Next is moral feeling related to self-confidence, empathy, love of kindness, self-control and humanity. How to cultivate this sense of humanity into a big job for the college. The last one is moral action, how students have this ability. of course this is closely related to the competence of the ability to perform. Once there is the ability, it must have the willingness, the willingness to do. Without willpower, action will never be realized. After that how the behavior becomes a habit, the habit of doing a good thing. This will all shape the character as a whole.

The application of character education must be integrated in all scopes of higher education level including its tridharma obligations for education and teaching, research and development and community service. Character education educates students to think scientifically but at the same time practice to create an academic culture. Academic culture is defined as the totality of academic life and activities that are lived, interpreted and practiced by academic citizens. Higher education play a very important role in realizing the truth as well as scientific, cultural and civilizational excellence. This is a big responsibility. Higher education need a superior strategy to realize, not only in education but also into character, not only on concept but also implementing it in daily life.

For institutional strategy, it should be able students for their psychological need. Not all students are well-prepared for a new culture in higher education, even in a new area that has its own culture. Shock culture is bound to happen, and in the other side, adaptability of each student is different. Character education must be embedded in every course to form a structured, logical, coherent, analytical and systematic mindset. Campuses can initiate an anti-plagiarism movement, encourage academic, scientific, cultural and other activities to accommodate students in self-actualization. Students can also express and develop their social skill through student organizations for hone their social sensitivity and cooperaton ability for cognitive and behavioral development. Cognitive approach emphasizes the ability to think abstractly, reason logically and draw conclusions from information while behavioral aspect related with spiritual and emotional development, thought (intellectual development), sports and kinesthetic (physical and kinesthetic development) and taste and intention (affective and creativity development).

Another approach proposed by Suparka (in Muslich 2011) examines eight educational approaches based on various literatures in the fields of psychology, sociology, philosophy and education related to values into five approaches:(Aisyah AR, 2014)

1. The inculcation approach;
2. Approach to cognitive moral development (cognitive moral development);
3. Values analysis approach;
4. Value classification approach (values clarification approach);
5. Approach to learning to do (action learning approach).

From these various approaches, of course, one must open a space for dialogue, open discussion about all things, both scientific and life, using the *hiwar* method (dialogue). Another method that can be used is *qisbah* derived from *qashsha-yaqushshu-qishshotan*, pieces of news that are followed or stories. Of course, there are many inspirational and educational stories that can be used for character education. In addition, it is very important to use the *uswah* method which means exemplary. This is an effective and efficient method. The example of lecturers, leaders and education staff is a concrete example that can be seen, witnessed and imitated by students. After that, there is a coaching method to emphasize and at the same time ensure that the behavior of tolerance and respect for self and others becomes a habit and culture of the campus.

D. CONCLUSION

Humans are created by Allah SWT as creatures who have a variety of characters between individuals. This diversity of characters also makes the diversity of human cultures that live on this earth ranging from language, social systems, religion, beside personality differences between humans that have been inherent/absolute since the beginning. With these facts, in order to maintain harmonious relations between humans, tolerance is needed. Tolerance serves to provide guidance so that everyone has the same understanding of differences between individuals so that even though they are different, they can still work together to shape the progress of human civilization. So, tolerance should be inherent in human character.

We also know that in the educational process, universities have a strategic role in character building in addition to its main function for the formation of students' intellectual capabilities, without compromising the role of primary and secondary education institutions. This strategic role is because universities are the last educational strata before working in society, how students' ability to live independently is honed here, including the ability to apply tolerance.

However, several studies have shown that the application of the character of tolerance among young intellectuals is also not free from problems. Of course, this condition should be our collective attention. If college period has not been successful in forming the character of tolerance, then when the youth will have this ability. It is true that the formation of the character of tolerance must start from an early age, but as the last stage, when there is a problem, of course this is a disturbing issue. Therefore, of course, all higher education stakeholders must re-implement the value of tolerance in a participatory, egalitarian, humanist and open manner. The implementation of these principles will shape the character of students who are able to be tolerate with others in their true life in society.

We must bear in mind that: “when we lost our character, we have lost everything.”

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