

COLLEGE AND CHARACTER EDUCATION

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Abstract: Universities have an important role in character education. The philosophy of education that combines progressivism, constructivism, and humanism is the foundation of educational activities at universities in Indonesia, which frame the development of student character, in addition to intellectual development and kinesthetic skills. Character education has a very important position considering that global life presents new challenges and changes, which require anticipation and adaptation for the younger generation, including students. The stronger the character possessed by a college graduate, the more capable they will be in dealing with the dynamics of change in the new world.

Keywords: Higher Education, Character Education, Tapak Suci

INTRODUCTION

Throughout the ages, universities have played a strategic role in nation building. Its role will always be related to the preparation of quality human resources as well as creative and innovative work products. Through the Three Pillars of Higher Education (Tri Dharma Perguruan Tinggi) activities, universities are very possible to carry out these roles. This is as confirmed in the Law No. 20 of 2003 concerning the National Education System (UU 20 of 2003) in article 20 paragraph (2) that universities are obliged to provide education, research and community service.

Through educational activities as the first pillar, universities must be able to provide maximum services for the development of the potential of students to grow and develop into complete human beings. The perfect human being in this case implies human resources who have intellectual, professional, social, moral and personal competencies, in a balanced way. Furthermore, through research activities, as the second pillar, universities must be able to condition themselves as scientific institutions in which intellectuals are able to produce creative and innovative scientific works. In fact, it doesn't just stop here, the work must be able to benefit the lives of wider community. People can feel directly the existence of universities for their development. This is the third pillar, namely community service.

The existence of higher education institutions will always be solid in providing an important role in the life of society and the nation, because its existence has strong philosophical roots, denoting an inherent part of people's lives. Referring to the national education goals as stated in Law no. 20 of 2003, the synergy of three philosophies, namely progressivism, constructivism and humanism was clearly shown.

This means that education wants to develop quality human resources by mastering science and technology, at the same time education wants to direct its graduates to be able to meet the needs of national development, and education wants to develop noble character, spirit of nationalism, patriotism, religious remains a guardian of the actualization of Pancasila values in the life of the nation and state.

The educational ideals that have been proclaimed by the philosophy of education in Indonesia must of course be described in such a way that it can become an operational guide for educational praxis. The elaboration is in the form of all regulations that massively regulate the operationalization

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of education in the field. This regulation regulates the curriculum, human resources, infra structure and so on.

In the context of higher education, one of the regulations is Government Regulation of the Republic of Indonesia number 32 of 2013 concerning amendments to Government Regulation number 19 of 2005 concerning National Education Standards and Ministerial Decree of Research, Technology and Higher Education (Permenristekdikti) No. 44 of 2015 concerning National Standards for Higher Education. It regulates 8 standards in the implementation of education at the education unit level, namely content standards, process standards, graduate competency standards, educators and education personnel standards, facilities and infrastructure standards, management standards, financing standards, and education assessment standards. The Permenristek Dikti above also regulates research standards and community service standards as a hallmark of higher education, in accordance with the spirit of the Three Pillars (Tri Dharma) of higher education.

At this regulatory level, dynamics often occur, adjusting to the development and demands of the community's needs. We often feel the dynamics of this regulation as a change of policy from the implementation of education in the field. Reflecting on past conditions, the ministry of national education has created a vision of development in this field of education, namely Intelligent and Competitive Indonesian People by 2025.

This is stated in the Strategic Plan of the Ministry of National Education 2005–2009 with the theme Capacity Building and Modernization. In its development, the strategic plan becomes a stepping stone for the future development periods of the national education system until 2025. The 2010-2015 development period had the theme Service Strengthening, 2015-2020: Regional Competitiveness, and 2020-2025: International Competitiveness.

COLLEGES AS GUARDIANS OF CHARACTER EDUCATION

The mandate of the National Education System Law emphasizes that one of the things that is the core business of higher education is to oversee character education for students. The development of student character and morals is very important because it relates to the existence of identity as a cadre of the nation. The dynamics of higher education in accordance with the needs of the community should not ignore character building for students. In accordance with the philosophy of education as stated above that there needs to be synchronization and harmonization between mastery of science and technology (progressivism), compatibility with the demands of community development needs (constructivism), and identity development (humanism).

The dynamics of life that are so fast require universities to follow the rhythm while still positioning themselves as the role holder of the community change.

