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**Pancasila as the Core Value for Character Building
in Islamic Higher Education Institutions**

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PANCASILA AS THE CORE VALUE FOR CHARACTER BUILDING IN ISLAMIC HIGHER EDUCATION INSTITUTIONS

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Abstract

Higher education, as the continuation and culmination of the formal education process, has a role and responsibility to optimize character building based on the nation's philosophy, namely Pancasila. Indonesia today is far from Pancasila's hopes. This article explored the landscape of internalizing the nation's philosophical values through exposure to concepts, practices, and challenges at UIN Ar-Raniry. This research used qualitative methods with a naturalistic approach carried out at Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia. The sample in this study was taken using a non-probability sampling technique. Meanwhile, data collection was carried out using triangulation techniques. The data were analyzed using inductive analysis techniques with an interactive qualitative approach, comprising data reduction, data display, and drawing conclusions. The research results showed that the process of internalizing the nation's philosophical values at UIN Ar-Raniry was integrated with the tri-dharma of higher education. The values that were built included fundamental, instrumental, and practical values, which were crystallized into five basic character values: religion, nationalism, independence, mutual cooperation, and integrity. Additionally, the university strengthened character through religious moderation activities, Ma'had al-Jami'ah, and other activities supporting student character building, as evidenced by certificates that were integrated with the academic system through a Diploma Accompanying Certificate, also known as SKPI.

Keywords: Pancasila; Character Values; Higher Education; Nation's Philosophical.

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A. Introduction

The formulation of the national education objectives as stated in Republic of Indonesia Law No. 20 of 2003 Article 3 reflects the general description of the Indonesian human figure, which becomes the output of national education implementation. This formulation serves as the basis for the development of the nation's cultural character values, from elementary schools to universities, in line with Pancasila, the 1945 Constitution, and the nation's culture. However, reality shows that the achievement of these goals is not yet optimal. The education process still focuses on cognitive aspects and overly emphasizes individual achievement without considering strong character aspects.

Character education is an essential aspect of the development of the young generation as the nation's future successors, and its implementation must be made relevant to the demands and challenges of the times (Mahmud et al., 2023; Mohd Yusoff et al., 2022; Nuranifah et al., 2022). Intellectual learning alone does not adequately equip an individual; moral and spiritual aspects are also necessary (Baharun, 2017; Munastiwi, 2021; Supendi et al., 2020). In the process, character education, which extends to higher education environments, has unfortunately been oriented towards permissive attitudes with low morality and has been sidelined. As a result, there are many real failures in the dimension of shaping individual character (Apressyan, 2022; Bensaid & Machouche, 2019; Md Sham et al., 2021).

Higher education, as a continuation and culmination point of the educational process at the formal education level, has a role and responsibility to optimize character building based on the nation's philosophy, namely Pancasila, which has been built and developed since elementary education, to and prepare students to become leaders in the future. In this case, not only do they become capable intellectual figures, but that, they also become human figures who have high morality (Faaza & Rofik, 2022; Kistoro et al., 2023; Widiantari, 2017).

Pancasila, as the nation's philosophy, embodies the philosophical concept that reflects the foundation and worldview of the Indonesian people (Faaza & Rofik, 2022; Rahmah et al., 2021). Pancasila is a symbol that reflects

the identity of the Indonesian nation, is used as a basis for thinking about carrying out governance mechanisms to achieve the goals and ideals of the state, and is a benchmark for creating a safe, orderly, just, prosperous, and prosperous state life (Nurdin, 2015; Widiantari, 2017). The five pillars of Pancasila are a manifestation of the aim of establishing the Indonesian State (Ma`ruf, 2020). Therefore, Pancasila as a State Philosophy is one of the core ethical values in implementing character education.

Indonesia today falls far short of the ideals of Pancasila. This is evidenced by the increasing acts of violence among adolescents and the community, the use of disrespectful language, the rising prevalence of self-destructive behaviors such as drug and alcohol abuse, a declining work ethic, a lack of respect for parents and teachers, a decreased sense of responsibility, and the prevalence of dishonesty. Besides that, there are many negative characteristics, such as indiscipline, rubber clock culture, likes to break the rules, as well as abuse of authority and violations of the law, which are considered normal (Mulia, 2013; Purnomo, 2014). This incident is an indicator that shows the educational process has not been implemented optimally, so student acceptance from the affective side is still neglected (Kustati et al., 2024; Mohd Yusoff et al., 2022). This has an impact on the failure to achieve the goals of Indonesian education, especially in character-building with noble morals.

The objective background of these conditions gives rise to a collective commitment from all parties, not just the education sector, but also supported by all levels of society and the government. This aligns with Talcott Parsons' view, where objective conditions are combined with collective commitment to a value, leading to the development of a particular form of action (Hisyam, 2021; Umar et al., 2024). Parsons believed that the primary focus isn't on the action itself but on the values and norms that demand and regulate that action. Values first stem from the cultural system and then interact with normative or expected roles learned within the social system (Hisyam, 2021; Rahmat & Tanshzil, 2017).



