

EDUCATION CHARACTER CURRICULUM AT UNIVERSITIES (Study Case of the University of Medan Area)

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Abstract

The research is based on the condition of the lack of implementation of character education in higher education. While mentioned in Law No. 20 of 2003 that the aim of national education is to form students with character traits. Universitas Medan Area as having its own characteristics in implementing a character education curriculum. The form of character education curriculum needs to be studied to become one of the models for the preparation of character education in higher education. The main objective of the study was to reveal the purpose, content/material, teaching and learning process and evaluation of character education curriculum at the Medan Area University. This research uses field research. The core activity of this research is understanding actions and events in the social setting of the object under study. The findings of the research show that: (1) the purpose of character education is to strengthen the priest, think rationally according to Islamic values, and practice akhlakul karimah; (2) character material, namely: istiqamah, honesty, responsibility, integrity, fairness, positive attitude, love, patience, self-control, hard work, social instincts, gratitude, generous humility, ambition, wisdom; (3) teaching and learning process using student centered models; (4) evaluations assessed by students are attendance, structured assignments and the ability to answer questions at the end of the semester.

Key words: Curriculum, Character Education, Higher Education

A. Introduction

Education aims to transfer knowledge, value, and skills. This is in line with the objectives of national education, namely: developing the character of students to become human beings who believe and fear God Almighty, are noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Law No. 20 of 2003).

The main purpose of education is the formation of the character of students. Therefore, the Ministry of Education has issued a book on the Master Design of Character Education of the Ministry of National Education which is used as a reference in character development. It's just that the book does not explain specifically the character values that must be taught and the educational curriculum used in its

application. Even though in truth, students need to know the understanding of a value that they are growing in themselves. Students may not be in a position to not know and do not understand the meaning of the value. With this knowledge, they feel compelled to practice it (knowing the good, feeling the good, and acting the good). (Ministry of Education and Culture, 2011: 5). In this context, special learning activities are absolutely necessary to develop these character values.

Higher education is one institution that plays a role in shaping the character of students. Character education in higher education is a continuation of character education in schools. Therefore, in fact every college has a pattern of student character formation in accordance with the vision, mission, and characteristics of each college. Character development needs to be fully designed and must get more serious attention from the education manager (lecturer/education staff).

Higher education is expected to be the front guard in realizing national education goals. As a higher education institution, universities actually participate in creating ideal character education. It's just that, although many universities have Islamic nuances, they do not fully possess character education models, especially character education curricula.

University of Medan Area as a higher education institution has a vision of producing students who are independent, innovative and personable. One way to realize this vision is to implement a character education curriculum for students in the form of practical courses called Responsies of Islamic Education Courses. Uniquely, in this responsiveness course, what is learned is not Islamic material in general, but focus on character learning material. The character values taught at the Medan Area University have been specifically formulated based on the inspiration of the Asmaul Husna.

In this regard, this study aims to describe the character education curriculum applied at the Medan Area University. The research discussion aims to describe 1) character education curriculum objectives; 2) character education curriculum content/material; 3) strategies for implementing the learning process of character education curriculum; and 4) character education curriculum evaluation.

B. Literature Review

1. Curriculum

The curriculum is a set of plans and arrangements regarding the purpose, content, and material of learning and the methods used as guidelines for the implementation of learning activities to achieve certain educational goals (Law No. 20 of 2003). According to Ralph W. Tyler, quoted by S. Nasution, the curriculum has 4 components, namely (1) purpose, (2) learning material (curriculum content), (3) teaching and learning process, (4) evaluation or assessment. (S. Nasution, 2009: 183)

a. Educational goals

According to Zakiah Daradjat the goal is something that is expected to be achieved after the business or activity is completed. This means that the results will appear after an educational process is implemented or at least runs for some time.

To find out whether the success or failure of an education will be measured in the future. (Zakiah Daradjat, 2008: 29). In simple terms the purpose of education is what is expected to materialize in the future after the teaching and learning process is carried out.

b. Material Study (contents of learning material)

Learning material consists of knowledge, values and skills. The material or content of the curriculum prepared must be related to the experience of the student. The curriculum material is not only a scientific discipline that consists of various knowledge. But it must also be taught critical thinking processes, discovery processes, problem solving processes and so on.

c. Teaching and Learning process

The teaching and learning process is the process of transferring knowledge, values and skills from learning resources to students. The teaching and learning process uses a variety of methods such as lectures, discussions, question and answer and so forth. In addition, the teaching and learning process also uses various strategies such as inquiry learning strategies, problem-based learning strategies, cooperative learning strategies and so on.

d. Evaluation

After the teaching and learning process is completed, it is necessary to do an evaluation or assessment to see the extent of the learning outcomes. Evaluation is useful to see whether the learning is successful or not.

2. Character Education in Higher Education

National commitment regarding the need for character education is imperatively stated in Law Number 20 of 2003 which states that “National education functions to develop capabilities and shape dignified national character and civilization in order to educate the nation’s life, aiming at developing potential students to become human those who believe and fear God Almighty, are noble, healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible. “If observed five of the eight potential students who want to be developed are closely related to character.

Character means the mental, moral or character traits that distinguish it from others. In Greek the character comes from the word *karasso* which means blueprint, basic format or fingerprint as in fingerprints and *charassein* which means making sharp or making in (Saptono, 2011: 17). Whereas in English the term character comes from the word “character” which means character or character. This term originates in Latin “character”, which among other things means character, character, psychological traits, character, personality or morals (Samani, 2011: 37).