At the Indonesian Chancellor's Forum meeting which just took place in Makassar in 2018, all speakers from policy makers, including the president and ministers, reminded of the rapid changes. Universities are asked to make breakthroughs that can meet the needs of today's society.

One of the messages from the Minister of State Secretary Prof. Dr. Pratikno, M.Soc, Sc, stated that universities must be responsive to changes; otherwise their graduates will be crushed in the disruptive era. Indeed, we are aware that it is not only big world-class companies that have been disrupted by the presence of today's technology. Universities also feel the impact of this threat if they do not immediately make changes and adjust their role in the world of education. Among the basic things that are disrupted due to the influence of technological advances, are some types of work that are threatened with disappearing and being replaced by new types of work. This is what universities must think about how to prepare human resources to face the coming era of the future.

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The term disruptive which is currently booming implies a period full of disturbances due to tremendous changes in various areas of life. Some are "disturbed" by change and then experience extinction. But there are also those who are "disturbed" but still exist and even grow stronger, because they are able to make adjustments and improve themselves.

It was Clayton Christensen 1997, through his book entitled *The Innovator's Dilemma*, he introduced the idea of "disruptive innovation" which is specifically used in the business world. He used this expression as a way to think of successful companies not only meeting the needs of today's customers, but anticipating their future needs.

Some examples of businesses experiencing disruption include publishing businesses that are disrupted by desktop publishing. The film camera industry is disturbed by digital camera innovation. Traditional businesses are disturbed by the use of online conveniences, and so on. No less Reynald Kasali emphasized in the introduction to his book *Tomorrow is today* that in the era of disruption, companies are not only required to carry out sustaining innovation but must reach the level of disruptive innovation, which is a change that is not just a change in the shape, size, and design of a product, but a holistic change includes methods, ways of working, systems, and so on, to bring tomorrow today.

In this era, ten new challenges were identified, namely :

- 1). speed
- 2). convenience
- 3). age wave
- 4). Choice
- 5). lifestyle
- 6). price competition (discounting)
- 7). value added
- 8). customer service
- 9). techno age
- 10). quality control (Scott, 1988).

Along with the above conditions, some of the problems faced by universities are at least identified as follows. First, there is a demand to make breakthroughs for universities, preparing graduates to be applicable to the potential and needs of the surrounding areas. Second, there are demands from the government so that universities prepare their graduates to compete and co-exist in the global world.

Third, the permission of foreign universities to operate in Indonesia is already in place. Even though until now the Minister of Research, Technology and Higher Education has not materialized the regulation which regulates foreign universities in Indonesia, its draft is actually being processed at the Directorate General of Institutions of the Ministry of Research, Technology and Higher Education. Law no. 12 of 2012 on Higher Education also gives the green light through article 90.

Fourth, universities have not yet had proportional political power to participate in the national development. This condition makes the position of universities with various potentials still marginalized by other forces.

Facing the various problems above, universities must make self-improvement in order to be able to overcome these problems. At least four important pillars need to be the spirit of private higher education, namely excellence, internationalization, communication technology-based, and self identity.

Excellence will lead to processes to produce highly competitive graduates, who are not only able to compete domestically but also globally. Internationalization will lead institutions to create a broad network, in order to revive the spirit of global collaboration. Furthermore, the communication technology base is intended to make campus residents, both lecturers and students, have good data literacy, namely the ability to read, analyze, and utilize information (big data) in the digital world.

The fourth pillar is identity, whatever its mainstream, whether nationalism with the main reference of Pancasila values, or religiosity with the main reference of religious values. This pillar of identity is important so that campus residents can create human literacy, namely humanities and communication skills.

COMPLEXITY OF CHARACTER EDUCATION

The essence of human identity is the morality or character of a person, which contains a set of values that will lead students to become complete human beings; having high commitment and dedication, responsibility, care, honesty, patriotism, nationalism, and many virtue values. These character values are very important in underpinning the professionalism of students later after graduating from college, in serving the homeland and country. It is Davidson who expressed the importance of morality and character, with his interesting statement.

All strong societies have a strong character basis. Any study of history of economic development shows the close relationship between character and economic factors. Countries and groups that achieve successful development do so partly because they have an ethic that encourages the economic virtues of self-reliance, hard work, family and social responsibility, high savings, and honesty.” (Davidson, 2002).