Lickona explains that “character is a reliable inner disposition to respond to situations in a morally good way. Characters conceived have three interrelated parts: moral knowing, moral feeling, and moral behavior” (Lickona, 2016). Character in the definition above is reinforced by Freud, who defined character as “a striving system with underlying behavior” (M. Huda & Salem, 2022; Jannah et al., 2023). In that definition, the character is described as the motive for one’s actions and behavior. Character is closely linked to the values an individual holds, shaping behavior perceived as good or valuable to them.

Character building is the process of carving or sculpting a soul in such a way that it is unique, attractive, and different or distinguishable from other people (Brant et al., 2020; Tabrani ZA & Masbur, 2016). Character, as moral excellence or virtue, is built upon various virtues, which in turn only hold meaning when grounded in the values prevailing within a culture (nation) (Baharun, 2017; Taufik, 2020). Indonesian citizens possess the character of the nation, which is based on actions deemed virtuous according to the values prevalent in Indonesian society (Yumnah, 2021). Therefore, internalizing the nation’s philosophy focuses on developing the underlying values of goodness, thereby shaping a citizen’s personality.

This article examines the landscape of national philosophy values at Universitas Islam Negeri (UIN) Ar-Raniry Banda Aceh, serving as a crucial platform for character-building and individual empowerment in a democratic society. While the national philosophy values serve as a crucial foundation for the development of the nation’s future generations, their implementation has not yet fully aligned with the demands of the times and the social challenges faced.

Through the exposition of concepts, practices, and challenges in internalizing the national philosophy values at UIN Ar-Raniry, this article aims to foster collective awareness among various stakeholders: families, communities, government, and the education sector, to contribute to shaping the character of the younger generation as a strong foundation for the nation. By grounding character education in the values of the nation’s



philosophy and culture, character education at the level of Islamic higher education institutions is expected to produce individuals who are not only intellectually adept but also possess high moral integrity and independence.

B. Method

This study's procedure is inductive since it is field research with a qualitative approach and an interpretative or post-positivist perspective. The data obtained are qualitative and possess naturalistic characteristics (Bungin, 2017; Denzin & Lincoln, 2018; Sugiyono, 2018; Walidin et al., 2015). The approach used is to use the naturalistic paradigm model approach from Egon G. Guba (Muhadjir, 2000). Apart from that, researchers also use phenomenological, sociological, and humanistic approaches (Connolly, 2016; Walidin et al., 2023).

This research was conducted at Universitas Islam Negeri (UIN) Ar-Raniry Banda Aceh, the oldest and largest Islamic university in Aceh. The subject in this research is referred to as a "social situation" (Spradley, 1980). The actors are the stakeholders in the institution, starting with policymakers, lecturers, and students, as well as the academic community. The activities are the process of teaching and learning activities, the implementation of management, communication, and so on. However, here it is limited to the activity of internalizing the nation's philosophical values in forming character as the focus of study in this research.

Sampling in this research used non-probability sampling techniques (Neuman, 2014; Sugiyono, 2018). Data collection was carried out using triangulation techniques. Researchers collect data while testing the credibility of the data, namely checking the credibility of the data using various data collection techniques and various data sources (Sugiyono, 2018; Walidin et al., 2023). The triangulation used in this research is source triangulation. Researchers try to obtain data from different sources using the same technique by exploring the truth of certain information through various methods and sources of data acquisition, such as documents, archives, interviews, observations, or also by interviewing more than one subject who is considered to have



different points of view and conducting a focus group discussion (Walidin et al., 2015). In presenting research results, for interview results, researchers give initials with the abbreviation IR (interview results) FGD for focus group discussion or observation results, and DR for documentation results, and the presentation of results is not differentiated based on data sources.

Meanwhile, the data was analyzed using qualitative inductive analysis techniques (Azungah, 2018). The data that has been collected is analyzed using a qualitative interactive model approach as proposed by Miles and Huberman, namely, data reduction, data presentation, and data conclusion and verification (Bungin, 2017; Neuman, 2014; Sugiyono, 2018).

C. Result and Discussion

1. The Implementation of Internalizing National Philosophical Values

The national character is a reflection of various unique individual personalities that eventually merge into one, forming a distinct habit exclusive to a nation. Like Indonesia, which is unique because it has a godly, democratic personality, prioritizes deliberation and consensus, and works with the principle of cooperation, all of this is manifested in the nation's philosophy, namely Pancasila. Indonesia aspires to the continuous transmission of these universal values from one generation to the next. So one of the efforts made by UIN Ar-Raniry Banda Aceh as a social situation in this research to realize these hopes is by preparing qualified individuals as potential successors to the nation, especially in the practice of the noble values of Pancasila. UIN Ar-Raniry is an Islamic higher education institution that develops various characters based on Islamic values, local wisdom, and the values contained in Pancasila (IR).