According to Darmiyati Zuchdi (2009: 10) “Indeed character education has a higher meaning than moral education because it is not just teaching wrong meaning, more than that character education instills habits (habituation) about good things so students (students) become familiar (cognitive domain) about the meaning of good and wrong, able to feel (affective domain) good value and usually do it (behavioral domain). Thus character education must be invested in rational, logical and democratic ways.”

Character education can be considered successful if students show good

behavior habits. Good behavior will arise and develop in a student if they have a positive attitude towards the concept of good character and are accustomed to doing it. Therefore, character education needs to be packaged in a professional and meaningful container. Character education needs to be formulated and operationalized through the culture and life of higher education.

There are four basic characteristics in character education. First is the regularity of the interior where each action is measured by value. Values become normative guidelines for each action. Both coherence gives courage, makes a person firm on principle, is not easily swayed to new situations or is afraid of risks. Coherence is the basis for building confidence in each other. The absence of coherence can undermine one's credibility. Third, autonomy. Here someone internalizes the rules of values from the outside to become personal values. This can be seen through the assessment of personal decisions without being affected or exhorted by other parties. Fourth, determination and loyalty. Constancy is a person's endurance to want what is seen as good. And loyalty is the basis for respect for selected commitments (Majid, 2011: 36-37).

Character education in higher education is a stage of character formation that is no less important than character building at the school level. Therefore, every college should have a pattern of student character formation in accordance with the vision, mission and characteristics of each college. Character education in higher education needs to be fully designed. That is, when students enter new areas as new students, in faculties, in study programs, in campus organization activities, until graduating as alumni all must be fully designed (Budimansyah, 2010: 11).

According to Yahya Khan (2010: 2) there are four forms of character education that can be implemented in the education process, namely:

- a. Religious value-based character education, namely character education based on the truth of revelation (moral conversion).
- b. Character education is based on cultural values in the form of character, Pancasila, literary appreciation and exemplary historical figures of the nation's leaders.
- c. Environment-based character education (environmental conversion).
- d. Self-based character education, namely personal attitudes and results of the process of awareness of the empowerment of self-potential directed at improving the quality of education (humanist conversion). Self-based character education is a process of activities carried out with all efforts consciously and planned, to direct students so that they are able to overcome themselves through freedom and reasoning and are able to develop all their potential.

C. Relevant Research Study

Academic studies on character education curriculum have not been widely conducted. However, there are several relevant studies that are approaching the author's research.

First, the character education model at the adult age level was obtained from the research results of Syukri Fahtudin (2010) entitled: "Establishment of Noble

Moral Culture through Learning Islamic Education with Self and Peer Assessment Assessment Model in UNY Faculty of Engineering Students” The research was carried out by the experimental method. The results showed that there was no significant difference between the experimental group using the self and peer assessment assessment model with the control group that used the paper and pencil test in daily worship obedience in accordance with Islamic guidance. In research reports it is recommended to form a noble moral culture of students and required a long time through habituation. The character of adults such as students is already fossilized or difficult to change through ordinary learning strategies. However, lecturers still have an obligation to remind, instruct and advise students not to take negative actions.

Second, the Integrated Character Education Model in School Culture Learning and Development conducted by Darmiyati Zuchdi et al. (2012: 197). The results of their three-year study show that integrating character education in learning Indonesian Language, Science and Social Sciences can improve learning outcomes and character values developed in educational institutions. The approach used in this study is a comprehensive approach. In accordance with the opinion of Kirschenbaum (1995: 8 and 32), that this approach is effective for increasing character values because the single approach can solve the problem partially. This finding is also in line with Lickona’s opinion, that a comprehensive approach has the advantage of being able to foster moral life in the classroom (1991: 323).

Third, a book written by Dasim Budimansyah, et al (2010). In the book they issued a model of character education at the Indonesian Education University through three modes.

1. Through strengthening Citizenship Education in its capacity as a general course which is a compulsory menu for all students given in the early days of students studying in college. The first model is directed at improving the quality of learning by using Project Citizen learning innovations to foster democratic and participatory character.
2. Optimizing counseling services to students, both inside and outside the lecture directed to encourage students to be able to solve their own problems and the growing awareness of all their potential. Through various approaches, games and strategies, student potential can be developed optimally, so that students have the confidence to develop.
3. Organizing Thematic Field Work (KKN) which is a compulsory menu in the final days of students studying. Character education through Thematic KKN is directed at strengthening various good characters who have been fostered in the university through learning by doing in people’s lives.

From the overall study above, there is explicitly a fundamental difference in the authors’ research with other studies. The above research is more on the study of character education models applied in higher education, namely by applying the Self and Peer Assessment Model for self-assessment, integrating with other subjects and others applying character education through citizenship courses, counseling and lectures real work. While the authors examine the character education curriculum in one course that has been implemented at the Medan Area University. Thrifty the author, the study of the formulation of character education in the form of separate courses was not found in their research.

D. Research Method

This research uses field research. Field research according to Moleong (1999: 27) uses qualitative research approaches. The core activity of this research is understanding actions and events in the social setting of the object under study. This research was conducted at the Medan Area University in the period from March 2017 to July 2018. The subjects of this study were all students, lecturers and employees. While the object of research is student learning activities related to the character education curriculum.