Davidson's expression above is actually a sunnatullah, or natural law that must apply to any society. Character is basically a living spirit that leads people to a progressive civilization. Character is related to a person's overall performance in interacting with his environment (Masrukhi, 2014, 2017, 2018). Therefore, this character contains elements of morals, attitudes, and behavior. It's hard to detect someone having a good or bad character, when we have not witnessed and felt certain actions from such person. Character as a moral quality will always be integrated with intellectual and emotional maturity.

In another version Cronbach (1997) asserted that character is not a cumulation of separate habits and ideas. Character is an aspect of the personality. Beliefs, feelings, and actions, are linked; to change character is to reorganize the personality. Tiny lessons on principles of good conduct will not be effective if they cannot be integrated with the person's system of beliefs about himself, about others, and about the good community”.

Cronbach further clarifies that character as part of personality is formed by habits and ideas, both of which cannot be separated. To form a character, the elements of beliefs, feelings, and actions are interrelated elements so that to change the character means to reorganize the personality. This is where the importance of education, as an effort to reconstruct and reorganize personality, in order to build the character of citizens. Moreover, educational processes must integrate the belief system of oneself, others, and the those of the surrounding community.

Because of its universal nature, the formulation of values is carried out by various institutions that have a concern for these values that is relatively in line. One of them is the Aspen Declaration, which brought forth the Core Ethical Values, for the benefit of the world of education. Core Ethical Values contains a set of values such as trustworthy, honesty, integrity, treats people with respect, responsible, fair, caring, and good citizen. Furthermore, Westheimer and Kahme as quoted by Megawangi (2004) asserted that universal values are in the form of respect, responsibility, honesty, empathy, fairness, initiative, perseverance, integrity, courage, and optimistic.

In the six pillars of character issued by the Yoseph Institute of Ethics, it is explained about the six categorizations of values that underlie character, as follows:

- 1) **Trustworthiness**, values that can be manifested in the form of integrity, honesty, and loyalty.
- 2) **Fairness** manifested in the form of open-minded and not taking advantage of others.
- 3) **Caring** manifested in the form of a caring attitude and concern for others and the surrounding environment.
- 4) **Respect** manifested in the form of an attitude of appreciating and respecting for others.
- 5) **Citizenship** manifested in the form of legal awareness and care for the social environment.
- 6) **Responsibility** manifested in the form of responsibility, discipline, and always doing everything as well as possible.

Likewise, in the local wisdom of the Javanese community, we can easily obtain similar values, which have been passed down from generation to generation as the foundations of people's lives. The values are like; *ngéli nanging ora kéli* (flowing without immersing), *menang tanpa ngasoraké* (winning without defeating), *manjing ajur ajêr* (fast and adaptif), *ngono ya ngono nanging aja ngono* (maintaining good conduct), *sapa nandur ngunduh* (aware of results from any previous action), *aja duméh* (not greedy or taking advantage of others), and so on (Sastroatmodjo, 2010).

TAPAK SUCI AS A BASE FOR CHARACTER EDUCATION

Since 2016/2017, University of Muhammadiyah established a policy to incorporate the Pencak Silat (martial arts) Tapak Suci Putra Muhammadiyah as the basis for the formation of student character.

Tapak Suci is a martial arts school, as one of the autonomous organizations under the Muhammadiyah association. Autonomous organization means an instrument formed by Persyarikatan Muhammadiyah, given the right and obligation to manage their own household, foster certain citizens within the Persyarikatan Muhammadiyah and in certain fields as well in order to achieve the goals and objectives of Persyarikatan Muhammadiyah. The Tapak Suci organization fosters community members in the field of martial arts.

Historically, Tapak Suci Putra Muhammadiyah was born on July 31, 1963, through the merger of several silat schools that existed at that time, by prioritizing the belief in monotheism in Allah swt, in accordance with the spirit of the association. The first general chairman of the Tapak Suci Putra Muhammadiyah was Djarnawi Hadikusumo.

Because it is one of the autonomous organizations of the Muhammadiyah association, Tapak Suci has Islamic principles, based on the Qur'an and the Sunnah of the Prophet Muhammad, and has a spirit of brotherhood. The motto of the Tapak Suci silat school is "with faith and morality I become strong, without faith and morality I become weak". As an organization under the Muhammadiyah association, the Tapak Suci school also has the role of da'wah, producing Muhammadiyah cadres.

As a martial arts school, Tapak Suci has a trident philosophy, namely arts, martial arts and sports. The element of art implies that the entire Tapak Suci movement presents aesthetic movements. This provides a lesson that life is full of beauty, so we should do what is beautiful and not damaging the beauty itself. The element of self-defense contains the meaning of independence to be able to save oneself and the persecuted people from those who do wrong.

