

Strengthening Religious, Personal, Human, Natural and State Character Based on Integrative Morals in Elementary Schools in Makassar City

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ABSTRACT

The main problem in this study is the poor behaviour of students still experiencing decadence. The study aimed to produce a model for strengthening character education based on moral integration for elementary school students in the Teaching Campus Classes 1 and 2 in 2021 during the COVID-19 pandemic in Makassar City. This study uses mixed research methods, data collection techniques using questionnaires, observations, interviews and documentation, then analyzed qualitatively and quantitatively. The results show that strengthening good character in religion, personally, among fellow human beings, towards nature and in the state is in an outstanding category at all stages of moral knowing, feeling, sinverbal, action, habitus and culture from various campus teaching activities such as teaching assistants , activities for *dhuha* and *dhuhur* prayers, counselling guidance activities, flag ceremony activities, activities to clean the room and school environment, activities to recycle waste or used goods, and the use of Indonesian in the school environment. These activities are integrated into intra-curricular, co-curricular, and non-curricular and extra-curricular activities involving school principals, teachers (classes, subjects, counselling guidance), students, lecturers and parents. Strengthening the character profile of Pancasila students in Campus Teaching activities is carried out based on moral integrative and social collaboration.

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1. INTRODUCTION

Character education in the context of character-based education units is the major topic of the researcher's study (Eva, 2015). According to the Ministry of Education and Culture's Strategic Plan for 2010–2014, character education has begun at all levels of education in Indonesia, from Early Childhood Education (PAUD) to higher education (PT). This is in line with Law Number 20 of 2003 on the National Education System, which says that students should have religious education as part of their character education. (Zuchdi, Kun Prasetya, and Siasah, 2010) say that the shape of a person's character is based on four psychosocial processes: thought, heart, exercise, and taste or purpose. Also, the national policy for building the nation's character is to instil the Pancasila values, stop the values of the nation from changing (Alawiyah, 2012), and start a national character revolution as one of the strategic educational programmes that fit with the culture of the nation (Ta'dib, 2016).

However, in reality, students today are still experiencing moral decadence, which is very concerning in Makassar City, such as beatings to death and rape (David, Resky, R, Iffa, & Ramadhani, 2017), cheating, cheating, violence (Sultan, 2020), bully by mocking reproach (Ahmad, 2022) by elementary school students. Other conditions outside the city of Makassar such as behaviour that violates ethics, morals and law (Ahya, 2013), cheating on the test (Muzhoffar, 2014), student delinquency (Unayah & informa, 2015), brawls between students (Kadek Dedy Herawan, 2017), violence among students (Pulungan, 2012), the blurring of good and bad morals (Kosim, 2012), decreased work ethic (Sri Wahyuni Tanszil, 2012), low respect for parents and teachers (Nata Abuddin, 2013), Cultivate dishonesty (Kosim, 2012), sworn enemies among students (Azmi Nailul, 2017), drinking liquor and promiscuity (Kadek Dedy Herawan, 2017), suck glue (Simatupang, 2018), Hedonism lifestyle (E Herlyana, 2014), illicit drug abuse (Olim, 2010), The rise of student gangs and motorcycle gangs (Palinoan, 2015), *bullying* (Semai, 2008). Even criminal acts such as blasphemy, molestation, and even murder (Julaiha, 2014).

The problem to be researched is that character education in schools still requires strengthening character education and needs to be improved at the elementary school level as the foundation for planting character education. The model for inculcating character values is not only limited to students having moral knowing, moral feeling and moral action (Lickona, 1991), but it must touch the moral sinverbal, moral habitus and moral culture at the individual or student level and the group or school level (Kanji, Nursalam, Nawir, & Suardi, 2019a) so that the model of strengthening character education that can be developed in the learning process in elementary schools is a model that can unite moral knowing, moral feeling, moral sinverbal, moral action, moral habitus and moral culture as an integrative unit, not only done by teachers but also individually. Collectively by all educators and education personnel in a school (A. H. Nur, Sopandi, & Mustapha, 2019), involve parents and the community (Jamrah, 2016), even all stakeholders (Munjin & Priyanto, 2021). Because of various cases, students experience obstacles in understanding character education because of the environment outside of school (Mustakim & Salman, 2019).