Methodologically, to determine the subject of the study, the researcher used the Snowball sampling technique, which is a sampling technique from the population that is not clear about the existence of its members and uncertain number by finding one sample, then from the sample the information about the sample (sample -sample) and so on continuously, until the researcher feels that the sample is sufficient to obtain the necessary data about their opinions on the character education curriculum at the Medan Area University.

Data collection techniques that researchers use are: First, observation techniques by making direct observations of an object, namely how the implementation of the character education curriculum at the University of Medan Area in a certain period and systematically record certain things. The researcher made direct observations that refer to the observation guidelines (observation guide). To maintain the validity of this method, according to Bogdan (1982: 84) researchers used field notes or field notebooks. This is done by the researcher assuming that various events found on the ground, whether intentional or unintentional, are expected to be recorded immediately. Even so, observations as far as possible only focus on data and facts that are in accordance with the research problem.

Second, interview techniques by asking questions to informants, both primary and secondary informants by referring to interview instruments. Interviews are conducted to obtain information about character values that need to be internalized to students. The level of accuracy of the data presented can be proven by the confirmation of primary sources in the field. For this reason, in-depth interviews are submitted to students, lecturers, and employees of the Medan Area University. The researcher prepared a set of interview instrument to explore information on character education curriculum at Medan Area University.

Third, documentation techniques are carried out by collecting documents related to the character education curriculum. The materials are in the form of the Medan University Area archive relating to character education, books, leaflets/ brochures, journals, organizational structures and photographs containing data relating to this research.

In order to obtain accurate data, various efforts are made to check and validate data through activities; First, verify data credibility by triangulating. Triangulation of research conducted in this study is in accordance with Tohirin's opinion, 2012: 76), namely: (1) source triangulation is done by comparing and reviewing data and results of observations and interviews; (2) triangulation of methods is done by comparing data and reviewing information from observations and interviews; (3) theory triangulation is done by comparing data from observations and interviews

with related theories.

Second, data transferability, namely an effort to give everyone the opportunity to read temporary research reports. Third, data dependability, namely to avoid misunderstandings formulating the results of the research process, the collection of interpretations written is consulted with various related parties. Fourth, the confirmation of data, namely the results of research findings consulted with various related parties.

Research data processing is carried out using the following steps: (1) collecting data by collecting data through in-depth observation and interviews and documentation; (2) reduce data by recording data in the form of detailed descriptions by selecting the main things and given a more systematic arrangement so that they are easily controlled. (3) displaying data by looking at the overall picture or certain parts of the research data by making various matrices, graphs and charts; (4) verifying data by searching for the meaning of data collected through interpretation and interpretation and then describing it objectively and systematically.

E. Results and Discussion

1. Character Education Objectives

According to Zakiah Daradjat the goal is something that is expected to be achieved after the business or activity is completed. This means that the results will appear after an educational process is implemented or at least runs for some time. To find out whether the success or failure of an education will be measured in the future.

The National Education System Law No. 20 of 2003 states that national education goals are “Developing and forming dignified national character and civilization in order to educate the nation’s life, aiming at developing potential students to be faithful and devoted to the Almighty God, noble , healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen “. In the explanation above, there are three important things concerning the subject of character education:

- a. Develop and shape a dignified national character.
- b. Develop the potential of students.
- c. Creating people who are faithful, pious, noble, knowledgeable, creative, independent, democratic and responsible

Taking into account the above law, the Medan Area University has established the position of character education as one of its most important visions called vision “Innovative, personable and independent.” Students possessing a character with personality are one of the main goals of the education process implemented at the University of Medan Area. The focus cannot be expected only from the compulsory lecture process which has been followed by students, but also must add special subjects related to character development. The assumption is that students must first understand the concept of character that will be internalized in him. If he doesn’t know the concept, he will automatically have difficulty internalizing it.

University of Medan Area has aspirations through character education to

produce intelligent, knowledgeable, innovative, independent human resources and noble character and produce young people who hope for the nation who are able to survive wisely and elegantly in facing the challenges of life and can stand as their identity as individuals with integrity and independence.

The purpose of character education is inspired by three things:

- a. God's command to emulate the message of the Prophet Muhammad who was sincere to perfect noble morals
- b. Local wisdom states: erect the house due to joints, broken joints of the house perished. Upright because of wisdom, broken nation to destroy
- c. The results of research in various countries have concluded the importance of building national character to achieve prosperity. (Ismet Junus, 2016)

In more detail the aim of the character education curriculum at the Medan Area University is to develop students' self-interest and abilities through face-to-face activities, assignments and programmed independent guidance from the lecturer. There are two objectives of character education, namely general competence and special competencies

