The Development of the Model of Strengthening of Soft Skills Based on Internalizing Character Values in Catur Dharma

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Abstract

This study aims to find models of reinforcement learning soft skills based on the values of characters which are internalized in catur dharma. The design of this model was established in two years. Data collected using observation, questionnaires and documents. The research sample using purposive sampling. Data Validation through member checking, triangulation, and Peer teaching. Data analysis technique conducted simultaneously with the process of data collection (on going analysis). The results showed the strengthening of the values of character not only on cognitive competencies, but also affective and psychomotor competencies, thus forming hard skills and soft skills proportionally. Reinforcement of soft skills in UISU done in a systematic and planned through catur dharma activities (education, research, service to society and the Islamic da'wah) and must be supported by an academic culture, humanitarian, and religious in the campus environment.

Keywords: learning model, soft skills, internalization, catur dharma.

I Introduction

Modernization of human civilization brings considerable benefit, especially in the progress and prosperity for the people of this world, especially for Indonesian people. However, due to uncontrolled and undirected modernization, it has caused people to be very individualistic, consumerist, hedonist, and materialistic. All measured by materialists and override logic and feelings.

Alternatives to tackle these issues one of which is education. Education has a very important role and strategic in enhancing human resources, especially based religious education, like the Islamic University of North Sumatra (UISU). In accordance with the vision of UISU, to become an islamic university which is reliable, tested and noble dignity, loved by the people and blessed by Allah SWT. The commitment to realizing this vision has been maintaned continously. This commitment is further applied to internalize charge nuanced vision of these characters in catur dharma (education, research, service to the community, and daqwah Islamiah), supported by the campus culture.

Hard skills and Soft skills are the ability that must be possessed by anyone. The terms of hard skills is the ability of technical knowledge and skills gained from formal education, while the term soft skills mean more capabilities in personal and interpersonal behavior. The few studies that have been done (Kay, 2008; Zamroni, 2009) suggests that soft skills have a strategic role in determining a person's success in the job. This is how mastering soft skills in addition to mastery of hard skills is very important for graduates in the globalization era and the AEC (Asean Economic Community). Thus, it is needed to develop the study of patterns of internalization of soft skills in catur dharma with various strategic.

Soft skills can be developed through a learning process (intra-curricular) and student activities (extra-curricular). Development of soft skills in learning activities can be done through lecturers using a variety of strategies and creative teaching methods. Besides the achievement of competence can be achieved, the students' soft skills can also be formed. The formation of soft skills through student activity (intra-curricular) through various student activities.

Founder UISU has designed that UISU becomes an university that will produce intellectual graduates (acquiring hard skills competence) and akhlakul karimah (acquiring soft skills competence). Before the government announced a character education, UISU has implemented character education since 1952. It suits government programs, that the implementation of character education in university through tri dharma college, cultural organizations, student activities, and daily activities. (Team Character Education Directorate General of Higher Education, 2011).

II Literature Review

Definition of Soft Skills

Many experts have explained the importance of soft skills to be mastered by someone in order to be successful. An individual's soft skills which distinguishes between the personality of an individual with other individuals. According to Sharma (2009) soft skills are all aspects of generic skills that also includes cognitive elements associated with non-academic skills. Results of research Sharma (2009) showed that there are seven soft skills that need to be owned by the students, namely communicative skills, thinking and problem solving skills, team work force, life-long learning and information management, intrepreneur skills, ethics, moral and profesionalsm, and leadership skills.

It is preferably for someone to have a balanced soft skills and hard skills, because these capabilities should be owned by every individual. According Sailah (2008) in the university education system, just give an average of 10% load of soft skills in the curriculum, 90% more over the hard skills in accordance with scientific competence. According Mulatsih (2013) soft skills should be developed together with the hard skills in the learning process. Soft skills can not be formed with one or two activities alone, but must be done on an ongoing basis and internalized in its activities by involving all elements from the leadership, lecturer, staff, and students.

Character building

The main originator of the educational character of the Western world is Kilpatrick (1992) and Lickona (1992). They agreed that the existence of moral absolutes that should be taught to the younger generation to understand to distinguish the good and the true. Character education will produce a capable personality not only hard skills but also soft skills. A person's success is not only determined by the ability and technical knowledge or cognitive (hard skills), but also the ability to manage themselves and others (soft skills) is very large role. Character education should be formulated in the curriculum, internalized in learning through a variety of strategies and methods of learning, and supported by campus culture and society that exemplify character patterns. Thus, it will create the next capable generation of Indonesia.