In addition, character education for students in elementary schools can be carried out not only involving internal schools and parents but also involving universities in shaping student character through MBKM policies (Saleh, 2020). This program is the idea of the Minister of Education, Culture, Research and Technology (Kemendikburistek) of the Republic of Indonesia, not only increasing access to higher education and increasing the link and match between graduates and higher education with the world of work in the industrial revolution era, but also gives students the freedom to develop according to the talents and character of the students themselves so that every student has strong character roots and does not easily collapse which becomes a strong capital for students in the future (Saleh, 2020). Collaboration between universities and schools in educating students involves students from various campuses and majors or fields of science to be involved in building a generation of Indonesian characters. For 2021 the campus teaching program will enter the second batch after the first batch is completed by involving elementary schools in Makassar City.

Based on the results of the researchers' initial observations, among the schools where students carry out the Teaching Campus program, namely at Kartika Elementary School (SD) and SD Jaya Negara Makassar City, students have integrated Campus teaching activities to form character. This is also in accordance with the research results (Suardi & Nur, 2022); character strengthening in Campus Teaching activities. However, the Pancasila student profile is part of the student briefing material (Bella, Nurdiansyah, & Marda, 2022). However, this research has not specifically explained the profile character of Pancasila students from various moral levels. This is in accordance with the data on the Campus Teaching Activity Reports Batch 1 and 1, almost no specific explanation is found related to strengthening the character of the Pancasila student profile. Even though the initial interview data with campus students teaching Classes 1 and 2, students have strengthened the profile of Pancasila students in activities carried out by schools, they are not included in the activity report. Through this research, strengthening the profile of Pancasila students can be classified in various moral levels and can be used as a reference in making improvements and strengthening the character of the Pancasila student profile in the future.

In this regard, the Campus Teaching class 2 in 2021 in Makassar City ideally provides strengthening character education for students that combines moral knowing, feeling, sinverbal, action, habitus, and culture, so that students have a collective character through synergy between lecturers, students, elementary school teachers and parents in the Teaching Campus to instil and strengthen students' character in elementary schools. Based on these problems, the formulation of the research problem is how to strengthen the character education of Pancasila student profiles based on moral integration to elementary school students in Campus Teaching activities. Batch 1 and 2 in Makassar City.

Research on character strengthening through moral integration has been used (Kanji, Nursalam, Nawir, & Suardi, 2019b) in social science learning (R. Nur, Suardi, Nursalam, & Kanji, 2021) overcoming the violation of character values (Suardi, Nursalam, Israpil, Kanji, & Nur, 2022) intelligent character strengthening, (Suardi, Nursalam, & Hasnah, 2021) strengthening religious character, (Kanji, Nursalam, Nawir, & Suardi, 2020) strengthening social care character. However, no one has touched on strengthening the profile of Pancasila students. At the same time, research on the character profile of Pancasila students has been studied by (Zakso, Agung, Sofyatiningrum, & Capnary, 2022), who found that the practice of character education in schools had a positive effect on strengthening the profile of Pancasila students. Various research results on strengthening the profile of Pancasila students can be done in various ways other than strengthening moral integrative in various campus teaching activities such as research through the development of interactive digital teaching materials for students. (Chotijah, Fuadi, Prastiwi, & Rahmawati, 2022), through the driving instructor as an agent of change and a catalyst for the learning teacher community (Nurihayanti, 2021) via the driving school curriculum (Luluk Elyana, 2021) via the student character survey instrument (Suhendi, Mulhayatiah, Nasrudin, & Ardiansyah 2021) via the Civic Education textbook (Abdillah, 2021). However, there is no clear explanation for how to strengthen Pancasila students' profiles on the dimensions of faith and piety to God Almighty and having a noble character through the application of integrative moral, moral knowing, feeling, sinverbal, action, habitus, and culture (KFSAHC) (Suardi & Nur, 2022) (Suardi & Nur, 2018).