The model of internalizing national philosophical values at UIN Ar-Raniry can be seen from three aspects, namely: (1) teaching and learning activities; (2) extracurricular activities; and (3) campus environment practices (IR, OR, and FGD). This is in line with the Ministry of Education and Culture of the Republic of Indonesia's character development strategy. The following picture illustrates the various activities carried out in the implementation process.



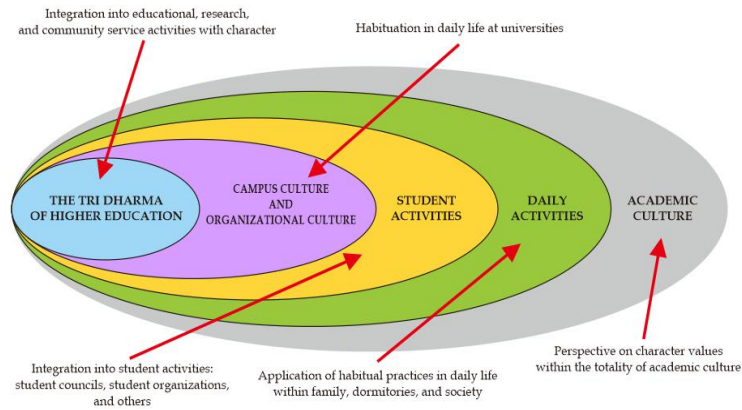


Figure 1. Implementation of Character Values in Higher Education

The picture above illustrates how UIN Ar-Raniry integrates character education with the tri-dharma of higher education, encompassing research, education, and community service. Under this scheme, the integration of the Tri Dharma results in the development of habits within the campus environment. In the process of getting used to it in the campus environment, it is then brought into the student activity unit environment, so that individual habits then become the habits of the student activity unit group (IR and FGD).

From the student environment, it is expected that the character values instilled through these practices extend to become part of their daily lives, influencing environments such as their homes, dormitories, local communities, and beyond. Ultimately, character education aims to cultivate a society with an academic culture (IR & FGD).

The development of academic culture focuses on knowledge, technology, and the arts. Academic culture shapes academics who contribute progress through science, technology, and the arts based on religious values. Academic culture should entail academic freedom, including freedom of academic discourse, scholarly autonomy, and artistic freedom, allowing university academics to conduct education-related activities responsibly and independently (Aprianti et al., 2022; Fauzia, 2022; Prakoso, 2019). In addition to the development of academic culture, character development at UIN Ar-Raniry also involves fostering humanistic



and religious cultures, one of which is by requiring students to reside in Ma'had al-Jami'ah for six months (1 semester) for self-development, which is a prerequisite for graduation (IR, DR & FGD).

The development of humanistic culture focuses on fostering harmonious relationships among the university's academic community and between the university and society, based on mutual cooperation, care, and compassion. On the other hand, the development of religious culture focuses on character values related to spirituality, always having faith and piety towards the One God, and fostering tolerance and mutual respect among people of different religions (Muhamad et al., 2021; Nurfalah, 2016; Umarhadi et al., 2020).

In this context, the three principles of value provided by lecturers for learning development include universal, eternal, and self-evident principles. Universal means the values provided are comprehensive and transcend cultural, religious, and national boundaries. Eternal means they are timeless and self-evident means they are practically demonstrated continuously as proof of knowledge-based values (IR and FGD).

In theoretical terms, character behavior from the perspective of Islam entails potentials such as *Siddiq* (truthfulness), *Amanah* (trustworthiness), *Fatonah* (intelligence), and *Tablig* (responsibility in conveying the message). Meanwhile, from a psychological standpoint, it manifests as potentials of intelligence quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ). According to educational theory, individuals with character possess cognitive, affective, and psychomotor potentials (Adnan, 2022; Budimansyah & Komalasari, 2011).

Thus, it can be concluded that character development in the UIN Ar-Raniry environment is carried out through both theoretical and practical means. Both approaches support the cultivation of values based on students' knowledge, attitudes, and skills. Value development aligned with knowledge is provided through lectures, while simple habitual practices are integrated into the learning process. Essentially, the value development undertaken is internalized as unique character traits in each learner. This unique character development is consistently pursued by individuals, as

learners encompass various dimensions: the dimension of being creatures of God, social beings, individuals, physical beings, and culturally thinking beings. From these dimensions, a collective personality known as national character emerges.

