

Building STAIS Student Character Through The Program (Kdbm) In The Philosophical Perspective Of Constructivism

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Abstract

KDBM activities are very strategic activities as a means of learning for students, because in the program they combine theory and action. Departing from a fundamental question, how the KDBM program can build the character of STAIS students in the perspective of constructivist philosophy. This research is a qualitative research, the type of field research is the method used, observation, documentation and interviews. The results of this study indicate that KDBM activities in the perspective of constructivism can foster cognitive awareness, spiritual awareness, and social sensitivity or social piety. Then KDBM activities have also formed four feelings in the personality of the students, namely: First, heart training, second, mental exercise, Third, thinking, fourth, sports. The series of three awareness and four senses is a concrete result of the KDBM activities in the perspective of constructivism.

Keywords: *Character, Constructivism, KDBM*

1. Introduction

Sangatta Islamic College (STAIS), is one of the Islamic Higher Education institutions in East Kutai Regency, which has been established since 2007 until now. The history of the founding of the Sangatta Islamic College began with the anxiety of the Nahdlatul Ulama residents of East Kutai Regency who were members of the NU Kutim and Banom management called the Nahdlatul Ulama Scholars Association (ISNU) in 2005-2006. Before the East Kutai Regency Government led by Drs. H. Awang Faorek Ishak provided formal and legal support for the establishment of STAIS, Nahdliyin residents in East Kutai already have an NU-style Islamic High School located at Jl. Margo Santoso Sriwijaya alley near the AR-Rahman mosque. The initiator of the founding of the Islamic Higher Education Institution was the Management of the East Kutai Regency Nahdlatul Ulama Scholars Association (ISNU) in 2004-2009. Furthermore, in 2006 Prof. H. Siti Muriah, Chancellor of IAIN Samarinda, was borrowed by the Kutim regent to become Expert Staff for HR and religious affairs. At that time, the Nahdlatul Ulama scholar had an emotional closeness to Prof. H. Siti Muriah, before he was appointed as expert staff to the Kutim regent. This closeness finally bore fruit, regarding the shared desires of the Kutim government represented by Prof. H. Siti Muriah with the Nahdlatul Ulama' Kutim management to form an Islamic Religious Higher Education institution but which is under the auspices of the East Kutai district government. On this basis, a joint deliberation was formed, between the government and the Nahdlatul Ulama' NU Kutim management to discuss steps -steps for establishing STAI Sangatta Kutim. The first step to be prepared is to seek legality from the Kutim government, namely the Kutim Regent's Decree No. 68/02.188.45/HK/III/2006 dated 17 March 2006 concerning the Arrangement of the Preparatory Team for the Development of the Sangatta Islamic College. Based on this decree, the Preparation Team for the Development of the Sangatta Islamic High School began working in accordance with their respective main tasks and functions which were based on the Decree of the Minister of National Education of the Republic of Indonesia, Number. 234/U/2000.2 Concerning Guidelines for Establishing Higher Education Institutions, which include establishing notarial foundation deeds, managing land ownership, preparing financial reports, designing RIPs, preparing infrastructure, conducting feasibility studies, and seeking letters of support from the government and surrounding companies as One of the central government's considerations is whether or not it is appropriate to open a university with these majors and study programs in the Sangatta area, East Kutai Regency. Thanks to the hard work of the Sangatta Islamic High School Development Preparation Team (STAIS), finally on April 20 2007, they received a decree. From the Director General of Education, Ministry of Religion of the Republic of Indonesia. Number: Dj.1/177/2007 concerning Approval of the Establishment of a Private Islamic Religious College.