The specific purpose of this study was to find a model for strengthening the character profile of Pancasila students based on moral integration for elementary school students in the Teaching Campus Classes 1 and 2 in Makassar City. The character that is the focus is the profile character of the Pancasila student, the character of having faith and piety to God Almighty and having a noble character in aspects of good character in religion, personal character, character towards fellow human beings, good character towards nature and good character in patriotic. The urgency of the study found that strengthening the character education of Pancasila student profiles based on moral integration (knowing, feeling, sinverbal, action, habitus, culture) for students in elementary schools is very

important to study so that students have an integrative character as the basis for taking education at the junior high school level until college. The research framework can be seen in the following figure:

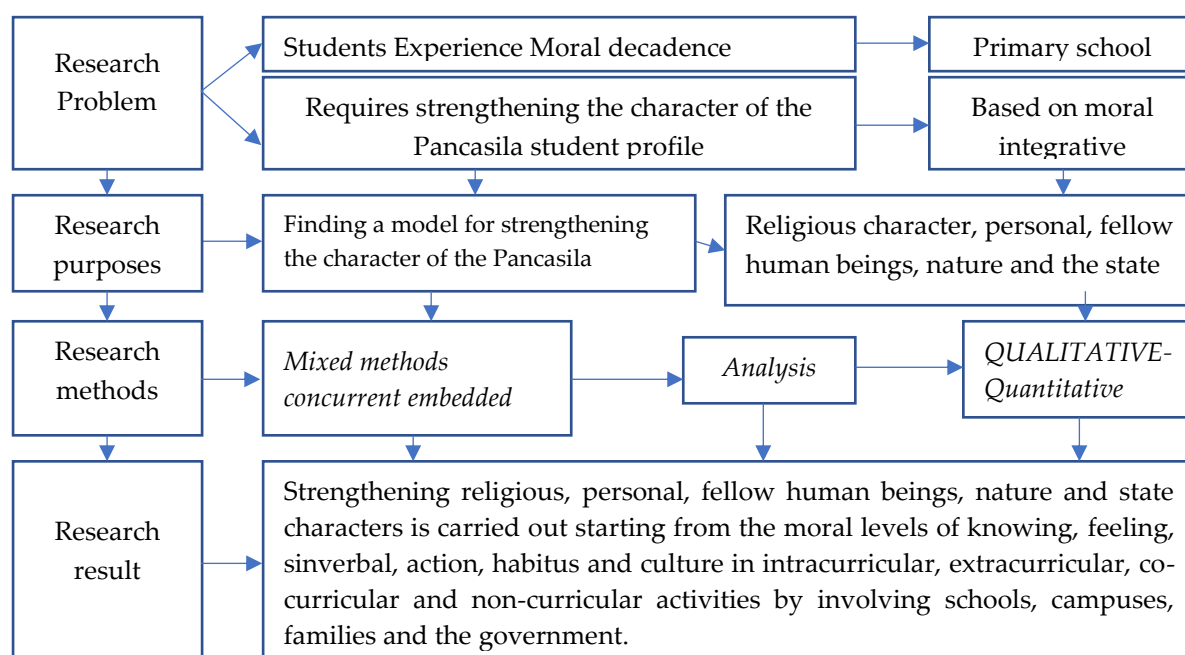


Figure 1. Research framework

2. METHODS

Mixed research methods are used in the planning of the study. In the first stage of the mixed methods concurrent embedded model, qualitative research methods are used. In the second stage, quantitative research methods are used at the same time or at the same time but with different weights. In Makassar City, the place where research is done is an elementary school. This is where the first and second batches of the 2021 independent campus programmes, which involve a total of 29 primary schools, are put into action. The researcher is the major tool of the qualitative method. Observation guidelines, interview guidelines, and documentation are used as tools (Manab, 2015). While the quantitative method uses a questionnaire. Informants for qualitative research methods used a method called "purposive sampling," which included 50 leaders, teachers, and students. On the other hand, respondents for quantitative research methods used a method called "simple random sampling," which included 100 people. Manab (2015) says that data are collected through the use of closed-model surveys, direct observation, guided interviews, and written records. For qualitative data analysis, there were three steps: reducing the amount of data, showing the data, and coming to a conclusion. For quantitative data analysis, there were three steps: verifying the questionnaire, tabulating the questionnaire data, and figuring out the percentage of the questionnaire data. Manab (2015) says that source triangulation and method triangulation are used to check the validity of qualitative data, while reliability and validity tests are used to check the validity of numeric data.