According to FW Foerster (1869 - 1966) from Germany (in Koesoema 2007) stated there are four basic traits of character education: (1) the character education based on normative values, (2) lack of coherence between confidence and courage, (3) their autonomy or independence, and (4) constancy and fidelity. As also noted by Marzuki (2013), character education contains the essential elements that understanding goodness (knowing the good), loving kindness (loving the good), and doing the good.

According to Harun Nasution (1998: 290) the concept of education from Eastern not only aims to fill the students with knowledge and skills, but also develops the moral and religious aspects. Thus, it can be seen that character education is applied in education in Indonesia since beginning. Thus it can be seen that the character education had always been applied in education in Indonesia. The concept of education shows that education is not only impart knowledge and skills but also cultural values are based on religion. Therefore, implementation of education not only to internalize the values of national culture, but also followed by internalization of religious teachings.

In the view of Islam, the character is very important. Hence the Prophet Muhammad was sent, with the aim of removing *jahilliyah* behavior (bad behavior) on this earth. As stated in the hadith of the Prophet that "In fact I have been sent (to be an Apostle) solely to enhance noble character".

Character values that are the focus of observation adjusted to the fundamental needs of a student. Values is a reference in determining the choice (Mulyana, 2004). Then, the values of these characters are selected independent, discipline, honest, responsible, and critical thinking.

Internalization of Character Education

Internalization of character education can be done with a holistic approach, namely by instilling character education, to internalize the character values into every activity on campus. Both the activities in the learning process and in campus activities. The concept of a holistic approach by Suyanto (2010), performed by a variety of efforts ongoing basis (continually), thus the character values not only on the understanding alone but is embedded in the soul and become a habit for students. This means that moral values which are seen not as a formality, but is embedded in the soul of the student.

Internalization by Kohlberg Lockheed (in Majid, 2011: 108), there are four stages that must be done to instill character education, namely (a) the stage of habituation as the beginning of the development of the characters, (B) the stage of understanding and reasoning of the values, attitudes, behavior, and character, (c) the stage of implementation of the various actions and behavior, and (d) the stage of the meaning of all the attitudes and behaviors that are understood and to understand the implications for themselves and others.

In UISU internalization character values based on religion. In building the character of the nation is done through catur dharma namely: (a) Through learning activities; (b) Through research; (c) Through community service; (d) Through Da'wah Islamiah. Besides through chess dharma, is also done through activities outside instructional or extracurricular, and supported by campus policy and campus atmosphere conducive. It is necessary for the function of character education can be realized as stated Walid (2011) that the character education for the forming and development potential of learners, improvement of negative values, and filter values are positive.

According to Fogarty (1991) models in internalize the character education into learning ie. Interdisciplinary science, including this type immersed models, and networked models. Additionally, Budimansyah, et al (2010) stated that the development of character education in university can be done through the principles of sustainability, through all activities in campus, and internalized every activity.

UISU Catur Dharma

Universities in Indonesia have an obligation tri dharma college. "Tri" is derived from Sanskrit means three and "dharma" means an obligation. Thus, tri dharma meaning three obligations. The three of university's obligation are education, research, and community service. Tri dharma university is a principle held by each university in Indonesia. Each student and lecturer obliged and responsible for carrying out teaching, research, and community service. Whether they are public or private universities, because universities are the agents of change and contribute in terms of the society welfare.

The word "catur dharma" is derived from Sanskrit. 'catur' means four, and 'dharma' means obligation. When the two words are combined can be interpreted as four obligation or responsibility to be completed or implemented. UISU is a university that has catur dharma obligation. UISU Catur Dharma means four obligations that must be implemented by every citizen of the university (faculty and students) UISU. When other universities have a duty tri dharma university, UISU has catur dharma university: education / teaching, research, service to the community, and daqwah Islamiah.

UISU Catur Dharma has four elements, which elements are interrelated to one another. Fourth elements integrate with each other and intertwined with harmony. Each element has a goal to achieve the vision and mission of UISU. With the synergy elements of education, research, community service, and the Islamic da'wah, it will be able to produce qualified and devoted graduates, therefore it can be beneficial to religion, country, and humanity in the world.

III Research Methods

This study is a continuation (second year) from previous studies (first year). The first year has produced patterns of implementation of character education in nine faculties at UISU. In the second year, the model is developed to strengthen soft skills to internalize the character education in teaching and supported by campus culture.