2. Efforts and Strategies in Internalizing National Philosophical Values

The Republic of Indonesia is a unitary state that stands on the principles of national and state life, namely Pancasila (Fauzia, 2022; Islam & Baihaqy Yussof, 2019). Politically, the state's life is founded on values derived from religion and Pancasila. The 1945 Constitution enshrines Pancasila in its Preamble and further elaborates it in its articles. This means that the values contained in Pancasila become the guiding principles governing law, economy, politics, art, culture, and society (Omeri, 2015).

UIN Ar-Raniry, as one of the Islamic higher education institutions, has a vision to realize nation-building and plays a strategic role in implementing and developing national philosophical values at the university level. The findings from the interview with the leader in a social situation reveal:

“UIN Ar-Raniry continuously conducts character education to shape Indonesian society as a nation that upholds the values of the Pancasila ideology as central values, and to be a pioneer in shaping the character of students to become outstanding and characterful graduates. The program aims to produce graduates who not only excel academically, but also develop into individuals with strong moral values” (IR).

Thus, education at UIN Ar-Raniry is not just about producing academically intelligent graduates but also about shaping future leaders with strong moral consciousness that is capable of bringing positive change to their communities.

The educational administration at UIN Ar-Raniry aims to enhance the quality of the educational process and outcomes, leading to the holistic, integrated, and balanced building of students' character and noble morality, by the competency standards of each study program (IR and FGD). Similarly, the character education goals implemented by UIN Ar-Raniry are



aligned with the character education objectives outlined by the Ministry of National Education, which aim to cultivate a resilient, competitive, morally upright, ethical, tolerant, cooperative, patriotic, dynamically developing nation, oriented towards knowledge and technology, all inspired by faith and devotion to the One Almighty God based on Pancasila (Pemerintah RI, 2010). This can then result in a better society as a whole, with individuals who have high moral awareness and can contribute positively to various aspects of life (IR and FGD).

The statement above is also in line with Mulyasa's assertion that character education is a vital effort to enhance the quality of education, with a focus on fostering good character and morals among students (Mulyasa, 2019). The main goal is to create a holistic, integrated, and balanced learning process, thus aligning with the competency standards expected from graduates at every level of education (Alimah, 2020; Bahri et al., 2024; Taufik, 2020).

According to the findings of the interviews with social situation leaders, UIN Ar-Raniry uses a variety of strategies, including the following, to accomplish this goal:

- a. Enhancing lecturers' role as mentors and facilitators in students' academic achievement;
- b. Developing relevant curricula and learning models through scientific and technological advancements;
- c. Cultivating a democratic teaching environment to foster an academic climate;
- d. Promoting scholarly discussions, seminars, workshops, general assemblies, and other academic events involving all academic community members, alumni, and the general public;
- e. Providing preparation for students engaging in community service learning and fieldwork practice;
- f. Equipping graduating students with information on job opportunities in the education sector and beyond;
- g. Involving all faculty members and stakeholders in short, medium, and long-term strategies;
- h. Providing students with a variety of relevant and up-to-date teaching materials;

- i. Facilitating the development of students' creativity aimed at shaping national character;
- j. Developing a culture of research in line with research roadmaps and the expertise of faculty members while involving students;
- k. Conducting cross-fertilization activities in education, research, and community service to strengthen the university's excellence;
- l. Collaborating with relevant agencies in the fields of higher education and tridharma both nationally and internationally (IR).

The points above affirm that UIN Ar-Raniry strives to serve as a facilitator for students to develop their characters. UIN Ar-Raniry aims to produce graduates who not only possess academic intelligence but also possess moral awareness and national character. According to this data, it is evident that UIN Ar-Raniry has a strategy to serve as a platform within society to build and develop a national character based on Pancasila.

3. Role and Management of Universities

Management, in a broad sense, is planning, implementation, and supervision to achieve goals effectively and efficiently. Management plays a critical role in determining the quality of an educational institution. Because the field of work includes planning, organizing, mobilizing, monitoring, evaluating, and empowering all existing resources (Faisal et al., 2021; Hari, 2021).

The internalization of national philosophical values at UIN Ar-Raniry is also related to the management of universities, faculties, study programs, and guidance and services to students (IR and FGD). Its management includes instilling values that need to be embedded in the curriculum content, teaching, assessment, faculty, and other related components (IR and FGD). Meanwhile, it is the responsibility of educators to provide character-based services, meaning they are friendly, disciplined, honest, intelligent, resilient, and caring. Based on this, it is clear that the service for internalizing character values at UIN Ar-Raniry is developed through an integrated and comprehensive approach. The effectiveness of the character values internalization process is not achieved by adding



separate programs but rather through cultural transformation and life within the university environment (Maman et al., 2022; Mulyasa, 2019; Riza et al., 2024; Zubaedi, 2015).