The stages of the research were carried out in three stages: the initial stage, the process stage and the output stage. In the initial stage, the researcher conducted a study of the character of students in elementary schools, studied the theory of strengthening character education, studied the model of integrative moral development and observed the cultivation of character values in schools, then at the stage of the research process, the researchers collected qualitative and quantitative data using interviews, observations, documentation and questionnaire.

Analysis of research data using qualitative data analysis and quantitative data. For qualitative data reduction, data display and concluding, while for quantitative data through questionnaire verification, tabulation of questionnaire data and percentage of questionnaire data. The analyzed data is then

interpreted and presented in the form of narratives, tables or diagrams. The output to be achieved in research is strengthening character education for Pancasila student profiles based on moral integration for elementary school students in the Teaching Campus program during the COVID-19 pandemic in Makassar City.

Indicators of research achievement in (a) finding a model of strengthening the character profile of Pancasila students to students in elementary schools in the Teaching Campus program (b) there is a collaboration between lecturers, students, teachers and parents in strengthening character education for students in elementary schools in elementary schools in Makassar City.

3. FINDINGS AND DISCUSSION

Strengthening the character of faith and piety to God Almighty and noble character in aspects of noble character in religion, personal character, morals towards fellow human beings, noble character towards nature and noble character in the state are in the category very often at the stages of moral culture, habitus, action, sinverbal, feeling and knowing. Even though from every moral indicator, namely moral culture, habitus, action, sinverbal, feeling and knowing, starting from good morals in religion, personal morals, morals towards fellow humans, morals towards nature and good morals in the state, there are still indicators that have not been identified optimal compared to other indicators. This is based on the results of respondents from 100 respondents consisting of lecturers, teachers, campus teaching students, and principals, namely:

Table 1. The result of Strengthening the character of faith and piety to God Almighty

		A	B	C	D	E	%	Category	
Knowing	Moral Awareness	100	100	98	98	94	98	97.03	SS
	Knowing moral values	100	100	97	97	94	97.6		
	Taking a point of view	99	100	96	98	93	97.2		
	Moral Reasoning	98	99	97	98	93	97		
	Decision-making	99	99	97	97	92	96.8		
	Knowledge about yourself	97	98	96	96	91	95.6		
Feeling	Conscience	98	98	97	96	92	96.2	96.23	SS
	Pride	98	99	96	96	91	96		
	Empathy	98	99	97	97	92	96.6		
	Loving good things	99	98	97	97	92	96.6		
	Self-control	99	97	98	97	93	96.8		
	Modesty	97	98	96	95	90	95.2		
Sinverbal	Selection	98	89	98	89	89	92.6	94.33	SS
	Use	98	97	96	95	90	95.2		
	Revision	97	98	96	96	89	95.2		
	Competence	100	99	97	96	91	96.6		
Action	Desire	99	98	96	96	90	95.8	95.86	SS
	Habit	98	98	96	95	89	95.2		
	Habitus Dissemination	98	97	97	95	88	95		
Habitus	Acceptance of habitus	99	98	98	97	88	96	95.06	SS
	Collective habit	97	97	95	95	87	94.2		
	Cultural moral system	97	97	95	94	87	94		
	Cultural moral norms	98	98	94	94	86	94		
Culture	Civilization	97	97	94	93	85	93.2	93.73	SS
%	98.25	97.83	96.41	95.70	90.25				
Category		SS	SS	SS	SS	SS			

A = Good morals in religion

B = Personal morality

C = Morals towards fellow human beings

D = Morals towards nature

E = Good morals in the state

Based on Table 1, strengthening the character of faith and piety to God Almighty and noble character in the aspect of noble character in religion with a percentage of 98.25%, personal morals 97.83%, morals towards others 96.41%, morality to nature 95.70% , and good morals in the state 90.25%, all stages are in the category of very often carried out from all stages of integrative morals starting from the moral knowing stage with a percentage of 97.03%, moral feeling stage 96.23%, moral sinverbal stage with a percentage 94.33%, the moral action stage is 95.86%, the moral habitus stage is 95.06% and the moral culture stage is 93.73%. This shows the strengthening character of faith and piety to God Almighty and noble character from all aspects; good morals in religion are the most frequently practised and morality in the state is rarely practised, among other aspects. While the moral integrative stage, most students are at the moral knowing stage and at least often at the moral culture stage, because moral culture is easier to form in students personally, while moral culture requires all school elements to be involved in shaping school culture so that it is still harder than the other stages.