B. Portrait Glance STAI Sangatta Kutai Timur,

The Higher Education Institution called STAI Sangatta was built in the Bukit Pelangi Office area, East Kutai Regency, with an area of approximately 10 hectares, with building details as follows; One. rectorate building, one tarbiyah building consisting of one tarbiyah department office and three study program offices, namely the PAI study program, MPI study program, and PGMI study program, and one Sharia building consisting of one office of the Sharia economics department, and two study program offices, namely the sharia economics study program and the Ahwal Syaksiyyah study program, then one unit of the library building, one unit of the Language Lab building and one mosque building. Then, if you look at the organizational structure, the Sangatta Islamic College is implemented under the Sangatta Islamic College Foundation, in its implementation, STAI Sangatta is led by the Chair and assisted by three deputy chairmen, two head of departments and five heads of study programs as well as heads of other units. STAI Sangatta has a teaching staff of 61 people consisting of 45 permanent lecturers and 16 non-permanent lecturers and for its employees, STAIS has 23 staff and employees and the number of students whose status is still active studying at STAI Sangatta to date is 1165 students. Education funding, STAI Sangatta is entirely funded by the Regional Government of East Kutai Regency, so all students who are studying at the STAI Sangatta tertiary institution are free of charge or free. From the brief explanation above, the author would like to convey; Firstly, that STAI Sangatta which is currently running, is the result of dialectics and hard work of Nahdlatul Ulama' NU Kutim scholars who are members of the Kutim Nahdlatul Ulama Scholars Association (ISNU) for the 2004-2009 period. Then the second is that the provision of education at the Sangatta Islamic College, all educational financing is borne by the East Kutai district government and students who are studying at the Sangatta STAI are free of charge (free).

Apart from the brief history of STAIS Kutim's journey above, STAI Sangatta as one of the higher education institutions among other higher education institutions, STAI Sangatta institutionally, of course, has the same duties and responsibilities as other universities, namely implementing the TRI DARMA of Higher Education as one of the one university holy book that must be systematically passed through the implementation process. First, universities are obliged to carry out education and learning, meaning that the process of teaching and learning activities in universities must be carried out, so to support the education and learning process, there are several things that must be prepared by higher education institution administrators, including; learning place, teaching staff, teaching materials, teaching facilities, objects to be taught and learning budget. Second, universities are obliged to carry out research and development, secondly, this is the spirit of higher education, because the development of science is largely determined by how much universities carry out research on new problems and new scientific discoveries, so that universities become institutions that have scientific authority and Certain scientific disciplines are able to answer the problems and challenges of human life which continue to change. Third, it is mandatory to carry out community service. This is the final phase of the mandate that higher education institutions must carry out towards students. After gaining knowledge, carrying out scientific research, the time comes for students to give, contribute the knowledge they have gained so far. The three basic elements summarized in the TRI DARMA for Higher Education above, if they have been implemented by higher education institutions and have also been passed by students, then the obligatory status of the higher education institution has "stepped up" from its duties as an institution that carries out higher education. These are the three basic concepts of the Tri Darma of Higher Education, which are used as the basis by all universities to foster and develop the potential of students in accordance with hard skills and soft skills. The aim is, so that students are able to become superior human beings who have competence in their fields, are able to carry out the vision and mission of the university and are able to maintain the dignity of their alma mater. Such a student model is a reflection of students who have character or students who have personality.

Efforts to foster and develop students' potential interests and talents so that they become students of quality, character and good morals as envisioned by the national education goals of the Republic of Indonesia. So the Sangatta Islamic College has a coaching and development program for students' potential interests and talents which is packaged in the "Da'wah and Social Service Camp (KDBM)" activity. KDBM activities are under the auspices of the Center for Research and Community Service (P3M). This program of coaching and developing students' potential interests and talents so that they have breadth of knowledge and spiritual depth and greatness of morals is a sustainable program at STAI Sangatta and has become a tradition every year. KDBM is a supporting program and prerequisite for new students which all STAI Sangatta students must take after they take the STAI Sangatta entrance exam and are declared to have passed. This KDBM program is a continuation program of the study orientation and campus introduction program (PROSPEK) with different emphasis points; namely the prospect of introducing new students to the academic world, while KDBM is to introduce new students to the real world of society which is carried out in the form of da'wah and social service. The purpose of KDBM activities is to provide direct knowledge and experience, both physical and psychological, to prospective graduates by engaging directly with the community in an interdisciplinary manner without being divided by their respective knowledge. This gives new students an idea that the reality of problems in society is very complex and interdisciplinary and cannot only be addressed from a certain scientific angle. One of the visions for implementing KDBM at STAI Sangatta is; First, to form students who are moral, professional and cultured in the