This also means that in everyday life we should be a person who is able to handle problems both with regard to ourselves and society well, and never give up on the various problems of life that plague us. While the element of exercise is intended to provide a sense of health and fitness both physically and spiritually, Tapak Suci also teaches the need for resilience and patience in living daily life. From the combination of these three elements, Pencak Silat activities will be able to form a good

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personality, noble character, humble, sporty, brave because of defending what is right, cares about other people and the environment.

The Islamic spirit in the Tapak Suci school covers aspects of mental and spiritual, physical strength, technical skills, and tactics in fighting. These are the things that are emphasized in the training of athletes at Tapak Suci School. In the mental-spiritual aspect, the members of the school are forged mentally and in their faith, so that they develop themselves into human beings who have strong personalities based on strong devotion to Allah SWT.

The aspect of physical strength relates to planned physical development so that members have a good physique as a prerequisite for participating in the activities of the Tapak Suci school. Meanwhile, technical skills are related to the systematic development of members so that they have mastery of silat techniques in accordance with the Tapak Suci doctrine, starting from the Tapak Suci tradition, footwork, avoidance, basic moves, game moves, weapon games. With the mastery of the Tapak Suci technique, it is expected that they will become reliable warriors, as part of Islamic and Muhammadiyah cadres. The fighting technique is a place to test the abilities of Tapak Suci technique in an integrated manner in maintaining personal safety, repelling enemies, defending the righteous, persecuted, and incapable. All of these aspects are in the corridor of the spirit of Islam and Muhammadiyah.

Therefore, the expected character values through this Tapak Suci are strong faith and devotion, mature mentality and personality, humility, self-confidence, honesty, maintaining solidarity, having achievement motivation, and of course nationalism and patriotism.

Thus, there are three pillars of character that will be fostered through the Muhammadiyah's Tapak Suci school, namely the pillar of faith, the pillar of nationality, and the pillar of achievement.

This pillar of faith has been the main pillar in the Tapak Suci School, since its establishment. This can be seen in the curriculum and material for the activities of the Tapak Suci, ranging from the meaning of its logo or school symbol, the practice management both during the opening and closing ceremonies, the student's promise and the motto.

In the student agreement text, for example, it is revealed that the Tapak Suci Putra Muhammadiyah is faithful to worship sincerely for Allah alone, to serve Allah, to serve the nation and state, and to defend justice and truth, to abstain from all despicable temperaments and behaviour, to seek peace, and love and stay away from disputes and enmity, obey the rules and believe in the wisdom of the leadership, with faith and morals I become strong, without faith and morals I become weak, *Laa hawla wa laa kuwwata illaa billaahil 'aliyyil 'adhiim*.

Observing sentence by sentence about the student's promise, it is revealed how deep the values that are to be instilled in the students. It combines pure faith with commendable morals, both morals to Allah, the Creator and morality to fellow humans and the environment. These noble values are then framed by our human acknowledgement that humans are actually weak, power belongs to God, so for humans that strength (both physical strength, mental strength, thinking power) is only obtained with the strength and permission of Allah swt. The spirit of these values is very substantive in order to give birth to plenary people who are beneficial to the nation and state.

In today's millennial era, effective development of character values among the younger generation is very important, in order to prepare them to face the current of tremendous change. This is in view of the escalation of the dynamics of the life of the nation and the state at this time giving rise to excesses that are counterproductive to efforts to build the nation's character.

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Indonesian society is currently faced with serious problems related to the excesses of globalization, namely the waning of the noble values that have been the spirit for the Indonesian nation, as well as the fading of the spirit of nationalism and patriotism. The unity of the life of the Indonesian people are currently experiencing a decline. Egoism, sarcasm, thuggery, mutual suspicion, blasphemy against each other have become the colors of Indonesian society today. At the same time; politeness, noble character, the rule of law are very expensive items. These problems are increasingly prevalent in the life of the Indonesian people, which if serious and systematic efforts are not made, it will have an impact on the erosion of the noble values of the Indonesian nation.

The pillars of nationality can be seen in the pledges of the students who affirm their devotion to the nation and state and defend justice and truth. Devotion to the nation and state is a target value that must be instilled in every member of the college. With this value, the Tapak Suci School wants to always raise the spirit of nationalism and patriotism. The spirit of nationalism is the spirit of loving one's homeland, while the spirit of patriotism is the spirit of serving and working for one's homeland. Thus, from the womb of the Tpak Suci, a generation of nations will be born who are ready to serve for their homeland and nation.