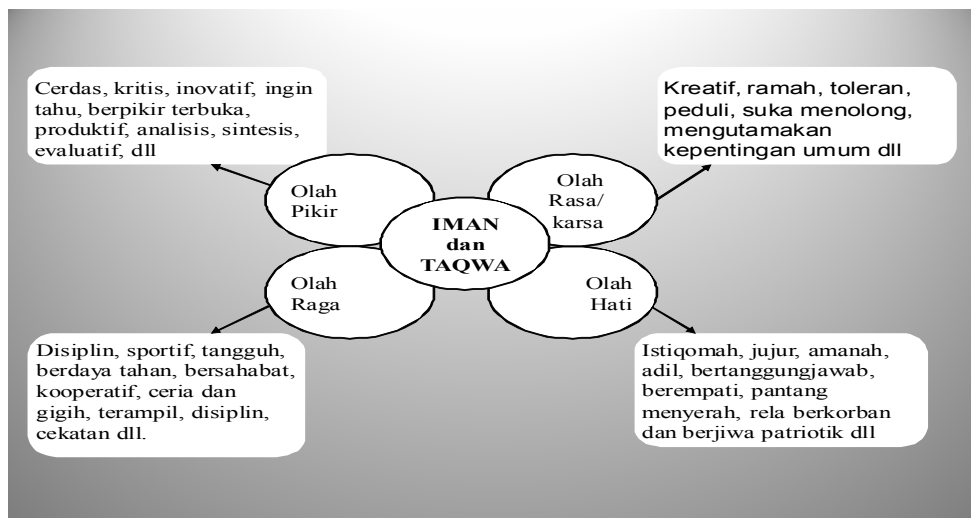
- a. General Competence
 - 1) Students who are able to strengthen their faith and shade through worship
 - 2) Students who are able to think and follow rationally according to Islamic values
 - 3) Students are able to practice *akhlakul karimah* in life
 - 4) Students who are able to internalize moral values in the field of study
- b. Special competence
 - 1) Students are able to be istiqomah in worship, work and community
 - 2) Students are able to maintain self-respect and maintain moral integrity
 - 3) Students are able to carry out the mandate of duty with full responsibility
 - 4) Students are able to look at the future with optimism and positive feelings
 - 5) Students are able to develop intellectual, emotional, social and spiritual intelligence

2. Character Education Content/Material

In the historical discourse on the education of Muslims in the classical period, the scholars have tried to draw inspiration from the 99 attributes of God (Asmaul Husna) to establish and educate the people to have a strong faith and piety towards Allah. The Asmaul Husna is reduced to 20 attributes of Allah that need to be believed by the people at that time. So that the model of planting wisdom is evolved to God based on the understanding of God's attributes, and memorizing these 20 characteristics is practiced in the Islamic education system at that time. Based on the treasures of Islamic education in the past, in terms of building noble character in students, the managers of the Medan Area University linking the values of Asmaul Husna (good, great, and beautiful names possessed by Allah) become the basis of examples of characters the main virtue for students is to expect the values of Allah's

asthma, such as Almighty, benevolent, omnipotent, omnipotent and so on, to be a spirit for anyone to behave according to the character of the Divine to be a creature that is not only useful to itself but also for the people, society and humanity as a whole.

Universitas Medan Area reduces 99 Divine characters to 16 fundamental virtues in order to adjust to the number of face-to-face sessions in each subject. Character material taught in Islamic Education Education responsiveness courses is formulated for approximately a year. From the results of discussions with fellow team members, finally sixteen characters were formulated as fundamental virtues and scope that needed to be developed in students. These 16 characters are formulated on the basis of values of faith based on the principle of faith and piety to Allah SWT. That is, the basis of faith and piety must be a basic reference to give birth to a generation of superior and resilient nations. Through the four basic potentials, various fundamental character virtues and a set of coverage can be processed and developed as shown in the following diagram:



To accommodate 16 meetings in one semester, 16 characters are formulated that students must learn. The 16 characters of virtue compiled are derived from the extraction of 99 Asmaul Husna. At 16 characters taught also includes various other characters that are interrelated. These sixteen characters and their scope are as follows:

a. Istiqomah

Coverage:

Obedient and sincere worship, diligent in doing good deeds, consistently achieving a degree of piety, and firmly holding the principle of religion.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

Indeed, those who say: «Our Lord is God» then they affirm their position, then the Angels will come down to them by saying: «Do not be afraid and do not feel sad; and

delight them with Jannah which God has promised you ◊ (Fussilat, 41:30).

عَنْ أَبِي عَمْرٍو، وَقِيلَ: أَبِي عَمْرَةَ سُفْيَانُ بْنُ عَبْدِ اللَّهِ الثَّقَفِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ. قَالَ: قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَ [رواه مسلم]

From Abu Amr, there are also those who say Abu rah Amrah, Suufyan bin Abdillah Ats Tsaqofi radhiallahuanhu he said, I said: O Messenger of Allah shallallohu 'alaihi wa sallam, tell me about Islam a word that I did not ask anyone but you. He said: Say: I have faith in Allah, then hold fast. «(Narrated by Muslim).

Status:

The discussion of material 1 has the status of core material and key competencies. Istiqomah material is the potential for heart. The role of istiqomah material focuses on the planting of consistency values of worship and doing good in all aspects of life. Awareness to stay on the path of goodness with the belief in God's supervision is the main subject taught to students.

b. Feel for of Truth

Scope:

Honest, trustworthy, committed, persistent in defending truth, and carefulness.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who believe, fear Allah, and be with those who are righteous. (Surat at-Tawbah, 9: 119)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ

«O ye who believe you should be those who always uphold (truth) because of God ...» (Surah Al-Maidah, 5: 8)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

«It is narrated from 'Abdullah bin Mas'ud ra., The Prophet said, «Let you be honest because honesty leads you to the truth, and truth leads you to heaven. And always someone is honest and always honest so that he is recorded by Allah SWT as an honest person. And avoid lying by you because lies lead you to evil, and evil leads you to hell. And someone always applies lies and is always a lie so that he is recorded by Allah SWT as a liar. «(Narrated by Muslim)