The application of the model based on the study of theory and research findings on the first year. Development of a model of mixing patterns of implementation of character education in nine faculties at UISU, designed character education model of comprehensive and integrated in bahasa Indonesian. The tested result data was being analized to acquire the effectiveness of the model. The criteria used is the increase in campus atmosphere to be conducive and behavior in accordance with the values of honesty, discipline, self-reliance, responsibility, and critical thinking as well as the improvement of student learning outcomes significantly.

The revised models will be tested again in the form of classroom action research. The trial models involving lecturers and students, as well as a data source. To get the data soft skills conducted by distributing questionnaires to students. The results of the validation data from experts, questionnaires, and observations were analyzed qualitatively.

IV Result of Research

The first year found models of soft skill development conducted in nine faculties. It was found that each faculty implements catur dharma with different models, but the parallels that can be drawn UISU develops a model of soft skills on the basis of religion. This second year of research resulted in the development of models of reinforcement of soft skills to internalize the character education at the Catur Dharma university.

Internalization of Character Education In Catur Dharma

Internalization of character education on education

Internalization of character education on learning / education with student-centered learning, provides insight and understanding of truth and creating a comfortable learning atmosphere. UISU has catur dharma that is the field of education, research, service to the community, and dakwah Islamic. In education, lecturers and students create two-way communication, and student-centered learning. Providing insight and understanding of the truth and making learning more convenient. The process of student-centered learning is an option in developing the hard skills competencies and soft skills competencies.

To achieve these aspects, one of the learning strategies used in project-based learning method. The stage of implementation of project-based learning model is basically the strategy of inquiry (inquiry learning), based on problem solving (problem solving learning), and the strategy of discovery (discovery learning). The views Mochtar Buchori (2007) that the character education brings student to the introduction of the value of cognitive, affective, and finally to experience real value.

Broadly speaking, the implementation is planning, creating or implementations, processing (processing), and evaluation (assessment}.
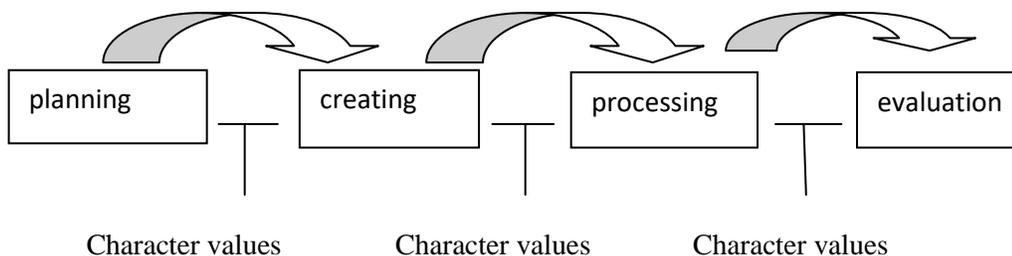

Figure 2: Learning Strategies

Implementation of project-based learning model that is performed on the learning process of Indonesian subjects showed a marked increase learning outcomes compared to conventional learning models (lectures). Learning outcomes of Bahasa Indonesian increasing both in terms of cognitive, psychomotor, and affective. The results of the cognitive aspect is not addressed in this study, only the affective or non-academic aspects of which will be the focus. Based on observations made on the activities of the students, the percentage of students who show character according to predefined categories obtained the results as shown in the figure below:

The observation of the character of critical thinking, independence, responsibility, honesty, and discipline of the student characters can be seen in the picture below.
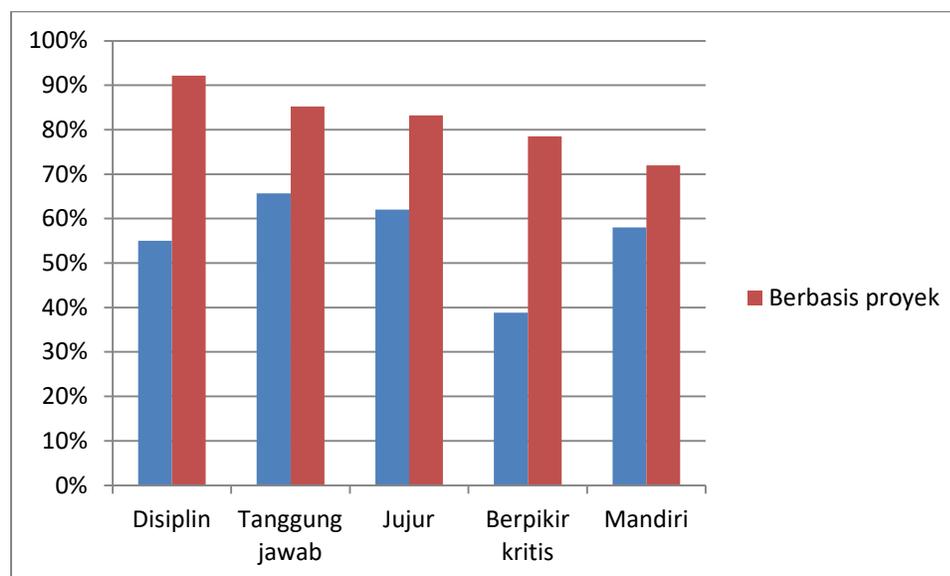
Figure 3: Data Observations Character Critical Thinking, Self, Responsibility, Honesty, and Student Discipline

