

Character Education Development in Graduate Programs in Indonesia

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Abstract. The study aims to illustrate the 2012 model of developing character education values in colleges that was compiled in the study. The urgency of this research as a reference material and example of college graduate programs to always prioritize character education in students. The study takes the form of descriptive studies with critical discourse analysis, where the main data is processed based on the program of activities, the implementation of activities, and reports of the results of activities in universities implementation of akhlakulkarimah character. Information is collected through various sources such as interviews, observations and documentation. Data analysis techniques used, namely description, and interpretation. The results showed that Graduate Program, Wahid Hasyim University Semarang successfully applies character values that can be observed by the naked eye (tangible) such as religious, environmental care (clean, neat, safe, comfortable, beautiful, shady and cool), discipline, empathy, cooperation, manners, friendly, smiles and greetings. The success is obtained from the stages of organized, coordinated, and conditioned activities, through the socialization of character development policies and habituation of implementation in universities.

Keywords: Development, Character, Postgraduate, College.

1 Introduction

The education system in Indonesia has not effectively built students to have a noble character or morals in accordance with national educational goals[1]. This is shown by the number of students who behave in accordance with the prevailing norms, such as drug abuse, fighting, pornography, and decreasing the value of national and state pride. Character is a person's behavior based on values according to prevailing norms. Character education aims to improve the quality of implementation and results of education in universities that lead to the achievement of the formation of the character and noble morals of students in a whole, integrated, and balanced, in accordance with national educational objectives[2]. The formation of student character is developed through the stage of knowledge (knowing), implementation (acting), and habit (habit). Character education in universities can be done in an integrated manner at every college activity. Every student activity in college can be used as a medium to instill character, develop consignments, and facilitate students to behave according to applicable values. There are at least two main pathways in organizing character education in universities, namely (a) integrated through Learning activities, and (b) integrated through

extracurricular activities. The implementation of character education in universities can be done through the steps: Design, Implementation, Evaluation, and Follow-up.

1.1 Character Education

Character education contains two words, namely education and character. Viewed from an etymological point of view, the word "character" or in English is called "character" and the Greek "charassein"[3], meaning to carve into a pattern, can also be interpreted as a "pattern of individual moral behavior". Therefore, to educate children to have character, the process of 'carving' is required, namely proper parenting and education. According to Wynne[4], the term character is taken from the Greek meaning 'to mark' or mark. The term focuses more on actions or behaviors. Wynne says that there are two notions of character. First, it shows how someone behaves. If a person behaves dishonestly, cruelly, or greedily, of course that person manifests bad behavior.

On the other hand, if a person behaves honestly, likes to help, of course the person manifests a noble character[5]. Second, the term character is closely related to 'personality'. A new person can be called a person of character if his behavior is in accordance with moral rules.

Good character means the individual has knowledge of his or her potential, which is characterized by values[6] such as reflective, confident, rational, logical, critical, analytical, creative and innovative, independent, healthy living, responsible, love of science, patient, careful, willing to sacrifice, brave, trustworthy, honest, keep the promise, fair, humble, ashamed to do wrong, forgiving, gentle-hearted, loyal, hardworking, diligent, tenacious/persistent, conscientious, initiative, positive thinking, discipline, anticipatory, initiative, visionary, unpretentious, vibrant, dynamic, frugal/efficient, appreciate time, devotion / dedicative, self-control, productive, friendly, love beauty (aesthetic), sportsmanship, steadfast, open, and orderly.

Of the five understandings, it can be said that character is typical-good values (know the value of good, willing to do good, real good life, and have a good impact on the environment) that are entangled in the self and contained in behavior. Character relates to attitudes, patterns of behavior and or habits that influence a person's interaction with God and his environment. Character determines attitudes, words and actions. Almost every problem and success a person achieves is determined by their character. The character coherently radiates from the results of thinking, sports, sports, as well as the taste and initiative of a person or group of people. Character is a characteristic of a person or group of people who contain values, abilities, moral capacities, and kinks in the face of difficulties and challenges[7].

