

Developing Integrity Character Values for Candidate Catholic Religious Teachers Through Meditation Activities

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Abstract. There are five main characters in the Strengthening Character Education program, one of which is the value of integrity character. For this program to be successful, it is also realized that the role of teachers, especially Catholic religious teachers, in character education is very important. Considering that teachers are the key to successful character education, it is necessary to think about how to prepare or educate candidate catholic religious teachers with superior character. Efforts that can be made so that character education can be internalized are through meditation. Thus, character education through meditation is necessary for prospective Catholic teachers. This is because being a Catholic religion teacher not only transfers knowledge but also has to be able to be a life role model. This research was conducted using a descriptive qualitative method for prospective Catholic religion teachers who are currently still studying at universities. Based on the results of the study, it was found that the meditation activity helped Candidate Catholic religious teachers in developing the character of integrity.

Keywords: Character of Integrity; meditation activities; candidate catholic religious teachers

1 Introduction

In his writings on character education for prospective teachers, Wijaya [1] wrote that character education for a prospective teacher is important. This of course takes into account the duties and responsibilities that must be carried out when later becoming a teacher. In character education, the teacher must be an enlightening figure, who opens nature and the mind and soul, cultivates the values of compassion, exemplary values, behavioral values, moral values, and the values of diversity. Considering that teachers are the key to successful character education, it is necessary to think about how to prepare or educate prospective teachers with superior character.

Being a teacher is a profession as well as a sacred calling [2]. Profession means a job that requires special skills and cannot be done by just anyone. Meanwhile, the teacher is a sacred calling because being a teacher means being ready to serve the students wholeheartedly. This attitude certainly cannot be separated from the attitude of God himself who always loves humans with all his heart.

Being a teacher who serves wholeheartedly is certainly not easy. There are various challenges that must be prepared to be faced and overcome. First, being a teacher must be able

to serve all levels of society. Second, being a teacher does not only teach with words but also attitudes, behavior and actions. Third, prioritizing students over material[1].

Today the teacher's view in the world of education is not only educating and teaching. Today the role of the teacher is getting wider. Teachers are required to act as teachers, mentors, leaders, scientists, personalities, liaisons, reformers and builders[2]. From this description, it shows that the duties and responsibilities of teachers are very large and important. It is not enough to be a smart and skilled teacher. Teachers are also required to have superior character. In order for teachers to be able to prepare themselves for these tasks, it is necessary to be prepared from the time of education. In this regard, character education is important for prospective teachers.

Character education for teachers' candidates is not enough just through habituation. It takes effort how the habituation is internalized. Habituation should be done in terms of thought, heart and action. Efforts that can be made so that character education can be internalized is through meditation. Meditation activities are felt to be able to help because in meditation it is possible to absorb the experiences and habits that have been carried out through character education.

Based on the explanation above, the problem to be studied can be formulated. First, what is the appropriate form of meditation activity for character education for candidate catholic religious teachers. Second, how is the impact of meditation activities in developing the character values of integrity.

2 Research Methods

This research uses a descriptive qualitative method. The research will be divided into 6 stages. The first stage begins with a literature study in order to deepen and sharpen the theories supporting the research. The next stage is observation. In this stage, the researcher makes preparations to strengthen the data collection process by establishing communication and coordination with prospective respondents. The next stage of data collection. The results of data collection in the next stage were analyzed. After the analysis process, the researcher made a report on the research results.

Research respondents are students who are candidate catholic religious teachers. The students studied in the study programs at STKIP Widya Yuwana, Atma Jaya Catholic University of Indonesia, Sanata Dharma Catholic University and Santu Paulus Catholic University of Indonesia. The analysis of qualitative research is inductive. That all conclusions are formed from all information obtained from the field. This analysis process is carried out simultaneously from the beginning with the data collection process, by carrying out various reflection techniques for deepening and strengthening data. Each data obtained will be compared to see the relationship according to the research objectives.

3 Results and Discussion

3.1 Meditation Activity

The word meditation when viewed from the origin of the word comes from the Latin *meditare* which means to think until it penetrates the surface to find the core (medium). Another word for meditation which has a similar meaning is to contemplate, to meditate. Some common words of experts describe the meaning of meditation in various ways. Rikardus Nasa^[3], citing Suryani's opinion, describes meditation as an activity of focusing the mind on a certain object with full awareness, so that it can be felt and has an impact on the body.