Figure 3 above shows that the character of discipline is the highest percentage (92.17%) for a project-based model compared to the conventional model of only 55%. Characters discipline is a form of regulatory compliance. Discipline has an important role in achieving educational goals. Based on the results of observational data known characters responsibility on project-based models by 85.20%, whereas in the conventional model, the character responsibility only 65.70%. In this case, it can be seen that the students can know and do what it should do. Further observations of current conventional learning models, honest character, amounting to 62% only, while the project-based model of 83.20%. Students are able to uphold honesty in every speech and action.

The next rank is the character of critical thinking can be observed in project-based models of 78.50%, while the conventional model, critical thinking character only 38.80%. This indicates that the student has the ability to determine, to the truth, to conclude, is also able to take decisions and act. Last is an independent character, model-based project amounting to 72%, while the conventional model amounted to 58%. This may imply that students have the ability to meet the needs of themselves and not depend on others.

The implementation process of learning Indonesian subjects with project-based models can train and instill discipline, responsibility, independence, honesty, and critical thinking. Students have to understand the moral knowing, moral feeling, and moral action which are contained in the character education learning model based projects that are internalized in the Indonesian subjects.

Internalization of Character Education in Research.

UISU has Research Institute as suggested Lako (2014), which acts (1) managing UISU research organization, (2) develop the Master Plan of Development Research in integrated and sustainable, (3) coordinates, directs, and evaluates the implementation and achievement of the goals of research lecturer and students , (4) searches and informs research grant from the Ministry of Higher Education and other parties, and (5) encourages the study centers on the faculty for encouraging interest in researching.

Internalization of Character Education in Community Service

Forms of community service activities are carried out in a variety of activities that build society culture handled by the Community Service Agency (LPKM) UISU. Community service activities are a form of social care that aims to improve the welfare of the community. Through community service can instill a sense of national unity, foster a love for the environment, as well as the growing awareness of society, nation and state. Planting of character values to be internalized in community service by providing knowledge and skills that are beneficial to society.

Internalization of Character Education in Da'wah Islamiah

Implementation dak'wah Islamiah in UISU under The Institute of Development and Islamic Education (LEPPAI). The institute is in charge of coordinating the implementation of the learning process of Islamic education from the study program to the Islamic da'wah to UISU community and society. These institutions monitor and evaluate the implementation of Islamic dak'wah conducted by UISU. These institutions play a role in presenting and disseminating the values of Islam as a form dak'wah Islamiyah. Internalization of character education in the Islamic da'wah is done by showing the attitude and behavior of Islam. Implementation of Islamic propaganda not only conveys the teachings of Islam, but also needs to implement Islamic teachings both to themselves and to society.

Here can be seen the internalization model of character education in catur dharma in UISU.
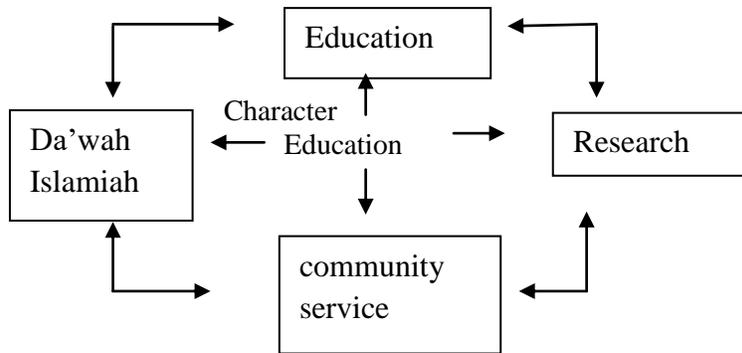

Figure 4: Internalization of Character Education in Catur Dharma UISU.