Meanwhile, according to Suyanto character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the scope of family, society, nation and country. An individual of good character is an individual who can make decisions and is ready to account for each result of the decisions he makes. Furthermore, according to Suyanto, there are nine pillars of character derived from universal noble values, namely: 1) the character of God's love and all His creations; 2) self-reliance and responsibility; 3) honesty/trust, diplomatic; 4) respect and courtesy; 5) generous, helpful and mutual cooperation; 6) confident and hardworking; 7) leadership and fairness; 8) kind and humble, and; 9) character of tolerance, peace, and unity[8].

Developing character education in college is prioritized on how to instill certain values in students. The values in question, are useful for personal development as individual beings as well as social beings in the college environment and society. And, in essence any form of

character formulated must still be based on universal values. Therefore, universities that develop character values are universities that can help develop attitudes, ethics, morals and responsibilities, provide compassion to students by teaching, demonstrating, and giving transparency.

In carrying out the character education, all components (stakeholders) of universities are involved, such as educators, educational personnel and the surrounding community, including the components of education itself, namely the content of the curriculum, learning and assessment processes, quality of relationships, handling or management of courses, management of universities, implementation of extracurricular activities or activities, empowerment of infrastructure facilities, financing, and work ethos of all citizens and the college environment. In addition, the habituation and culture of character values in all activities of the college community is non-negotiable.

2 Methodology

This study uses a descriptive qualitative approach. Descriptive qualitative approach is research that uses data collection/information as much as possible about the symptoms in the research site. Descriptive contains an overview of the background of people's observations, actions and conversations[9].

This research place is in the graduate program of Wahid Hasyim University Semarang. The subjects in this study are lecturers and students, while the informants are directors, lecturers, and students. Data collection methods include observations, in-depth interviews, and documentation.

The analysis of this research data using non-statistic method using interactive method developed by Miles and Huberman[10] this model means that the process of organizing and performing data in patterns, categories and units of basic description so that themes can be found. These analytical steps and interactive models can be described as follows:

Data collection. Data obtained in the field are recorded or recorded in the form of narrative discrete, namely the description of data obtained from interviews, observations, and documents related to the system of implementation of character education by higher education institutions. 1) Data Reduction. Data reduction is the process of selecting, focusing, on simplification, abstraction and transformation of rough data that arises from field records. 2) Presentation of Data (display data). At this stage, the data of field findings are presented in the form of narrative text, namely a written description of the process and habituation activities of the way of thinking and developing the character of students in behaving. 3) Conclusion and verification. Withdrawal of conclusions and verification is an effort to find the meaning of the data components presented by looking at patterns of regularity, clarity, configuration and causal relationships. In conducting conclusions and verification about the process and activities familiarize the way students think and character building in students in behaving.

3 Result and Discussion

3.1 Character Education

According to Ryan & Bohlin, character is a pattern of one's behavior[11]. People of good character have an understanding of goodness, love kindness, and do good. People whose behavior is in accordance with moral rules are called noble characters. The definition of character according to the Ministry of Education Language Center is "innate, heart, soul, personality, ethics, behavior, personality, nature, habit, temperament, character"[12]. The character is personality, behavior, nature, character, and character".

Some characteristics of people who have character according to Howard Kirschenbaum include: respect, responsibility, care, discipline, loyal, courageous, and tolerant[13]. A person of noble character has knowledge of his potential, which is characterized by values such as confident, rational, logical, critical, analytical, creative and innovative, independent, healthy living, responsible, patient, careful, willing to sacrifice, brave, trustworthy, honest, keep the promise, fair, humble, friendly, love of beauty (aesthetic), sportsmanship, and steadfast. Individuals also have the awareness to do their best or excel, and act according to their potential and awareness. An individual of good character or superior character is someone who tries to do the best things to God Almighty, himself, others, the environment, the nation and the country and the international world in general by optimizing his potential (knowledge) and accompanied by his awareness, emotions and motivation (feelings).