Another opinion according to Walsh & Shapiro who is also still being followed by Rikardus Nasa describes meditation as a self-regulating practice that focuses on training attention and awareness with the aim of bringing thought processes into greater voluntary control and thereby promoting general spiritual well-being and developing certain abilities such as clarity, serenity and concentration.

For Catholics, meditation is interpreted a little differently. Meditation is defined as an inner prayer activity where it is done by contemplating the Scriptures in order to reach oneness with God and gain an understanding of God's will. Meditation aims at achieving oneness with God and gaining an understanding of the divine will. Meditation practice, as a form of prayer for beginners, will step by step lead people to a higher and simpler level of contemplation^[4].

In carrying out meditation activities, there are several steps that need to be considered. According to Buchanan^[5] there are 3 simple steps in meditation activity. First, determine the place and position of the body that allows the body to relax and not fall asleep. Second, focus on breathing by doing the process of inhaling air and exhaling through exhalation. Third, practice persistently patiently because meditation activities require practice and patience.

In meditation activities for prospective Catholic Religion teachers, there are at least 3 meditation methods that can be done. The three methods are: the Bible method, the method of Saint Theresia Avila, and the spiritual practice method of Ignatius Loyola. Each method has different steps.

Meditation with the biblical method, is a meditation that is done in 3 steps. The first step is that participants are invited to make preparations by reading spiritual readings. In the second step, participants are invited to make observations, reasoning and practice. Finally, the third step is filled with inner interviews^[6].

Then meditate with the method of Ignatius Loyola. Broadly speaking, Ignasius' spiritual practice consisted of five exercises. Every day people are expected to do five exercises with the following framework: The first exercise with the first material. The material in question can be experience, and especially the Word of God. The second exercise with the second ingredient. The training material in question is in the form of experience, and especially the Word of God. The method of practice is the same as the Biblical meditation guidelines (explained above). The third exercise is the exercise of the first and second materials, paying more attention and stopping at the point where there is a greater sense of amusement or loneliness, or a greater spiritual experience. Then an interview was held. The interview method has been discussed above in this subsection.

Fourth exercise: make a resume of the third exercise with the following explanation: a summary of the meditator's intention so that the mind, without seeking other things, scrutinizes the impressions of things that have been contemplated in the previous practice. Fifth exercise: wearing the senses. In steps one to four, Ignasius places great emphasis on tasting experiences and mental movements, while in this fifth step, Ignasius hopes to impress or absorb strong practice experiences by remembering the five senses^[7].

Third, meditation with the method of Saint Teresa Avila. Surinono^[8] explained that meditation with this method has 3 steps. The first step is to prepare. At this step it is necessary to make time for God. Choose a quiet place. Leave the busy mind that is raging on work and other desires. Take a comfortable sitting position. Relax the body and mind by regulating the rhythmic and well-regulated breathing. Be aware of yourself, your breathing and sitting position. Place your hands on your thighs or lift them to your chest. Open palm facing up sign ready to receive all graces, accept Allah. Close your eyes. Take a deep breath and release it slowly. Repeat this method of breathing several times to relax the body and mind and to practice concentration.

The second step is to meet God. After making preparations, it's time to focus on God. Convince yourself that God is deep inside, who wants to speak and listen to your deepest desires. Enjoy the company of Jesus best friend. Once again fully aware of the presence of God. The mind can be helped not to go anywhere and to stay awake with slow and mindful vocal prayers in the mind. Suggested vocal prayers include Hail Mary and Our Father or short prayers that breathe the Word of God.

The third step is sharing. The prayer will be motivated to speak "Jesus" when looking at Jesus with faith and love, and at this time there must be self-awareness and also realize who He is listening to you. Speak to God confidently as your father or brother, lover or best friend. Talk about anything: express gratitude and gratitude, or ask for His blessings and graces so that you can be strong, healthy, successful, loyal, forgiving others, strong, honest, patient and so on.

Character Education for Candidate Catholic Religious Teachers

There are several definitions of character. Widiyanti^[9], as quoted from the Language Center of the Ministry of National Education, defines character as "Innate, heart, personality, character, behavior, personality, nature, character, temperament, character". Through this formulation, it can be understood that humans who have character mean humans who have personality, virtuousness, behavior, character, character and character. Meanwhile, according to Zubaedi^[10], character is the identity, personality and character inherent in a person.