The role of lecturers in the process of internalizing character values at UIN Ar-Raniry Aceh, as articulated by one of the social situation leaders, is that of a transformer, developer, and disseminator. The values developed are integrated into the learning process of every course (IR and FGD). “We develop, express, and link all lecture materials related to norms and Pancasila to everyday life contexts” (IR).

UIN Ar-Raniry categorizes the internalization of character values into three service delivery activities, namely:

- a. Institutional development (within the teaching of every course).
- b. Curriculum development (within student and faculty activities).
- c. Non-curricular development, namely the cultivation of university culture (IR, DR, and FGD).

The three groups in service delivery above can be described as follows:

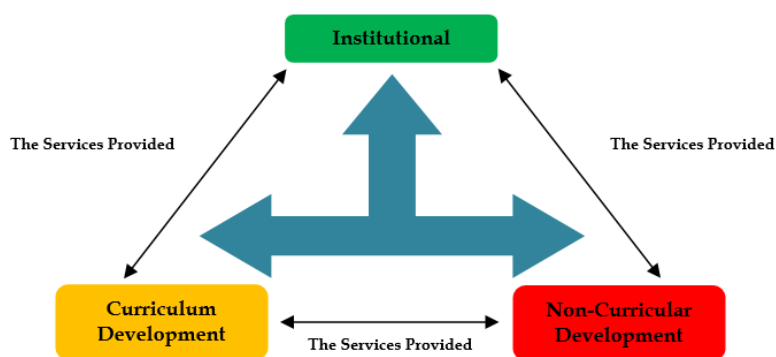


Figure 2. Services in the Internalization Process of National Philosophical Values

UIN Ar-Raniry provides scholarships to assist students facing financial difficulties as part of its institutional effort. These scholarships aim to foster integrity, intelligence, resilience, and national concern among students. UIN Ar-Raniry established the Islamic Trust Fund Institution to manage this. It operates as a *Zakat, Infaq, Sadaqah, and Waqf* (ZISWAF) institution under UIN Ar-Raniry in Banda Aceh (IR and DR).

UIN Ar-Raniry has developed the Islamic Trust Fund, which provides various programs such as educational assistance, Ar-Raniry scholarships, and emergency education funds, among others. One of the leaders stated that “the campus is committed to helping students resolve financial issues they face during their academic journey, with the hope that no student will drop out due to financial constraints, such as not being able to pay tuition fees, boarding house rent, living costs, or other costs” (IR). All these problems will be resolved by the Islamic Trust Fund so that students only focus on their education and do not think about doing things that violate morals and ethics (IR and FGD).

In addition to the Islamic Trust Fund, UIN Ar-Raniry has also established the Ar-Raniry Waqf Institution, which aims to provide benefits through educational development, manifested in several programs (IR and DR). This program is the first university waqf program in Aceh and is expected to serve as a model for waqf initiatives on other campuses across Aceh.

4. The Developed Character Values

UIN Ar-Raniry bases its internalization of character values on fundamental values, which then evolve into more numerous or higher values (whether non-absolute or relative) based on the needs, conditions, and university environment. The values applied are crucial aspects that form the educational foundation at UIN Ar-Raniry (IR and FGD). In general, the internalized values reflect the principles of Islam, Pancasila, and local wisdom.

Based on the interview findings, the internalization of the nation’s philosophy and values conducted by UIN Ar-Raniry involves exploring various elements of values. This scope of values encompasses fundamental values in knowledge, emotions, and habitual practices (IR). The results of the Focus Group Discussion (FGD) held in social settings show that the faculty members at UIN Ar-Raniry stress the importance of character values such as (1) honesty, (2) independence, (3) responsibility, (4) discipline, (5) religiosity, (6) hard work, and (7) cooperation. Additionally, these values are implicitly conveyed through daily role modeling and habituation



during the learning process (FGD). Considering the developed characters, the values cultivated at UIN Ar-Raniry encompass fundamental, instrumental, and practical values. Specifically, the imparted characters comprise elements of Pancasila and religious values.

Interviews with lecturers and the Focus Group Discussion (FGD) reinforce the idea that UIN Ar-Raniry develops its character values from within individuals. Lecturers impart these values both theoretically and practically, focusing on several key values:

- a. Character that comes from the heart, such as being faithful and devout, trustworthy, orderly, obeying the rules, responsible, and never giving up;
- b. Character that originates from the mind, such as being critical, curious, creative, or reflective;
- c. Character that comes from feelings and creativity, such as mutual respect, togetherness, respect, tolerance, caring, nationalism, and hard work;
- d. Characters originate from the physical, such as friendly, cooperative, competitive, and persistent (IR and FGD).

All the elements of character values as explained above are included as learning outcomes and listed in the Lesson Plan for all courses. They are provided by lecturers to students both explicitly and implicitly in the course materials (IR & FGD). Apart from that, the university also strengthens character through religious moderation activities, Ma'had al-Jami'ah, and other activities that support the formation of student's character as proven by a certificate that is integrated with the academic system through a Diploma Accompanying Certificate, also known as SKPI (IR, DR, and FGD).