David Elkind & Freddy Sweet states that character education is an effort to help students understand, care, and behave according to prevailing ethical values[14]. It is further explained that character education is everything that lecturers do, which is able to influence the character of students. Lecturers help shape the character of students. This includes how lecturers behave, how lecturers speak or deliver material, how lecturers tolerate, and other related matters. According to T. Ramli, character education has the same essence and meaning as moral education and moral education[15]. The goal is to form the person of the child, in order to be a good human being, a citizen, and a good citizen. The criteria are certain social values that are heavily influenced by the culture of society and its people. Therefore, the nature of character education in the context of education in Indonesia is value education, namely the education of noble values derived from the culture of the Indonesian nation itself, in order to foster the personality of the younger generation.

3.2 Stages of Character Development

The purpose of character education is basically to encourage the birth of good children (*insan kamil*). Growing and developing good character will encourage students to grow with their capacity and commitment to do the best things and do everything right and have a purpose in life. Society also plays a role in shaping the character of children through their parents and environment.

Characters are developed through the stages of knowledge (knowing), implementation (acting), and habit (habit)[16]. Characters are not limited to knowledge alone. A person who has knowledge of goodness is not necessarily able to act according to his knowledge, if not trained (become a habit) to do such good. The character also reaches the territory of emotions and habits of the self. Thus, three components of good character are required, namely moral knowing, moral feeling or feeling (strengthening emotions) about morals, and moral action or moral deeds. This is necessary so that students and or other university residents involved in

the education system can at the same time understand, feel, live, and practice the values of virtue (morals).

The dimensions included in moral knowing that will fill the cognitive realm are moral awareness, knowledge of moral values, perspective taking, moral reasoning, decision making, and self knowledge. Moral feeling is strengthening the emotional aspect of students to become human characters. This strengthening is related to the forms of attitude that must be felt by students, namely awareness of identity (conscience), self esteem (self esteem), sensitivity to the suffering of others (emphaty), love of truth (loving the good), self control (self control), humility (humility). Moral action is an act or moral action that is the result (outcome) of the other two components of the character. To understand what drives a person in a good deed (act morally) then it must be seen three other aspects of the character, namely competence, desire (will), and habit.

Character development in temporary colleges is realized in religious lessons, citizenship lessons, or other lessons, whose main courses tend to be the introduction of cognitive values, and deepen slightly down to affective value appreciation. According to Mochtar Buchori, character development should lead children to cognitive value recognition, affective value appreciation, eventually to real value practice[17]. To get to praxis, there is one very important mental event that must occur in the child, namely the emergence of a very strong desire (determination) to practice value. This event is called *Conatio*, and the step to guide the child around this determination is called a conative step. Character education should follow systematic steps, starting from the introduction of cognitive value, the step of understanding and living the value affectively, and the step of forming a conative determination. Ki Hajar Dewantoro translates it with words of *cipta, rasa, karsa*.

3.3 Steps to Organize Character Education in Universities

Basically, the implementation of character education in universities can be done in an integrated manner in every college activity. Every student activity in college can be used as a medium to instill character, develop consignments, and facilitate students to behave according to applicable values. There are at least two main pathways in organizing character education in universities, namely (a) integrated through Learning activities, and (b) integrated through extracurricular activities.

Integrated character education in learning is the introduction of values, facilitation of awareness of the importance of values, and the realization of values into the behavior of everyday students through the learning process, both inside and outside the classroom in all subjects. Basically learning activities, in addition to making students master the competencies (materials) targeted, are also designed to make students know, realize/care, and internalize values and make it behavior. In the structure of the primary and secondary education curriculum, basically each subject contains materials related to character. The integration of character education in subjects in universities leads to the internalization of values in daily behavior through the learning process of the planning, implementation, and assessment stages.