According to Zubedi^[10], the characters are arranged in 3 parts. These three parts are interconnected with each other. The three parts include moral knowledge (moral knowing), knowledge of taste (feeling knowing) and moral behavior (moral behavior). This means that the character includes aspects of knowledge, feeling and action, where the three cannot be separated from one another and all three complement each other. This means that character education needs to be given balanced attention between knowledge, feelings and behavior^[11].

Character in humans can be associated with psychological traits, character, character, morals or character of a person who distinguishes himself from others. Human character can be seen through various individual p. The pattern of behavior includes psychological, moral and character traits that make a person look different from others. Keep in mind that a person's character is not something that is present or inborn. A person's character is formed through a long learning process in the environment where humans live. In other words, character is a characteristic, style, nature, or characteristic of a person who comes from the formation or forging obtained from the surrounding environment. Character is formed through a learning process that comes from the family environment, the environment around the place of residence, the community, and others^[12].

According to Murniyetti^[13], character education is very important in shaping personality as well as being the main foundation in building Indonesian people who are pious and ready to compete in the future. For prospective teachers, especially prospective Catholic teachers, character education is very important. This is considering that they will later become facilitators of the character education program carried out by the government through the Strengthening Character Education program. As facilitators, of course, they must first understand and live the character values that they want to instill in students.

Penguatan Pendidikan Karakter (PPK) Program is a program of the Ministry of Education and Culture since 2010. The formation of the nation's character through the PPK program is carried out massively, systematically, and interactively covering the entire education system, school culture and in collaboration with the community. This PPK program is expected to foster a spirit of learning and make students happy at school as a friendly home to grow and develop^[12].

The PPK program itself has five main character values to be developed. These five values are derived from Pancasila. The five characters are religious, nationalism, integrity, independence and mutual cooperation. Each of the main character values that are developed do not stand and develop independently. The five interact with each other, develop dynamically and form personal integrity^[14].

The following is an explanation of the five character values quoted^[14]. First, the value of religious character. This character value reflects faith in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with adherents of other religions. The implementation of these religious character values is shown in an attitude of love of peace, tolerance, respect for differences in religion and belief, firm stance, self-confidence, cooperation between adherents of religions and beliefs, anti-bullying and violence, friendship, sincerity, not forcing the will, loving the environment, protecting small and isolated.

Second, the value of nationalist character. Nationalist character values are ways of thinking, acting, and acting that show loyalty, concern, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation, placing the interests of the nation and state above the interests of themselves and their groups. The nationalist attitude is shown through an attitude of appreciation for the nation's own culture, maintaining the nation's cultural wealth, being willing to sacrifice, excelling, and achieving, loving the homeland, protecting the environment, obeying the law, discipline, respecting cultural, ethnic and religious diversity.

Third, the character value of integrity. The value of integrity is a value that underlies behavior in an effort to make himself a person who can always be trusted in words, actions, and work, has commitment and loyalty to human and moral values. The character of integrity includes an attitude of responsibility as a citizen, actively involved in social life, through consistent actions and words based on the truth. A person with integrity also respects individual dignity (especially persons with disabilities), and is able to show an example.

Fourth, the value of independent character. Independent values are attitudes and behaviors that do not depend on others and use all energy, thoughts, time to realize hopes, dreams and ideals. An independent person has a good work ethic, is tough, has fighting power, is professional, creative, has courage, and is a lifelong learner.

Fifth, the value of mutual cooperation character. The value of mutual cooperation reflects the act of appreciating the spirit of cooperation and working together to solve common problems, establish communication and friendship, provide assistance/help to people in need. It is expected that students can show respect for others, be able to work together, be inclusive, be able to commit to joint decisions, reach consensus, help, have empathy and a sense of solidarity, anti-discrimination, anti-violence, and volunteerism.

In order for the PPK program to run well, prospective teachers who will later become facilitators must seriously internalize the character values above. In order for character values to be internalized, habituation is needed. Habituation is something that needs to be done considering that character includes three parts which include moral knowledge (moral knowing), feeling knowing and moral behavior (moral behavior). In addition, the process of coaching the three parts cannot be done immediately^[11].