Material Status

Status 2 material is the core material and main competency. The material of feel for truth is the potential of the heart. The role of feel for truth material teaches students to be honest and actively defend the truth. Anti-corruption, anti-money laundering, and anti-fraud behavior are important aspects to be instilled in oneself. In addition, in this material students are also taught to be committed and careful in their work so as not to make mistakes that harm themselves, society, religion, nation and state.

c. Responsible

Scope:

Reliable, organized, planning, timely, respect commitment, patriotism and firmness.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

“Each self is responsible for what he has done.” (Surah Al-Muddatstsir, 74: 38)

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Each of you is a leader and every leader will be held accountable for the one he leads. Imām (head of state) is a leader who will be held accountable for his people. A husband in his family is a leader and will be held accountable for his family. A wife is a leader in her husband’s household affairs and will be held accountable for the household affairs. A servant is a leader in the affairs of his master’s property and will be held accountable for his responsibility.” (Narrated by Bukhari Muslim).

Material Status

The material discussion 3 has the status of core material and main competencies. Material responsibility is the potential of the heart. The role of material responsibility teaches students to have responsibility in behaving and acting. Planting an attitude of responsibility is taught through the ability to plan organized and timely activities. In addition, students are also taught to realize that they have a responsibility for the existence of society, religion and nation.

d. Integrity:

Scope:

Holding on to moral principles, being faithful to conscience, keeping promises, having ethical consistency, and being honest with oneself.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

“O believers, why are you saying something you did not do? It is very hateful in the sight of God that you say things that you do not do.” (Surah Ash-Shaff, 61: 2-3)

Material Status:

The discussion of material 4 has the status of core material and key

competencies. The material of integrity is the potential for exercise. The role of material integrity provides an understanding of the importance of upholding moral principles and truth values. The harmony between conscience, ways of thinking and behaving in credible ethical values becomes an aspect of character that must be instilled in students so that they have the right awareness.

e. Justice:

Scope:

Be fair (moderate) respect for others, respect yourself, be polite/civilized, and tolerant (respecting freedom of conscience).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O ye who believe, let you be those who always uphold (truth) because of God, be fair witnesses. And do not let your hatred of any of you encourage you to be unjust. Valid because fairness is closer to piety. And fear Allah, Allah knows what you do.” (Surah Al-Maidah, 5: 8).

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَىٰ مَنَابِرٍ مِنْ نُورٍ
عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكَلَّمَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا
وَلُّوا

“Indeed, those who are fair will be on the back made of light at the right hand of Allah and both sides are in good condition, namely those who are fair in the law, in the family and in carrying out the tasks given to them” (Narrated by Muslim)

Material Status:

Material discussion 5 has the status of core material and key competencies. Material of justice is the potential of the heart. The role of justice material provides knowledge and awareness of the importance of deciding cases by considering various aspects of the law of high truth. Planting the values of respect for oneself and others must be based on universal truths. Students are taught not to be in favor of personal interests. Decisions must be in favor of greater interests.

f. Positive Attitudes :

Scope:

Optimistic, initiative, enthusiastic, self-control, open minded, and tolerant.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا
يَغْتَبْ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

“O ye who believe, stay away from most prejudices (suspicion) because

some of them were sinful. And don't look for the ugliness of people and don't gossip about each other. Is there one of you who likes to eat the flesh of a dead brother? Then surely you feel disgusted with him. And fear Allah. Lo! Allah is the Receiver of repentance, the Most Merciful. (QS. Al-Hujurât, 49: 12)

وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

"... and do not despair from the mercy of God. Indeed, there is no despair from the mercy of Allah, but the people who disbelieve." (Surah Yûsuf, 12: 87).

عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ.

The Prophet said, "Believers are really very pleasant! Everything is very good and it is not owned except by believers. If he gets pleasure, he will also be grateful. And vice versa, if he gets trouble, then he is patient, so that what he faces will always bring good for him." (Narrated by Muslim)

Material status

The discussion of material 6 is the core material and main competency. Positive attitude material is the potential for thought. The role of positive attitude material teaches students about how to prepare themselves to be prejudiced about whatever will happen. Energy positive attitude will encourage them to always be optimistic, initiative, enthusiastic and looking for opportunities and opportunities. The ability to be optimistic gives energy to open the mind and possibly the road to success.

g. Feel for

Scope

Empathy, forgiveness, compassion, generosity, service, loyalty, devotion to parents, courtesy to orphans, patriotic, and friendship.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

"Indeed, an Apostle has come to you from your own people, it is hard for you to feel your suffering, it is very desirable (faith and salvation) for you, very merciful again merciful to the believers." (QS. At-Tawbah, 9: 128)

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَانُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ

"Lovers will be loved by a loving God. Love those who are on earth, you will be loved by the One in the heavens." (HR Abu Dawud and At-Thirmidzi)

مَنْ لَا يُرَحِّمُ لَا يُرَحَّمُ

“Whoever does not love will not be loved.” (Narrated by Muslim)

Material status

The 7 material discussion is the core material and main competency. The material of love is the potential for feeling. The role of material love gives awareness to students about the importance of being a person who loves all of God’s creations. Love will give students the opportunity to be devoted, loyal, empathetic, generous to others.

h. Patience

Scope

Fortitude, courage, tenacity, courteous, gentle, keeping secret, having endurance, confidence, and perseverance

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

“O ye who believe, be patient, and strengthen your patience, and be prepared (on the border of your land) and fear Allah, that ye may be fortunate” (Surat Ali Imran, 3: 200).

مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ لَا أَدَّخِرُهُ عَنْكُمْ وَإِنَّهُ مَنْ يَسْتَعِفَّ يُعِفَّهُ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ وَمَنْ يُسْتَغْنِ يُغْنِهِ اللَّهُ وَلَنْ تُعْطُوا عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ

The Prophet said to them: “If we have kindness, then we will not save it from all of you, but whoever feels enough then Allah will suffice for him, whoever tries to be patient then Allah will make him patient and whoever feels (tries) is rich then Allah will enrich it. And really, not you are given something better and more spacious than patience.” (Narrated by Bukhari)

Material status

Material discussion 8 is the core material and main competency. Patience material is the potential for initiative and exercise. The role of material patience teaches students about the importance of restraint and diligence in achieving success. Patience makes them aware of being able to keep secrets, dare to take risks, be resilient in working and express tenderness when associating with other people. Kesabran also teaches how to reduce emotions and anger that are misleading.

i. Self-control

Scope

Self-control Self-discipline, the ability to manage feelings and people’s movements, the ability to delay excitement, the ability to resist temptation, an attitude that is not excessive/moderate, and the ability to control self-sexual desires

فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“... Then do not follow your passions because you want to deviate from the truth. And if you turn back (words) or are reluctant to be witnesses, then verily Allah is All-knowing all that you do.” (Surah An-Nisâ, 4: 135).

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيدُ
الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

That the Messenger of Allah said: “It is not a strong person who is good at wrestling, but a strong person is one who can control himself when he is angry.” (Narrated by Bukhari Muslim)

Material status

The discussion of material 9 is the core material and main competencies. Self-control material is the potential of exercise and initiative. Self-control material teaches students that life must be modest and simple. Take advantage of something as appropriate. Expression of joy, sadness, anger, even sexual desire has the right context and place. Do not channel the desires of lust in an incorrect context.

j. Hard work

Scope

Initiative, craft (diligent attitude), discipline, have clear goals, long sense and prioritize cleanliness and neatness in work.

اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ

“... Work according to your circumstances, actually I will work (also), then someday you will know.” (QS. Az-Zumar, 39: 39).

وَقُلْ اِعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“And Say:” Work on you, then Allah and His Messenger and the believers will see your work, and you will be returned to (Allah) who knows the unseen and the real, then He preaches to you what has been you do it.” (Surah At-Tawbah, 9: 105).

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ
عَمَلِ يَدِهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ

The Messenger of Allah said: “There is no one who eats one food that is better than the food produced by his own hands. And indeed the Prophet Allah Daud, the US, ate food from his own efforts”. (Narrated by Bukhari)

Material status

The 10 material discussion is the core material and main competencies. Hard work material is the potential for sports and thought. The role of material hard

work teaches students that success and glory of life are achieved by struggle. No success is achieved with laziness. Working hard must also involve the development of technology and science. Looking for initiatives to reach the path of success.

k. Social Instincts

Scope

Clean your heart, ukhuwah, close your nakedness and disgrace, conflict resolution, cooperate, take care of your belongings, and help

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“... And help you in (doing) virtue and piety, and do not help in sinning and transgression. and fear Allah, verily Allah is severely punished.” (Surah Al-Maidah, 5: 2).

قال: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. (رواه البخارى ومسلم وأحمد والنسائى)

The Prophet said, “It is not including the faith of someone between us that loves his brother as he loves himself”. (Narrated by Bukhari, Muslim, Ahmad, and Nasa’i)

Material status

The material discussion 11 is the core material and main competency. Social instinct is a potential for feeling. The role of social instincts teaches students that life cannot be alone. Must work together and foster ukhwah with others. Success will be achieved by the ability to manage conflict and close each other’s shame and genitals and help each other.

l. Thankful

Scope

Always be grateful, appreciative of the goodness of others, acknowledge and accept weaknesses, and do not grumble.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“Therefore, remember me, I will remember (also) to you, and give thanks to Me, and do not deny Me (favor).” (Surah Al-Baqarah, 2: 152).

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“And (remember also), when your Lord declares; “Surely if you are grateful, surely We will add (favor) to you, and if you deny (My favor), then My punishment will be very painful.” (Qur’an, 14: 7).

وَمَنْ لَا يَشْكُرِ النَّاسَ لَا يَشْكُرِ اللَّهَ

“Whoever is not grateful to humans means that he is not grateful to God”. (HR Ahmad and Baihaqi)

Material status

The material discussion 12 is the core material and main competency. Gratitude material is the potential for feeling. The role of grateful material teaches people that success and success in life must be grateful for by using it to the right path. Whatever the achievements that have been inscribed are the roles of God and humans in them. The expression of gratitude must be realized by real worship to God and sharing with others.

m. Generosity

Scope

Gracious, thrifty, put others first, uphold ukhuwah, care for others, and be willing to sacrifice.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“The parable (livelihood issued by) those who spend their wealth in the way of Allah is similar to a seed that grows seven grains, in each one hundred seed grains. Allah multiplies (rewards) for whom He wants. and Allah is the Most Extensive (His gift), the Knower. “(Surah Al-Baqarah, 2: 261).