application of science and technology based on faith and Islam. Second, to realize good social, cultural, economic, political and legal order in society so that development goals are achieved. The description of the P3M Program regarding "Da'wah and Social Service Camp" (KDBM) at STAI Sangatta, is one of the interesting programs to study and research in relation to the character formation of STAI Sangatta students, who have different educational, ideological, ethnic and social cultural backgrounds. different. Because in the view of constructivist philosophy, knowledge is not an imitation of reality, but knowledge is the result of a cognitive construction of reality through one's activities. Therefore, knowledge is a human creation that is constructed from experience or the world as far as it is experienced.

C. Research Methods

This type of research is qualitative research in the form of field research and the data collection technique is by observation, documentation and interviews, while the data analysis technique uses Milles and Huberman's data analysis technique, namely data analysis carried out in this research is the process of searching, compiling and concluding the results of interviews, field notes and other information, so that the aims and conclusions of the research can be understood. Data collection is carried out in the following way: 1. Data reduction, namely the selection process, focusing on simplifying, abstracting and transforming data from notes written in the field 2. Data presentation, namely by limiting the presentation of data obtained from the field then discard what doesn't need to be presented and organize the relevant information.

D. Learning in Constructivist Philosophy

Starting from the idea that science and society are two different entities, but both also have the same characteristic, namely "change". The words change which actually always exist and which will always mark every shape and color of change itself, like science with all its various clothes and discoveries will also exist at certain times and times, will also be shifted and disappear with new discoveries. Likewise, society with its traditional innocence will also be displaced by the emergence of a new culture. Nuances like this are what actually underlie the emergence of philosophy and science itself, as also happened in the philosophy of constructivism. Constructivism philosophy is a paradigm shift from behaviorist philosophy to cognitive theory. Behaviorist epistemology focuses on intelligence, the objective domain of knowledge levels and reinforcement, while constructivist epistemology assumes that students construct their own knowledge based on interaction with their environment. Four epistemological assumptions are at the heart of what we call "Constructivist Learning".

The first is that knowledge is physically constructed by students who are involved in the active learning process. Second, knowledge is symbolically constructed by students who create representations of their own actions. Third, knowledge is socially constructed by students conveying their meaning to others. Fourth, knowledge is theoretically constructed by students who try to explain the things they understand. This view received a positive response from Widodo's statement quoted by Nur Fatimah Sugra, in her written work entitled "Implementation of constructivist learning theory in science learning, explaining that there are three important points that educators must understand regarding the constructivist view in learning, namely; First, knowledge is the result of human construction and not a complete reinterpretation of a phenomenon or object. Phenomena or objects are objective, but observation and interpretation of a phenomenon or object are influenced by the observer's subjectivity. Second, knowledge is the result of social construction that is formed in a certain social context, therefore knowledge is influenced by social forces (religion, ideology, culture, politics, economics, morals, norms and so on) where the knowledge is formed. Third, knowledge has a tentative nature. As a human construction, the truth of knowledge is not absolute, but is tentative and always changing. This has been proven by history, that something which is believed to be true at one time will be wrong in the next period.

The understanding above is in line with the views of Euis Nur Hayati by borrowing the term Jean Piaget and Lev Vygostky as psychology figures who were heavily involved in developing the philosophy of constructivism in the teaching and learning process which had different points of view, namely Piaget emphasized the concept of individual cognitive constructivism while Vygostky emphasized the concept of sociocultural constructivism. Piaget explained that the theory of knowledge is basically a theory of the mind's adaptation to reality, such as organisms adapting to their environment. Therefore, to understand Piaget's theory, there are several standard terms used to explain a person's process of achieving understanding, which is then known as cognitive development, namely; 1). Schemes or schemata, often called (cognitive structures), are processes or ways of organizing and responding to various experiences, therefore schemas are the result of conclusions formed mentally. 2). Assimilation is a cognitive process by which a person integrates new knowledge into existing knowledge so that a perception or concept is formed 3). Accommodation, the process of adapting oneself to new information with the environment so that a new schema is formed or modifies an existing schema. 4). Equilibration. Mechanical self-regulation to regulate the balance of assimilation and accommodation processes in order to develop one's knowledge.