Figure 4 above shows, Catur Dharma in UISU is a unity between its elements. Related to one another. The linkage of four elements Catur Dharma will strengthen soft skills of students. When four elements (Education, research, community service, and the Islamic da'wah) in implementation integrates character education, it will help university (UISU) to prepare human resources who have the intellectual character of religion.

The commitment and support of university leadership is very supportive in establishing a culture of academic lecturers and students for Catur Dharma. UISU through LP, LPKM, and LEPPAI provides stimulation in the form of support facilities and infrastructure (laboratories, internet, library, indoor), provides incentives to the lecturer and students of the article published in international journals, replacement printing of books, and include seminars to disseminate research results.

Model design of internalization of character education in UISU can be seen below
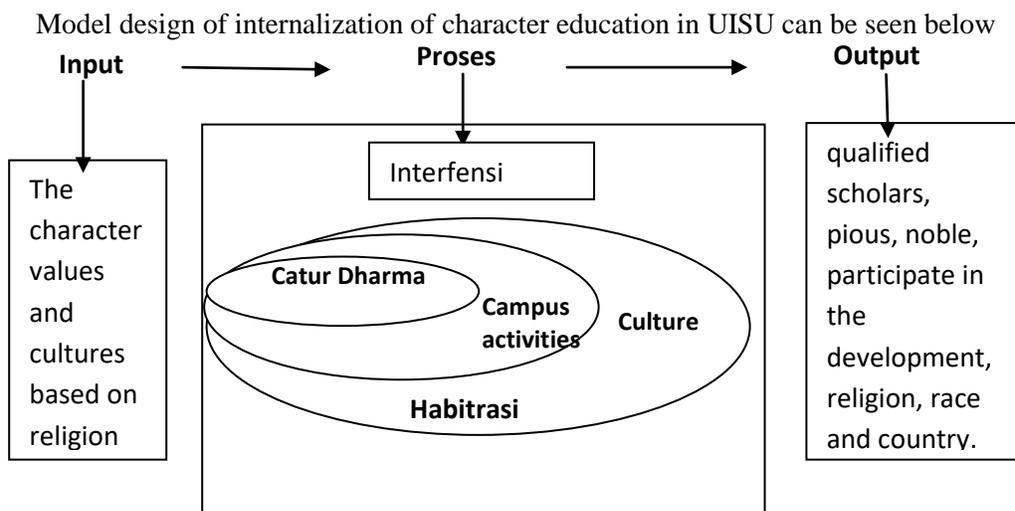

Figure 5: Model design of internalization of character education in UISU

Figure 5 above shows, when the first student once enrolled at UISU, cultural values are based on religion was introduced and implanted. Furthermore, with catur dharma UISU, internalization of character education is done with a holistic approach that instills character education to internalize the character values into every activity at UISU. Both the activities in the learning process, research, service to the community, and the Islamic da'wah and in campus activities and campus culture.

Internalization of character education in catur dharma should also be supported by (1) internalization of character education on campus culture / culture of the organization, (2) internalization of character education on student activities, and (3) internalization of character education on daily activities at campus and home. Character education is not only taught but must be embedded in a sustainable manner through campus activities and campus culture therefore the characters based on religion will eventually become a habit (habitrasi). In the end, UISU can produce quality resources which are pious, noble, and able to participate in the development, religion, race and country.

All components must be optimally engage citizens to shape the character of the campus. Components involved not only professors but also from the Rector, Deans, Head of Departments, staff, curriculum, facilities, organization of intra and extra, the implementation of the activities of both lectures and campus atmosphere should synergize and support the formation of hard skills and soft skill. That means, all the components affecting the output of UISU must engage in earnest.

IV Conclusion

Character education at UISU strongly linked to academic management. Academic management point is a character education which is planned, implemented and controlled in activities, curriculum, learning, assessment, faculty, staff and other supporting elements.

There are three factors of concern in reinforcement of soft skills in UISU namely 1) lecturer factors as a moel and implementer of the learning process, 2) student factor as learners which are taught, and 3) environmental factor that affects the quality of internalization of education character.

Strengthening soft skills is done by internalizing religious values and morals into chatur dharma universities, campus culture / cultural organizations, student activities, and on daily basis activities which are supported by the academic, humanitarian, and religious culture in the campus environment.

Acknowledgement

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