The pillar of achievement is reflected in the words with my faith and morals being strong. Strong in this context is not only physically strength, but also strong in human qualities as shown by mastery of science and technology. The cadres of the Tapak Suci Putra Muhammadiyah school are fostered to become plenary, namely those who develop harmony between intellectuals in the form of adequate scientific mastery, possessing high integrity as servants of God and as citizens, and are prepared to serve the nation-state and society. Thus, this pillar of achievement prepares university students to be able to compete and co-exist in global life, while remaining their base on national identity.

In Tapak Suci Putra Muhammadiyah school, there are two important substances that are carried related to the meaning of life, namely Faith and Morals.

Faith is the spirit of life that will manifest in beliefs, speech, and daily behaviour. Its manifestation is not only in the relationship with Allah swt through ritual worship (ibadah makhdlloh), but is also manifested in the relationship between fellow humans and the natural surroundings, through social worship (ghoiru mahdloh).

A believer will show good speech and behaviour in social life, because it is believed that this is the will of Allah swt, as taught through the Shari'a. In the Qur'an, several times it is emphasized about the harmony between faith and good deeds (QS, Al Asr: 3-4, QS: 96, QS 14: 23, QS 10: 9, QS 29: 7, QS 8:2, QS. 24:55, QS 20:75, and a few more verses in the Qur'an). In giving an interpretation of the repetition of this series of words "faith and pious deeds", The Prophet Muhammad's companion, Anas bin Malik, suggested that both must be done in a balanced way. It is not justified to have faith alone without good deeds, just as it is not justified to have good deeds without faith.

The second substance that is carried in the Tapak Suci school is morality. Akhlaq is a person's temperament, which because of his belief becomes a habit in everyday life. Imam Al Gazali asserted that morality is a trait that is embedded in the soul (human) which can give birth to an act that is easy to do, without too much consideration and thought.

This implies that a person's virtuous behaviour occurs inherently in his daily life, as the result of his belief in religious values. The affirmation of this morality in the Qur'an is also found in many verses. Several verses are presented here, for example morals related to trust: 2:283, 3:75, 4:2, 4:58, 8:27, 23:8, 70:32, reconciling disputes between people 2:182, 2 :224, 4:35, 4:85, 4:114, 7:142, 8:1, 49:9, 49:10, put the importance of others first: 2:177, 59:9. There are many verses of the Qur'an regarding morality, because morality deals with all aspects of very broad community life.

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The Muhammadiyah's Tapak Suci School is very concerned with these two values, due to the teachings of Islam the two have an inseparable relationship. One's faith is the basis for the birth of morality, while morality itself is the most beautiful fruit of one's faith. Against this, the prophet's hadith affirms "Faith has more than seventy branches or sixty branches. The highest branch is the word *Lâ ilâha illallâh*, and the lowest is removing the thorn (obstruction) from the road. And shame is a branch of faith." (HR Muslim).

From the hadith of the Prophet Muhammad, it is shown that the act of virtue that a person does for the benefit of the wider community which is the realm of morality is part of faith. That is why in various teachings of the Prophet Muhammad, it is often emphasized the importance of living in society; mutual help, mutual respect, mutual happiness, including tolerance among each other. The Prophet's wife, Siti Aisyah, once said, "I heard the Messenger of Allah said: "Indeed the believer with good character, can catch up to the degree of those who always fast and always pray at night" (H.R. Abu Daud).

The faith and morals promoted by the Tapak Suci Putra Muhammadiyah School are very important assets for efforts to build community character, especially the younger generation. If this faith and morals have been internalized in them, then their attitudes and behaviour will always be colored by good deeds, in all aspects of life. In the context of citizenship he will be a good citizen (good citizenship), who will always comply with all the regulations that exist in the life of society, nation and state. In the religious context, he will become a man of piety, who always upholds the Shari'a of Allah in everyday life, by spreading peace to the wider community and the natural surroundings.

The implementation of Muhammadiyah's Tapak Suci silat activities is a student character-building activity, co-curricular activities are carried out from the Pancasila Education, Al Islam and Kemuhammadiyah Education courses, and Citizenship Education. All participants in the three courses are required to become members of the Muhammadiyah association. They are required to take part in training activities that are carried out once a week.