Campus teaching activities in the Teaching Campus programme have helped elementary school students learn about knowing, feeling, synverbal, action, habit, and culture. This was done through (1) Teaching assistance activities that used learning implementation plans that were changed to fit the vision and mission of each elementary school. -each. The school's goal and mission (religious character) include having faith, respecting God Almighty, and being a good person. (2) The *dhuha* prayer activity is a gathering of students, teachers, and college students that the school does on days like Friday (religious nature). (3) Schools with events from class time until noon (with a religious theme) do the *dhuhur* prayer activity in a group with students, teachers, and students learning on campus. (4) Activities that help teachers teach students how to be good people, like having character, values, morals, and ethics (personal character). (5) Guidance and counselling tasks that help students learn about their strengths and weaknesses by getting their parents involved (personal character). (6) Activities that administrators, classroom teachers, subject teachers, and campus students do to help students learn how to treat other people with respect are done during flag ceremonies, the learning process, and activities that aren't related to learning (human character). (7) Activities that help teachers clean up classrooms or the school surroundings and get students' parents involved in nature conservation (Character to Nature). Parents can help with activities to turn trash into useful items that can be put in the reading corner of the school (Character to Nature). (9) Flag ceremony activities every Monday as a duty of citizenship (State Character) and (10) Teaching assistance activities using Indonesian as the main language for communication in the school environment and encouraging parents to get used to using Indonesian when talking to their children (Character to be patriotic).

All of these activities are a strengthening of the character of faith and piety to God Almighty and noble character through integrative morals (knowing, feeling, sinverbal, action, habitus and culture). A good character in religion, personal character, good character towards fellow human beings, good character towards nature and good character in a noble state are strengthened in intra-curricular activities and co-curricular, extra-curricular and non-curricular activities. Teaching activities using learning implementation plans integrated with Pancasila student profiles in the elementary school curriculum reinforce religious character. The learning implementation plan can strengthen the profile of Pancasila students in the dimensions of faith, fear of God Almighty, noble character, global harmony in diversity, mutual cooperation, independence, critical thinking, and creativity (Brata, Utomo, & Sukardi, 2022) in the driving school curriculum using digital learning technology (Muji, Gistituati, Bentri, & Falma, 2021).

Teaching assistance using project-based learning reinforces personal character. Project-based learning can strengthen the profile of Pancasila students on the dimensions of cooperation, critical thinking and project creativity (Shofa & Teacher, 2021) or project-based learning, workshops and socialization of the MBKM curriculum (Firman, Ni'mah, & Asvio, 2022). *Dhuha* and *dhuhur* prayer activities in the congregation. Through the activities of praying *dhuha* and *dhuhur* in the congregation, we can internalize character values into students (Ismatullah, 2019), and teach students to be orderly in worship starting from before, during and after praying, the results are more optimal if the character

habituation process is carried out (Ismatullah, 2019), habituation in co-curricular activities or extra-curricular activities at school (Kurniawan, 2021), so that students can pray every day (Nurbaiti, Alwy, & Taulabi, 2020), so that the habitus of praying together at school is formed (Syaroh & Mizani, 2020), the habit of praying *dhuha* and *dhuhur* in congregation is strongly influenced by the competence possessed by a teacher (Salamah, 2020), like a painstaking teacher in guiding and providing an example to students (Mahmudiyah, 2021).

Then, activities in counselling and guiding. Counselling and advice teachers have the responsibility of guiding their students until they develop the desired character traits (Ottu & Triposa, 2021), and they can do this one-on-one, in small groups (Rochmah, Mareza, & Muslim, 2020), or through peer guidance (Ardimen, 2017). Unfortunately, kids can suffer irreparable harm if teachers make mistakes when delivering counselling assistance services (Widyastuti, 2018). The other activity is cleaning the room or school environment, which students must carry out (Norianda, Dewantara, & Sulistyarini, 2017). With a picket system, students in groups maintain the cleanliness of the class or school for one day (Wulandhari, Zulfiati, & Rahayu, 2019), or with a clean Saturday program (Diyan Nurvika Kusuma Wardani, 2020). Cleaning activities include caring for and planting plants in the garden (Naziyah, Akhwani, Nafiah, & Hartatik, 2020) and, more broadly, keeping the house or community environment clean (Fisher, 2004). If it damages the environment, you can be punished by being responsible or replacing what has been damaged (Efendi, 2020). Activities to clean a school room or environment can be carried out spontaneously, conditioning or exemplary (Atmaja, Dewantara, & Utomo, 2020)