Apart from that, Piaget also put forward another view, that in the constructivist paradigm, there is one more theory which is considered to have contributed to cognitive development, namely meta cognitive theory, which is the skills possessed by students in organizing and controlling their thinking processes, and meta cognitive includes four types skills: 1. Problem solving skills, 2. Decision making skills, 3. Critical thinking skills, 4. Creative thinking skills.

Continuingly, Jean Vygostky, with his view of constructivist social culture, explains that children can only learn by being directly involved in meaningful activities with smarter people. By interacting with other people, students can improve their knowledge and understanding and help their understanding of other people. Furthermore, Vygostky, in the theory of sociogenesis, explains that cognitive development is in accordance with the cultural revolution in learning and learning theory, there is a basic theory, namely; First, the theory of the genetic law of development, which means that every person's abilities will grow and develop through two levels, namely; social level and psychological level. Second, the zone of proximal development theory. That is, a person's development can be divided into two levels, namely the level of actual development and the level of potential development. The actual level of development can be seen from a person's ability to complete tasks and solve problems independently, while the potential level of development can be seen from a person's ability to complete tasks and solve problems when guided by more mature people or peers who have strengths or have competence.

Then what is the constructivist view of teaching staff related to the concept of learning, Rustan in his work entitled "character formation through cooperative and innovative learning explains that the duties and roles of supervisors in the constructivist learning concept of supervisors play the role of: First, facilitator, here educators are tasked with not only facilitating needs only students, but the role of the teacher in the concept of constructivism is more as a designer, as a model, as a trainer and as a guide. Second, teachers as expert learners, teachers are expected to have a deep understanding of learning material, provide sufficient time for students, provide problems and alternative solutions, monitor the learning and learning process, try to achieve students' cognitive, metacognitive, affective and psychomotor goals. The three teachers as managers, teachers have the obligation to monitor student learning outcomes, class discipline, and monitor timeliness in completing assignments. Fourth, the teacher as a mediator. Teachers guide mediating between students, help students formulate or construct representations of a problem, guide students in a positive attitude towards learning, focus attention or concentration, link new information with prior knowledge, build involvement and a critical attitude towards students. Then for Constructivist learning strategies, Sumarsih in his work "Implementation of Constructivist learning theory in learning basic business courses" explains that there are several constructivist learning, including; active learning, independent learning, cooperative and collaborative learning, generative learning and cognitive learning models.

E. Discussion

A discussion of the title of the research above would be an interesting study, if in this presentation, the author presented how the Sangatta Islamic High School (STAI), which is considered by many people as an institution that has authority and a religious stamp in Kutim society, was able to design students become people who have an Islamic personality or more precisely it could be said that students who have an Islamic character, namely an attitude of submission, obedience and submission or more than that to all the commands of Allah SWT and avoiding all His prohibitions, this kind of awareness is called "God- consciousness." The character education carried out at STAI Sangatta Kutim, through the Dawah Camp and Social Service (KDBM) Program, covers several aspects, including the Knowledge (Cognitive) Aspect, Feeling Aspect and Action Aspect.

First, the aspect of knowledge, in constructivism theory explains that a person can construct knowledge not only through phenomena or social facts that they observe, but also the knowledge they have can also construct the reality or phenomena they see, thus giving a person freedom to produce their knowledge about new phenomenon, is the main basis for designing student characters. And it is very natural that students involved in STAI Sangatta's missionary and social service camp (KDBM) activities have different views and knowledge from one another. The knowledge possessed by STAI students is very varied, because those who register to become STAIS students come from various different backgrounds, in terms of age, some are young, some are old, in terms of education, there are vocational school graduates, high school graduates, and Aliyah / or Islamic boarding school, in terms of status, some are still single, some are married, in terms of work, some are already working, some are not yet working, some have even just graduated, in terms of ethnicity, they come from various ethnic groups in Indonesia and in terms of ideology, some are NU, some are muhamidayah, some are Salafi, some are Tabliq congregation and others. This shows that the knowledge possessed by STAI Sangatta students is not uniform, but rather colorful which will certainly influence their thinking in photographing the programs and activities of the Da'wah and Social Service Camp (KDBM) which are carried out at STAIS. The various differences and backgrounds of students at STAIS are a reality that cannot be avoided, but what we must realize is that even though they have different backgrounds, one important thing that must be remembered is that the students involved in KDBM activities These are students who have been declared to have graduated from the campus study orientation and introduction program (POSPEK).