Theoretically, universities require students to take courses to strengthen their character, such as Islamic Sharia Studies, Islamic Studies, Citizenship Education, and Pancasila. The rest, in practice, is taught in lectures and familiarized with every day relationships and social life (IR and FGD).

Specifically, the national philosophy values implemented at UIN Ar-Raniry align with the values set by the Ministry of National Education (IR, DR, and FGD). One of their references is the government policy on the Character Education Strengthening Program (hereinafter referred to as

PPK) regulated in the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 and Minister of Education and Culture Regulation Number 20 of 2018 concerning the Strengthening of Character Education in Formal Education Units (IR, DR, and FGD).

PPK is an educational movement implemented through the application of values that are the essence of Pancasila values (Irawati et al., 2022; Muchtar & Suryani, 2019). PPK is based on the educational philosophy of Ki Hajar Dewantara, which consists of cultivating the heart (ethics), cultivating the mind (literacy), cultivating the feelings and creativity (aesthetics), and cultivating the physical (kinesthetics) (Dewantara, 2011; Sukri et al., 2016; Sutrisno & Zuchdi, 2023). The PPK program does not alter existing curricula but optimizes the curriculum within educational units through intracurricular, co-curricular, and extracurricular activities, as well as non-curricular activities within the educational unit's environment (IR & FGD).

This program focuses on emphasizing the involvement of the tri-center of education (family, educational institutions, and community) in realizing activities for shaping the four-dimensional character initiated by Ki Hajar Dewantara, thereby enabling students to possess competent character and competence (Dewantara, 2011; Kumalasari, 2010). At first glance, Ki Hadjar Dewantara's educational philosophy appears to be the foundation and primary emphasis in the conception and implementation of character education at UIN Ar-Raniry.

The Ministry of National Education has established 18 character values and instills them in students to shape the nation's character. These values are also implemented at UIN Ar-Raniry (IR and FGD). The values are religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, appreciation of achievement, communicativeness, love for peace, enjoyment of reading, environmental care, social concern, and responsibility (Pemerintah RI, 2010; Tim Pendidikan Karakter Kemdiknas, 2010).

From the 18 values mentioned above, UIN Ar-Raniry reinforces the implementation of character education by crystallizing it into five fundamental



character values: religiosity, nationalism, independence, cooperation, and integrity (IR and FGD). These values are applied and implemented through the learning and teaching system, enabling them to be understood, known, and implemented in all aspects of social life. These core values stem from an understanding of the increasingly complex and uncertain challenges of the future, yet at the same time, society sees hope for the nation's future. This urgency drives UIN Ar-Raniry to equip students both scientifically and personally with moral, spiritual, and strong knowledge (IR and FGD).

Based on this explanation, the line of thought for actualizing national philosophical values to strengthen character at UIN Ar-Raniry can be described as follows:

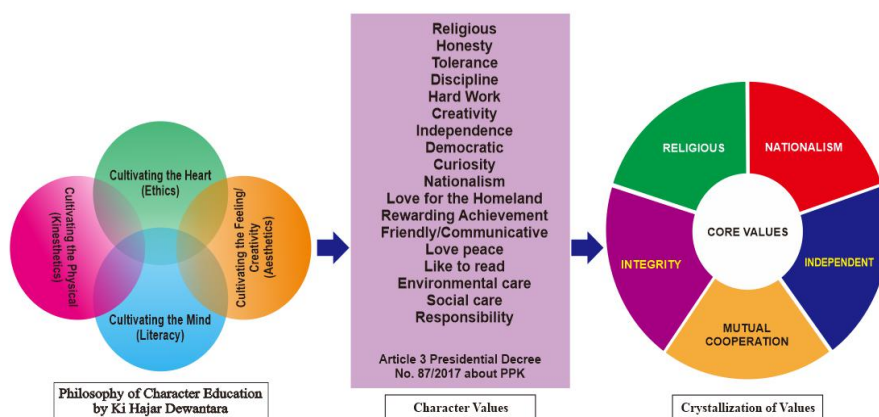


Figure 3. Actualization of National Character Values

The image above illustrates the five core values of national character actualization at UIN Ar-Raniry. These values are developed based on Ki Hajar Dewantara's philosophy of character education, which includes heart cultivation (ethics), mind cultivation (literacy), feelings and creativity (aesthetics), and physical cultivation (kinesthetics) (Sutrisno & Zuchdi, 2023).

In the grand design developed by the Ministry of Education, the configuration of character within individuals, within the context of the entirety of the psychological and socio-cultural process, is a function of the total potential of human individuals (cognitive, affective, conative, and psychomotor) within the context of socio-cultural interaction (within

families, educational institutions, and society) and unfolds throughout life (Tim Pendidikan Karakter Kemdiknas, 2010).