The activity of recycling waste/used goods into learning media provides reinforcement of character towards nature. Interactive learning media can strengthen the profile of Pancasila students in the dimensions of independent character, critical and creative reasoning (Hidayah, Suyitno, & Ali, 2021). Learning media that can be used by teachers, such as the learning media for the Android application Pancala APP (Pancasila's Character Profile) (Aditia, Ariatama, Mardiana, & Sumargono, 2021), or mask media which can provide strengthen of the profile of Pancasila students on the dimension of faith and piety to God God Almighty and has a noble character, global diversity, cooperation, independence, critical reasoning, and creativity (Srirahmawati & Hunaifi, 2022).

Participation at a Flag Ceremony. Student character can be developed through participation in flag ceremony activities (Novia Ulfa & Citra Dewi, 2016), teachers and students jointly pronouncing Pancasila values (Mardeni, 2019), and strengthening the values of national character (Darma, Susiaty, & Fitriawan, 2018) including the character profile of Pancasila students, flag ceremonies are routinely carried out every Monday (Ulina & Setyowati, 2013).

Actions in which Indonesian is used. Character traits like honesty, politeness, and intelligence can be observed in students with regular, easy-to-understand, and convincing speaking skills in Indonesian (Sulistiyowati, 2013) or Indonesian speaking skills associated with local wisdom values (Nuryanto, Abidin, Setijowati, & Sismulyasih, 2018) respectively. Speaking Indonesian in public is a sign of respect for the country's culture and social mores (Intan Kusumawati, 2019).

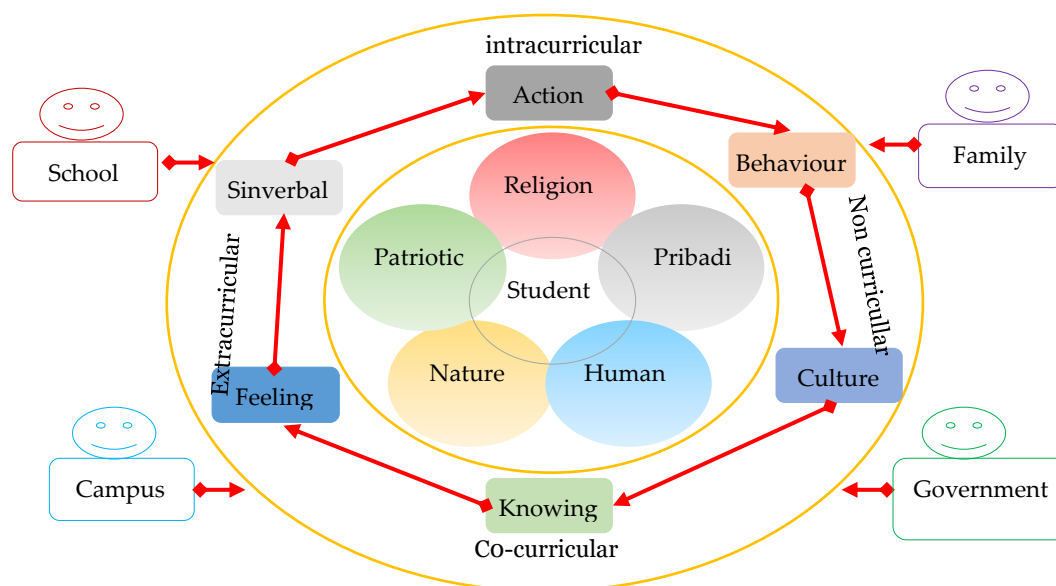


Figure 2. Model for strengthening Pancasila Student Profile Character (religious, personal, fellow human, natural and state characters) in the Teaching Campus program.