The standards for student graduation in the Prospect activity also go through a long process that has been determined by the STAIS Kutim Prospect committee, so that students who have been declared to have graduated from the Prospect activity can continue on to the KDBM program. Therefore, students who are declared qualified as KDBM participants must be ready to take off all their identity clothes and everything that is behind their thinking and must be ready to become STAIS students with a new identity, namely students who have an Islamic character. At this stage, according to Piegeet, students who have been in the process of gaining knowledge as described above, then the student's position has formed a "scheme" or schemata, often called (cognitive structure) in that student. Why is that, because when

they are involved in the KDBM learning process, at that time they organize and respond to various experiences both from within themselves and social phenomena that exist outside themselves or perhaps vice versa, phenomena from outside themselves that have constructed their knowledge. so that new knowledge emerged from the KDBM activities.

Second, the feeling aspect, this aspect is also the basis for the formation of KDBM activities. To support KDBM activities as a strategy for forming the Islamic character of female students, KDBM does not only focus on the cognitive structure aspect, but there is room to work on the second, namely the taste aspect, this needs to be done by the STAI Sangatta institution, so that the cognitive structure that has been built It does not stop at just a matter of knowledge, but there is a feeling aspect as part of the process of forming KDBM, so that the constructivist learning activities that are born from KDBM activities have a feeling value for the phenomena around them. The expression of feelings as part of KDBM knowledge that has been built into the cognitive structure has many variants, including feelings of wanting to be safe, feelings of wanting to be protected, feelings of wanting to be appreciated and respected, feelings of wanting to be praised, feelings of wanting to help and work together or collaborate and so on. The details of the feelings that emerge from within students as above, are the law of causality of knowledge itself, because students' knowledge of facts and social phenomena that are outside themselves will form new feelings within students regarding the facts and social phenomena that they are experiencing. facing. This means that students' freedom to construct their feelings about facts and phenomena outside themselves, in this case KDBM activities, is part of students' freedom of knowledge and feelings. The construction of feelings like this is important in implementing KDBM, because in this aspect, there are values that are built by students to train themselves to become humans who have "social sensitivity" to the phenomena around them. The meeting of knowledge and feelings in order to find one's identity, according to Piaget's view, constructivist philosophical figures enter the process of assimilation and accommodation. namely the mixing of new knowledge into the existing stock of knowledge, then used to find solutions to new problems faced by the students themselves.

Then *thirdly*, the action aspect, in this aspect KDBM is the real and final form of the three aspects of character education. This illustrates that STAIS with its KDBM program wants to provide free space for students to study phenomena around them in order to find their own identity but still within an Islamic framework. Therefore, as a supervisor, as a manager, facilitator and mediator in a constructivist learning perspective, it is appropriate for the supervisor to prepare the necessary facilities and infrastructure as well as a representative place as an arena for students' learning and struggle to construct their knowledge in order to become students who have an Islamic personality. As a temporary illustration, in carrying out KDBM activities, before carrying out a location survey, the supervisor has carried out consolidation and coordination with the supervisor team to discuss the location that will be the place where the activity will be carried out. Determining the location is based on several aspects. First, the geographical aspect, second, the security and comfort aspect, third, the economic and educational aspect, fourth, the ethnic aspect, fifth, the religious aspect. These five aspects are at least the basis for discussions by the guiding team to determine the location among several locations that have been determined. This location consideration is important for supervisors, because the location that is prepared to galvanize or to construct the student's personality is at least an area that has problems with religious issues and difficulties at the economic level. These two aspects are important for supervisors as a further basis for designing material that is critical to the formation of student character. The material must at least be aligned with Piaget's views on meta-cognitive theory, which suggests four skills possessed by students in organizing and controlling their thinking processes, four The types of skills are: 1. Problem solving skills, 2. Decision making skills, 3. Critical thinking skills, 4. Creative thinking skills.