Material status

Material discussion 13 is the core material and main competency. Generosity material is the potential for taste and intention. The role of philanthropic material teaches students that wealth, position and strengths must be shared with others. Glory will last when other people also benefit.

n. Modesty

Scope

Have self-awareness, humble, gentle, willing, cheerful, pleasing to others, reassuring, friendly, and simplicity

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

“And the servants of the Most Merciful (are) those who walk on the earth humbly and when ignorant people greet them, they speak words (which contain) salvation.” (QS. Al- Furqân, 25: 63)

Material status

14 material topics are the core material and main competencies. The material of humility is the potential of the heart. The role of material humility teaches students to feel that glory is obtained because of God’s gift. There is a sense of being aware that life is devotion. There is no desire to boast of temporary glory.

o. Himmah (ambition)

Scope

Independent, dynamic, strong, encouraging achievement, self-esteem, self-reliance, and enthusiasm to compete in kindness.

فَلَا اقْتَحَمَ الْعَقَبَةَ

“But He did not take the ascending path any more difficult.” (Surah Al-Balad, 90: 11).

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَارْغَبْ

“Because the real hardship comes ease. Indeed, after the difficulty there is ease. So when you have finished (from something), do it seriously (business) the other. And only unto your Lord should you hope.” (Surah Ash-Sharh, 94: 5-8).

Material status

“Because the real hardship comes ease, after difficulty there is ease. So when you have finished (from something), do it seriously the other. And you should hope.” (Surah Ash- Sharh, 94: 5-8)..

p. Hikmat, Fathanah

Scope

Full of understanding and wisdom, resourceful, initiative, intuitive and innovative in managing leadership tasks, creative in work and trying, wisely and wisely, knowing how to manifest virtues in real action, being able to set priorities and make decisions based on mature, intelligent considerations behave in determining the most important things in the life of the world and the hereafter etc..

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Call (man) to the way of your Lord with good lessons and lessons and refute them in a good way. Verily, your Lord is He who knows more about who has gone astray from His ways, and He who knows more those who are guided.” (Surah An-Nahl, 16: 125).

Material status

Material discussion 16 status as core material and key competencies. Wisdom material is the potential for thinking and though feeling and by the heart. The role of wisdom material provides an understanding for students to be creative, wise and wise in making choices and life decisions. The struggle for life must be determined intelligently with the priority of glory in the world and the hereafter.

3. Strategies for implementing the learning process for character education curriculum

The process of character education is held at the University of Medan Area as

follows:

- a. The lecturer starts by inviting all students to do prayer together by taking prayer material 16 characters fundamental virtues and their scope. That means taking turns from the first lecture meeting until the 16th lecture in sequence the lecturers invite students to pray in a sequence of characters that have been compiled in a special book “DOA” (published by the University of Medan Area Islamic Center in 2014) to become a lecturer and student handbook . With this book, lecturers and students are expected to be able to focus their prayers on Allah SWT with the hope that all lecturers and students will receive guidance and gifts from Him, become people who have a solid character, in accordance with the prayers at the beginning of 16 meetings. lecture times per semester.
- b. The process of teaching character education is held in mosques so students become familiar with places of worship. In addition, this is to imitate the example of the Prophet Muhammad who built people from the mosque. Learning activities in mosques also aim to familiarize students with quieting and reassuring their feelings through prayer and remembrance before the responsiveness begins, because according to the Koran’s statement “Remember by remembrance to Allah the heart becomes serene”. (Surah Ar Ra’du, 13: 28). Peace of heart needs to be fostered continuously to become a person who is mentally healthy and has a noble character based on faith and piety.
- c. The activity of character education in mosques is more focused on student-centered activities. They are directed to discuss, tell stories, do questions and answers, analyze stories, comment on the material discussed and make summaries. In addition, students are also trained to demonstrate the character’s values in communicating or performing certain roles. Supervisors only deliver every material about 15 minutes after giving direction in character education activities and conducting evaluations.
- d. Teaching character material is collaborated with meaningful and inspirational games. For example, an explanation of the character of the ambition of the caretaker lecturer begins with the throwing of the ball in a designated basket. The lecturer will explain the procedure that must be done by the student in throwing the ball. After the ball throwing activity is carried out, the lecturer will explain the purpose and meaning of the activities carried out while linking these activities with the explanation of material ambition.
- e. Character learning also uses “Medan Area MPK-PAI Responsiveness Record Book. The strategy for using the book is:
 - 1) For Students
 - Each student creates a group of 5 similar people
 - Each group is appointed as group leader, secretary and treasurer
 - The task of the group leader is to set a schedule for group activities
 - The task of the secretary is responsible for the date and initials in this book
 - The task of the treasurer is to collect activity funds if available and

needed

- Group activities together with other groups follow the character response determined by the lecturer
 - Group activities together with other groups follow character response activities that are determined together with the lecturer
 - The group activities independently hear theories about fard ain and fardhu kifayah. They also witnessed the practice of the second fardhu. If it has been declared capable, among the students fill in the check column of the student date and the initials of the students who hear and watch the fardhu.
 - Group activities independently hear memorized juz 30 among them. To learn from each other and teach the Koran. If it has been memorized, it is filled in the date student check column and the initials of the student who heard the hafala
 - Activities individually writing a response assigned by the lecturer also writing problems and solutions obtained from the Koran every week.
- 2) For Lecturers
- Submitting a response in the first 15 minutes, and leading a discussion of the responsiveness tasks that have been given to the books that have been read.
 - Hear the memorization of students and give values as stated
 - Hear the theory and practice of fardhu ain and kifayah
 - Hear memorization of the Koran from students randomly

4. Character Education Curriculum Evaluation

Evaluation of learning is carried out using applicable learning assessment standards. For PAI responsiveness courses, there are several things that must be considered in assessing and evaluating student learning outcomes:

a. Principle of Assessment

1) Educational

The educational principle means that the assessment must motivate students to be able to improve planning and learning methods and make students aware of achieving graduate learning achievements.