Strengthening the Pancasila student profile requires implementing theoretical and practical aspects at school (Zakso et al., 2022). Practically strengthening religious, personal, fellow human, natural and state characters in the Teaching Campus program at Makassar City Elementary School based on integrative morals has been carried out starting from the moral knowing, feeling, sinverbal, action, habitus and culture levels. Although strengthening character through integrative morals has been used (Kanji et al., 2019b) in social science learning, (R. Nur et al., 2021) overcoming violations of character values, (Suardi et al., 2022) strengthening intelligent character, (Suardi et al., 2021) strengthening religious character, (Kanji et al., 2020) strengthening social care characters, but no one has yet touched on strengthening the profile of Pancasila students. Research (Zakso et al., 2022) found that the practice of character education in schools has a positive effect on strengthening the profile of Pancasila students. Strengthening Pancasila student profiles on the dimensions of religious character, personal character, fellow human character, character towards nature and state character based on knowing, feeling, sinverbal, action, habitus and culture can be carried out in various activities such as intra-curricular activities, co-curricular activities, non-curricular activities and extracurricular (Suardi, Agustang, & Sahabuddin, 2020). Programs of intracurricular and extracurricular activities that are well programmed, integrated, integrated and institutionalized can strengthen character education (Ruyadi, 2010).

Character strengthening can be carried out by school principals (Dike, Parida, & Stevanus, 2021), class teachers, subject teachers, guidance and counselling teachers (Abdul Rosyid, 2020) with a social collaboration system (Suardi et al., 2020) with lecturers, students and parents of students in teaching Campus activities (Suardi & Nur, 2022) as part of the Teaching Campus program. Although in various research results on strengthening the profile of Pancasila students, it can be done in various ways besides strengthening integrative morals in various teaching campus activities, such as research (Chotijah et al., 2022) found strengthening the profile of Pancasila students can be done through the development of interactive digital teaching materials for students. Research (Nurihayanti, 2021) strengthens the profile of Pancasila students can be carried out by driving teachers who are agents of change and movers of the learning teacher community to encourage students to develop according to their talents. Research (Yayang & Sudigdo, 2022) strengthens the profile of Pancasila students can be done through tales that hint at plurality and diversity. Research (Luluk Elyana, 2021) strengthening the profile of Pancasila students can be carried out through a driving school program. Research (Suhendi et al., 2021) strengthening the profile of Pancasila students can be seen through the student character

survey instrument and research (Abdillah, 2021) strengthening the profile of Pancasila students can be done in civics education textbooks. There are similarities in research results with various relevant research results related to strengthening the profile of Pancasila students, but none has specifically explained strengthening the strengthening of Pancasila student profiles on the character dimension of Faith and piety to God Almighty and having noble character in aspects of good character in religion, personally, good character towards fellow human beings, good character towards nature and good character in the state by using integrative moral knowing, feeling, sinverbal, action, habitus and culture (KFSAHK) (Suardi & Nur, 2022), so that the results This research has a specific contribution to one aspect of the Pancasila student profile dimension.

4. CONCLUSION

In all stages of moral knowledge, beginning with the first stage of moral knowing, feeling, sinverbal, action, habitus, and culture, from various teaching campus activities like teaching assistants, students can strengthen their character of faith and piety to God Almighty and have a noble character in the areas of good character in religion, personal character, character towards fellow humans, good character towards nature, and good character in the state. Principals, teachers (classes, subjects, counselling), students, lecturers, and parents are all involved in these activities, which are woven within the school's intra-, co-, non-, and extra-curricular frameworks.

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- Meningkatkan Literasi dan Numerasi di Masa Pandemi Covid-19 di SD Islam Khairu Ummah Makassar
Implementation of Campus Teaching Programs in Improving Literacy and Numeracy During The Covid-19 Pandemic at Khairu Ummah Elementary School Makassar mengakibatkan penurunan kualitas baik kognitif maupun emosional maupun Menteri Pendidikan memutuskan kebijakan pendidikan dalam Surat Edaran Pandemi Nomor 15 Tahun 2020 mengenai Pedoman Penyelenggaraan Pembelajaran di Direktorat Jendral Pendidikan Tinggi mengembangkan Program Kampus Mengajar Angkatan I . Kampus Mengajar adalah kegiatan yang membagikan peluang kepada Lembaga Pengelola Dana Pendidikan (Setiawan , 2021) melawan peralihan dalam dunia sosial , budaya dan tenaga kerja serta kemajuan pengembangan kualitas sumber daya manusia , mengikuti instruksi Presiden dan . 7(2), 245–257.
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