As the result of the numbers are very large, the implementation of training activities is carried out in collaboration with the administrators of the Tapak Suci of Semarang City, especially in meeting the needs of trainers. Meanwhile, in the management of the Tapak Suci training for students within the framework of character education, the lecturers who support Pancasila, Al Islam Kemuhammadiyah, and Citizenship Education also involve the Tapak Suci Student Activity Unit. This means that there is intense empowerment of related student organizations.

The silat Tapak Suci activity at the Muhammadiyah University of Semarang within the framework of character education has the target of fostering seven main character values, namely faith that is *istiqomah* (steadfastness), tough, disciplined, responsible, social care, love for the homeland, respect for teachers. The seven-character values that are fostered are the essence of character, which has sacred values and immanent values. These seven values are instilled during the practice of the tapak suci, through various activities, ranging from prayer, student pledges, exercise management, to the provision of post-training *taushiyah* (Islamic speech).

The results of the process of internalizing the seven-character values through the *pencak silat* activities of Tapak Suci can be shown by the perceptions given by the students. This perception survey is carried out at the end of each semester after a test is carried out to determine the value, which will be combined with the value of lectures in three courses, namely Pancasila Education, Citizenship Education, and Al Islam and Kemuhammadiyah Education. This survey was conducted in addition to knowing the perceptions of students participating in the activity as well as to evaluate the implementation of the tapak suci co-curricular activities.

PROFILE OF STUDENT PERCEPTION

In the aspect of student perception regarding the value of the character being fostered, the perception profile is obtained as shown in table 1 below.

TABLE 1. PROFILE OF STUDENT PERCEPTION

No.	Character Values	Percentage	Qualification
1	Strong belief	90	Excellent
2	Resilient	90	Excellent
3	Discipline	85	Good
4	Responsible	90	Excellent
5	Social care	85	Good
6	Patriotic	70	Moderate
7	Respecting for teachers	60	Moderate
8	Rerata	81,42	Good

Legend :

20 – 36	worst
37 – 53	poor
54 – 70	moderate
71 – 86	good
87 – 100	excellent

Table 1 above shows that the perception of strong faith is very well qualified. Likewise, students' perceptions of resilience, and responsibility. Followed by the student's perception of being in good qualification, for the values of discipline and social care. Meanwhile, students' perceptions of the character values of patriotism and respect for teachers are in moderate qualification. Overall, if the average is taken, students' perceptions of the seven character values to be fostered through the Tapak Suci pencak silat activities are of good qualification.

The data in the table above means that the profile of student character values is quite good. Even though it is still at the level of student perception of the seven character values of Tapak Suci, at least this has indicated the prospect of planting character values through the Tapak Suci activities, as a co-curricular activity. Of course, the findings of this survey are the initial conditions for conducting further research around the effectiveness of character values development in the Tapak Suci martial arts activities.

CLOSING

Higher education as an academic institution that prepares quality human resources, has an important role in guarding character education for its students. This is related to the performance of quality human resources itself, which not only develops aspects of intellectuality, scientific mastery, creativity, innovation and the like, but also has a side that must accompany it in the form of integrity, loyalty, credibility from the figure of the human resource self who quality. This nation is in dire need of scholars who have good morals and character, who will have integrity and loyalty to the nation and state, and credibility that can be the model for the community later when they plunged in the midst of society.

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The spirit of higher education guarding character education is actually inherent in the Indonesian National Education system, from the philosophical level to the regulatory level. At the practical level of higher education, consistency is required so that the spirit of character education is truly manifested in daily activities in higher education.

Pancak Silat Tapak Suci as one of the autonomous organizations under the Muhammadiyah association, has the potential to be used as an instrument in the framework of fostering character values for students. At least that is what has been implemented at the University of Muhammadiyah Semarang. Since three years ago, the rector's policy was implemented that students participating in the Al Islam Kemuhammadiyah Education, Pancasila Education, and Citizenship Education courses are required to participate in this Tapak Suci martial arts activity, as a co-curricular activity. There are seven values that are targeted to be fostered by students through this sacred site activity.

From the experience in implementing the policies on Tapak Suci for three years at the University of Muhammadiyah Semarang, it is shown that there are positive indications concerning the performance of the seven character values as targeted. The values of strong faith, resilient, discipline, responsible, social care, patriotic and respect for teachers, have a fairly good profile in student perceptions.

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