Furthermore, the character values desired to emerge from the four philosophies above can, in time, crystallize into five main values: religious, nationalist, mutual cooperation, independence, and integrity (Miftah, 2015; Salirawati, 2021; Tim Pendidikan Karakter Kemdiknas, 2010). Miftah Zaini explains that the character development process will yield results in the form of learners with academic potential due to lifelong learning (cultivation of the mind), individuals with deep spirituality, faith, and piety, relying on conscience (cultivation of the heart), individuals with moral credibility, appreciation for art and culture, and social empathy (cultivation of feelings and creativity), as well as healthy individuals who can actively participate as citizens (cultivating the physical) (Miftah, 2015).

Based on interviews with the leaders and support from FGDs in social situations, it's found that the national philosophical values applied at UIN Ar-Raniry only select core character values to be developed, particularly within each department or program of study. The core values chosen are intelligence, honesty, toughness, and caring (IR & FGD). The grouping of these values can be seen in the image below.



Figure 4. The values selected as core values.

Examining the image above, the character of a student is largely determined by the behaviors of the mind (head, brain) and heart. The mind, as the center for information processing and decision-making, plays a key role in shaping a person's thinking patterns and emotional intelligence (A. M. Huda & Suyadi, 2020; Usman et al., 2024). This means that a person's

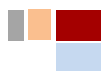


ability to understand and manage their emotions, as well as to think critically and creatively, is greatly influenced by the state of their brain (Pritzker, 2007). On the other hand, the heart, which is often considered the center of emotion and intuition, also plays a significant role in shaping a person's character.

The above does not imply that the aspects of physical activity (kinesthetics), as well as feelings and creativity cultivation, are not influential; rather, both are determined by how the mind and heart process. The heart sources feelings and creativity from its processes. An individual's ability to refine their aesthetic senses and express themselves through art or literature can assist them in developing empathy, tolerance, and an appreciation for beauty (Anam et al., 2019; Fitriani, 2023). Meanwhile, cultivating the physical not only helps develop physical skills but also teaches values such as teamwork, discipline, and perseverance (Bensaid & Machouche, 2019; Vegas & Djukri, 2021). Motivation arises due to processes in the heart, while physical movements are determined by the results of processes in the brain (Emawati et al., 2024; Rahmalia & Zulyadi, 2019; Suhra, 2023).

Furthermore, the influence of social interactions also significantly impacts character building. Communication with others, whether peers, family, or teachers, can shape an individual's mindset, values, and behavior (Aprianti et al., 2022; Muchammadun, 2020). Therefore, a person's character can also be influenced by the social environment in which they find themselves.

Overall, an individual's character is the result of a complex interaction between the mind, heart, physical activity, feelings, creativity, and social interactions. This implies that one's character is not reducible to a single factor, but rather the result of multiple interactions among interconnected elements. These core character values are depicted in the image below, forming the basis for internalizing the nation's philosophical values at UIN Ar-Raniry.



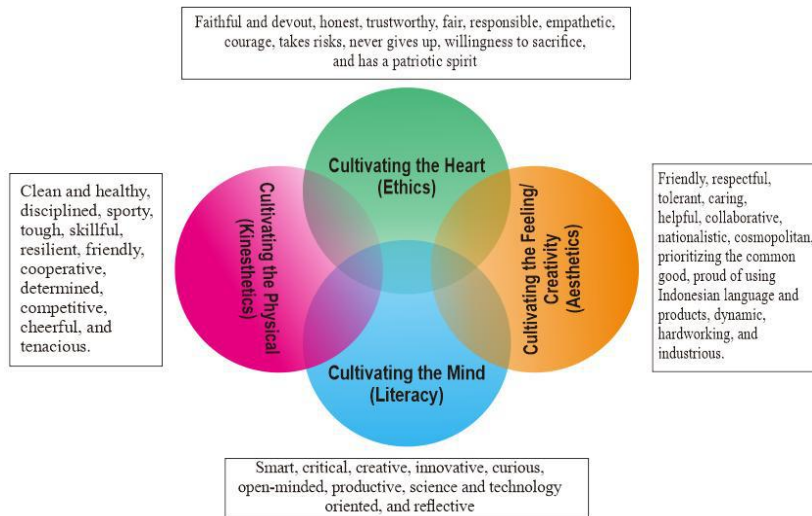


Figure 4. Coherence of Core Values in Character Building

The four psychosocial processes in the picture above are integrated and complementary, leading to the building of character, which is the embodiment of the noble values of the nation’s philosophy. Each circle encompasses fundamental character values that require development. These noble value groups are not separate; they intersect and overlap with one another. The four circles of values intersect and converge in one field, which is the crystallization of the noble values and character behaviors aspired to collectively and integrated within the learners. These four core values are the primary foundation in the process of internalizing the nation’s philosophy and values at UIN Ar-Raniry.