Methods of meditation activities for Candidate Catholic Religious Teachers

Based on the results of the study, it was found that the most widely practiced meditation activity was meditation with the Bible method. Although the Bible meditation method is the most widely practiced method, it does not mean that the other 2 methods, namely the method of Saints Ignatius Loyola and Saint Theresia Avila are not good.

As already stated, that meditation with this method has 3 steps. First, the preparatory step which consists of reading the material, taking a moment of silence, and asking for special graces. Reading the material in question is choosing a quote from the Word of God to be meditated on. The selected quote is read smoothly and calmly, reread once again without the need for reflection.

Second, the main step of meditation. In this step what is done is observation, reasoning, and practice. This step is called the main step because it requires the most time and active effort, investigating and observing so that understanding is as objective as possible, contributing (entering) the Word of God and His message. At the observation stage there is an attempt to find out for yourself what is written from the Word, namely key words that are important and contain the core of the sentence such as warnings or prohibitions, invitations, promises, reprimands, paintings, examples, comparisons, repetitions, even words that are not understood that raise questions and requires further explanation.

In this section there is an attempt to find out for yourself what God means, namely finding an explanation or answering questions that arise at the observation stage. Explanations of questions that arise can be found in commentaries, encyclopedias, dictionaries or ask people who know better. Furthermore, formulating the main message of all quotations in their own language and words is called paraphrasing^[6]. The last final part of the main step of meditation is practice, that is, the effort for implementation so that life is infused and renewed.

Third, the final briefing. In this section, an inner interview is conducted. In fact, this step is very important even though the time is very short. Prayer is at the core of this step, which means personally responding to the Word of God and its inspiration with the heart and feelings that arise during meditation^[6].

The results also show that there are responses that see that the three meditation methods are good if they are used to complement each other. It is known that each method has its own characteristics and uniqueness in implementation. The peculiarities and uniqueness of each method should be seen as a wealth that needs to be experienced and felt. Doing meditation activities using the three existing methods can at least help so that meditation activities are not boring.

Meditation develops character values of integrity

Previously, it was explained about the value of the character of integrity, where the value of the character of integrity is the value that underlies behavior in an effort to make himself a person who can always be trusted in words, actions, and work, has commitment and loyalty to human and moral values. This character value is one of the 5-character values of Program Penguatan Pendidikan Karakter (PPK) Program designed by the Ministry of Education and Culture since 2010.

The value of the character of integrity is an important value for candidate catholic religious teachers and Catholic religious teachers themselves. This character value makes candidate catholic religious teachers have trustworthy behavior in words, actions and work they do. With the character of integrity, prospective religious teachers also seem to be trustworthy in the work they do. Having the character value of integrity also makes candidate catholic religious teachers more committed and loyal to human and moral values.

Having a vocation as a Catholic religious teacher certainly has great consequences, one of which must be trusted and imitated because they convey truth and goodness. It would be dangerous if there was a Catholic religious teacher who could not be trusted in word and deed. This means that the teacher is often dishonest and behaves inappropriately. Thus, the value of integrity needs to be developed in the formation of candidate catholic religious teachers.

The results of the research conducted indicate that meditation activities can develop the character values of integrity for candidate catholic religious teachers. The character values of integrity are revealed through various attitudes in everyday life. The visible impacts are: meditation helps candidate catholic religious teachers to have a responsible attitude as Indonesian citizens; Meditation helps candidate catholic religious teachers to be actively involved in social life; Meditation helps candidate catholic religious teachers to be consistent in their actions and words based on the truth; Meditation helps candidate catholic religious teachers respect individual dignity, especially for persons with disabilities; Finally, meditation helps candidate catholic religious teachers to dare to show good exemplary attitudes.

4 Conclusion

Research can produce 2 conclusions that need attention. First, the results of the study indicate that the holy book method is the most widely used method in meditation activities for prospective Catholic teachers. However, this does not mean that this method is the only best method. There are still 2 other methods, namely the method of Saint Ignatius Loyola and Saint Theresia Avila that can be used. Given that each meditation method has its own peculiarities.

Second, the research conducted shows that meditation has an impact in developing the character of integrity for candidate catholic religious teachers. The visible impacts are: meditation helps to have an attitude of responsibility as an Indonesian citizen; Meditation helps to be actively involved in social life; Meditation helps to be consistent in actions and words based on truth; Meditation helps to respect the dignity of the individual especially for persons with disabilities; finally, meditation helps to dare to show a good exemplary attitude.

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