The four skills described above have all been summarized in the program at KDBM STAI Sangatta Kutim. There are programs that will be prepared by supervisors to shape the character of students as KDBM participants, including; First, programs related to spirituality as outlined in the program, qiyamul lail, reading the Koran, repentance prayers, dhuha prayers and congregational prayers. Second, programs that lead to the development of thought, contained in alternating Kultum activities, dialogue and discussions on religious, social and cultural issues. Third, programs that lead to social sensitivity, social piety and social solidarity, contained in religious competition activities with local communities. , teaching the Koran to children around the KDBM location, cleaning the village, providing compensation for orphans and assistance to underprivileged communities, Fourth. Programs that lead to physical health are contained in sports activities, village clean-ups, general competitions and competitions with religious nuances, which in essence, can involve mentors/companions, KDBM participants and the community in general.

After getting a representative place to carry out KDBM activities, there are several steps used to carry out KDBM activities, the first step; namely the committee holds discussions with the committee team to form and determine groups according to the number of KDBM participants. The committee's division of groups is based on the number of personnel in each group, the skills and competencies possessed by each individual in the group, the number of ethnic groups in the group. The second step, the Committee determines the activity schedule and person in charge. The third step, the committee prepares the facilities and infrastructure for all the activities needed, the fourth step, the committee prepares the competition and prepares an assessment of all the planned competitions, the fifth step the committee plans the social activities that must be carried out by the group, all activities are carried out in a manner competitive, sporty and creative way. The aim is for students to be serious about participating in and carrying out KDBM activities at STAI Sangatta and so that these KDBM activities can form the personality of STAI students who have an Islamic character. The activities carried out at KDBM have relevance to the goals of our Indonesian National Education, namely to educate

the life of the nation and develop Indonesian people as a whole, namely. Humans who believe and are devoted to God Almighty, and have noble character, have knowledge and skills, spiritual and physical health, a stable and independent personality, as well as social and national responsibility.

E. Results from KDBM Activities

In functionalist structuralist theory, it is explained that it is impossible for an institution or organization to survive for long, if the institution does not have a function towards other people. The portrait of the theory above seems to remind us of the existence of the Kemah Da'wah and Social Service (KDBM) institution at STAI Sangatta which also does not exist. will be separated from its role as an institution that has a positive contribution to the character formation of STAI Sangatta students. The positive contributions reflected in the KDBM activities are, First, Able to foster Cognitive awareness (Critical, Creative, innovative, problem solving and decision making), Second. Spiritual Awareness (Piety, Faith, Sincerity) and Third, being able to foster Social piety (Likes to give, Likes to help, Likes to set an example with good things). The three components of consciousness are summarized in the results of the Da'wah and Social Service Camp (KDBM) activities above. It is hoped that over time, these three consciousnesses can transform their awareness values into the souls of STAIS students, so that the awareness that has been internalized into the souls of these students can form four the feeling that students must have, as a concrete form of the results of an activity carried out at the Camp of Da'wah and Social Service (KDBM) institution. The four feelings are: First, exercise the heart which includes an attitude of faith and devotion to God Almighty. Honest, fair and trustworthy attitude. Empathetic attitude, dare to take risks, never give up, be willing to make sacrifices, and have the soul of a hero. Second, thought process which includes; Smart, critical, creative, innovative, productive, science and technology oriented and reflective. Third, exercise feelings which include, be friendly, respect each other, be tolerant, care, like to help, enjoy working together, be dynamic, prioritize the public interest, work hard and have a work ethic. Fourth, sports which include, clean and healthy, disciplined, sportsmanship, tough, cheerful, friendly, enthusiastic, competitive and persistent.

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