Regarding the four core values mentioned above, the researcher attempted to classify various values based on UIN Ar-Raniry chosen core values, which align with the Ministry of Education’s values, as shown in the table below.

Table 1. Derived values from core values

No.	Core Values	Derived Values
Personal		
1.	Honest	Piety, conviction, faith, piety, integrity, self-respect, reverence for the Creator, accountability, sincerity, sportsmanship, and trustworthiness.



No.	Core Values	Derived Values
2.	Intelligent	Analytical thinking, common sense, curiosity, creativity, critical thinking, innovativeness, initiative, problem-solving skills, productivity, self-confidence, self-control, self-discipline, independence, precision, and vision ownership.
	Social	
1.	Care	Compassion, care, virtue, citizenship, civility, commitment, obligation, mutual cooperation, courtesy, respect, democracy, wisdom, discipline, empathy, equality, forgiveness, friendship, simplicity, generosity, gentleness, gratitude, thankfulness, willingness to help, respectfulness, hospitality, humanity, humility, loyalty, tenderness, moderation, obedience, openness, neatness, patriotism, trust, pride, punctuality, appreciation, sense of humor, sensitivity, thriftiness, togetherness, tolerance, and wisdom.
2.	Tough	Vigilance, anticipation, firmness, readiness, courage, caution, joy, competitiveness, determination, confidence, reliability, steadfastness, resolution, skillfulness, diligence, dynamism, effort, resilience, enthusiasm, flexibility, cheerfulness, patience, perseverance, tenacity, risk-taking, and work ethic.

These core values have been mapped at UIN Ar-Raniry and are further strengthened with other values that are appropriate and relevant to the university's vision and mission. This indicates that UIN Ar-Raniry has conducted a thorough assessment to understand the fundamental principles or values that form the philosophical or moral foundation of the institution. Subsequently, these values are strengthened by others that align with the university's vision and mission. In this context, "core values" refer to principles of ethics, justice, tolerance, or religious values that form the basis of the university's identity and purpose.

As an Islamic university, UIN Ar-Raniry emphasizes values of goodness such as faith, knowledge, diversity, and community service as part of their core values. The vision of UIN Ar-Raniry is: "*UINAR: Unggul, Inovatif, Nasionalis, Agamis, & Responsif*" (Excellent, Innovative, Nationalist, Religious, and Responsive (UINAR)). And the motto of UIN Ar-Raniry is: "*UIN Ar-Raniry: Kampus Energi Kebangsaan, Sinergi Membangun Negeri*" (UIN Ar-Raniry: Campus of National Energy, Synergizing to Build the Country).

D. Conclusion

UIN Ar-Raniry, as one of the Islamic higher education institutions, has the vision to realize national character building and play a strategic role in the implementation and development of the nation's philosophy and values at the university level. UIN Ar-Raniry integrates the internalization process of values with the tri-dharma of higher education, which encompasses research, education, and community service. The role of lecturers in the implementation process is to act as transformers, developers, and disseminators.

The values developed by UIN Ar-Raniry include fundamental, instrumental, and practical values, which include principles that are basic to knowledge, feelings, and habits. Specifically, the character values taught include elements of Pancasila and religious values crystallized into five fundamental character values internalized namely religiosity, nationalism, independence, mutual-cooperation, and integrity.

All of these value elements are used as learning outcomes, are included in the Lesson Plans, and are given by lecturers to students either explicitly or implicitly in the material in each course. In addition, the university also strengthens character through religious moderation activities, Ma'had al-Jamiah, and other activities that support the formation of student character, which is evidenced by certificates integrated into the academic system through the Certificate of Diploma Complementary, also called SKPI. Theoretically, the university requires students to take courses for character strengthening, such as Islamic Sharia Studies, Islamic Studies, Civic Education, and Pancasila.

One institutional effort undertaken by UIN Ar-Raniry in the process of internalizing values is providing scholarships through trust institutions to assist students facing financial difficulties. This institution is named the Islamic Trust Fund, UIN Ar-Raniry. This institution aims to help solve financial problems faced by students during the education process, with the hope that no more students drop out of school due to financial constraints, such as being unable to pay the UKT (Education Development Fee), boarding house rent, living costs, or other fees. This is to ensure that



students can concentrate solely on their education, free from any thoughts of engaging in activities that go against their moral and ethical principles.

In addition to the Islamic Trust Fund, UIN Ar-Raniry also established the Ar-Raniry Waqf Institution, which aims to provide benefits in the form of educational development through several programs. This program marks the inaugural university waqf initiative in Aceh, with the expectation that it will serve as a model for other campuses in Aceh and Indonesia.

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