2) Authentic

Authentic principles are assessments that are oriented towards a continuous learning process and learning outcomes that reflect students' abilities during the learning process.

3) Objectives

The objective principle is an assessment based on standards agreed upon between lecturers and students and free from the influence of the subjectivity of the assessor and the assessed. The standard value agreement between students and lecturers must be submitted at the beginning of the lecture.

4) Accountable

The accountable principle is an assessment carried out in accordance with clear procedures and criteria, agreed upon at the beginning of the course, and

understood by students.

5) Transparent

The transparent principle is an assessment whose procedures and results of assessment are accessible to all stakeholders.

b. Assessment Technique

- 1) Observation
- 2) Participation
- 3) performance
- 4) written test
- 5) oral tests
- 6) questionnaire

c. Assessment reports in the form of student success qualifications in taking a course stated in the range:

- 1) letter A is equivalent to number 4 (four) categorized very well;
- 2) letter B is equivalent to number 3 (three) in good category;
- 3) letter C equivalent to number 2 (two) in sufficient category;
- 4) letter D equivalent to number 1 (one) categorized as less;
- 5) the letter E is equal to the number 0 (zero) categorized as very less.

Evaluation of learning outcomes for character education for responsiveness courses is based on the meeting of the team of caretaker lecturers in the Islamic Education Education responsiveness. Assessment is carried out referring to the three aspects.

a. Presence

Assessment of student attendance is one of the instruments for assessing graduation. Students who are actively present will be given added value. The assumption is that attendance shows the enthusiasm of students to understand the concept of character and become an instrument to see students' motivation and interest in internalizing the character to themselves. Students are required to attend at least 80% of all meetings.

Attendance assessment is based on student attendance. All meetings must be followed by students at the agreed time. Every absence must be accompanied by a clear reason. Absence results in resume assignments, worship reports, Quran recitations assignments not getting grades.

b. Structured tasks

The assignments given by students are diverse and always related to character building. For example, to foster the character of students with integrity, the lecturer assigns students to actively pray for a week at the mosque.

In addition, the lecturer also gave quizzes on several meetings to see the condition of students' understanding of the learning material that had been discussed in the previous weeks. Usually the quiz material will be taken from the guidebook "Development of Sublime Moral Character for Students". In the book at the end of the chapter there are several questions asked by the lecturer to test the students'

understanding. In addition, lecturers also linked quizzes to social conditions that occur in the community, such as linking quiz questions with natural disasters, understanding anti-corruption, and other social conditions.

Student activity is seen from how enthusiastic they are in answering questions and questions given by the lecturer. In addition, student mastery in answering questions is also a consideration for some lecturers who teach Islamic Education responsiveness courses.

Resume

Each student is asked to make a material resume which will be discussed at each meeting. The material discussed is related to 16 fundamental character virtues

Shalat fardhu in congregation

Students are recommended to perform fardhu prayers in congregation. This daily service is monitored every meeting. At a minimum, students must carry out this daily worship 15 times a week

Dhuha Prayers and Tahajjud Prayers

Students are recommended to perform dhuha and tahajjud prayers every week. This daily service is monitored every meeting. At a minimum, students must carry out one of these daily prayers 5 times a week.

Sadaqah and Sunnah fasting

Students are encouraged to do alms and fasting every week. This daily service is monitored every meeting. At a minimum, students must carry out one of these daily prayers twice a week.

c. Final Exams

The semester exam questions depend on the lecturer concerned. It can be an essay, multiple choice questions or even in-depth interviews. This shows that the Medan Area University entrusts fully to the lecturer concerned because he directly interacts with students. Apart from the results of the exam in the form of essays, multiple choices and even in-depth interviews, the assessment was also taken from the student worksheets named "Medan Area MPK-PAI Responsiveness Record Book."

Knowledge of characters

This assessment relates to the extent to which students' understanding and knowledge of 16 characters are fundamental virtues. Assessment relates to the ability of students to answer questions made by lecturers (questions can be essays, multiple choices, interviews and assignments)

Practice worship

This assessment is related to the practice of movements and reading of fardhu prayers, prayer services, ablution and tayamum.

Memory verse

This assessment is related to the ability of students to memorize juz 30. At a minimum students must memorize 16 suras.

Memorization of 16 character prayers

This assessment is related to the ability of students to make prayers or memorize prayers related to 16 fundamental character virtues.

F. Conclusion

Medan Area University has formulated a character education curriculum that is in accordance with the vision and mission to be achieved. The curriculum applied contains 4 aspects, namely

First, the goal of character education curriculum is that students are able to strengthen their faith and piety through perseverance in worshiping, thinking and being rational, practicing religious morality and internalizing moral values in the field of study.

Second, the content/material of the character education curriculum is istiqamah, honesty, responsibility, integrity, justice, positive attitude, love, patience, self-control, hard work, social instincts, gratitude, generous humility, ambition, wisdom;

Third, the process of teaching character education is carried out with a student centered model, which is a learning process that aims to explore the ability of students to develop their personalities.

Character education evaluation concerns the value of attendance, structured assignments and the ability to answer the final exam questions given by the lecturer.

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