Character education through extra-curricular activities is considered highly relevant and effective. Character values such as independence, cooperation, patience, empathy, care and others can be internalized and realized in every extra-curricular activity. Extracurriculars can be interpreted as educational activities conducted outside of face-to-face lessons. These activities are carried out within universities and/or outside the college environment in order to expand knowledge, improve skills, and internalize religious values or rules and social norms both local, national, and global to form a complete human being. In other words,

extracurricular activities are educational activities outside of lesson hours aimed at helping the development of students, according to their needs, potentials, talents, and interests through activities specifically organized by educators and or educational personnel who are capable and authorized in college.

The functions of Extra-Curricular Activities include: (a) Development, which is the function of extra-curricular activities to develop students' abilities and creativity in accordance with their potential, talents and interests; (b) Social, i.e. the function of extra-curricular activities to develop the ability and sense of social responsibility of students; (c) Recreative, which is the function of extra-curricular activities to develop a relaxed, fun and pleasant atmosphere for students who support the development process; (d) Career preparation, which is the function of extra-curricular activities to develop student career readiness.

Measures for the implementation of character education in universities include: (a) Design, (b) Implementation, (c) Monitoring and Evaluation, (d) Follow-up.

✓ Design

Some things that need to be done in the stage of drafting character education, among others:

- Identify the types of activities in universities that can realize character education that needs to be mastered, and realized by students in their daily lives. In this case, the student character education program is realized in two groups of activities, namely (a) integrated with the learning in the subjects; and (b) integrated through extra-curricular activities.
- Developing learning materials for every type of activity in college
- Develop the design of the implementation of each extracurricular activity in universities (objectives, materials, facilities, schedules, teachers/facilitators, implementation approach, evaluation)
- Preparing facilities to support the implementation of character building programs in universities.

Planning of character education program activities in universities refers to the types of activities, which at least contain elements: Objectives, Objectives of activities, Substance of activities, Implementers of activities and related parties, Implementation Mechanisms, Organizations, Time and Place, as well as supporting facilities.

✓ Implementation

Character education in universities is carried out in two groups of activities, namely integrated with learning activities, and integrated with extracurricular activities. Various matters related to character (values, norms, faith and laughter, etc.) are designed and implemented in the learning of related courses, both in normative, adaptive, and vocational course groups. This starts with the introduction of cognitive value, affective appreciation of value, finally to the real practice of value by students in daily life.

Some extra-curricular activities that contain character formation include: Sports (football, volleyball, badminton, table tennis, etc.), Religion (read the Qur'an, hadith studies, worship, etc.), Cultural Arts (dancing, singing, painting, theater), KIR, Scouting, Basic Student Leadership Exercises (LDKS), Youth Red Cross (PMR), Heritage Flag Raising Team (PASKIBRAKA), Exhibitions, Workshops, Health, and others.

✓ Monitoring and Evaluation

Monitoring is a series of activities to monitor the process of implementing character education coaching programs. The focus of monitoring activities is on the conformity of the process of implementation of character education programs based on established stages or procedures. Evaluation tends to know the extent of the effectiveness of character

education programs based on achieving predetermined goals. Monitoring results are used as feedback to improve the process of implementing character education programs.

Monitoring and Evaluation in general aims to develop and improve the quality of character education coaching programs in accordance with the planning that has been set. Further in detail the objectives of monitoring and evaluating character formation are as follows:

- Conducting direct observation and guidance on the implementation of character education programs in universities.
 - Obtaining an overview of the quality of character education in universities in general.
 - Look at the obstacles that occur in the implementation of the program and identify the problems that exist, and then find a comprehensive solution so that the character education program can be achieved.
 - Collecting and analyzing data found in the field to develop recommendations related to improving the implementation of character education programs in the future.
 - Provide input to parties who need for coaching materials and improve the quality of character building programs.
 - Knowing the success rate of the implementation of character education coaching programs in universities.
- ✓ Follow-up
- The results of monitoring and evaluation of the implementation of character education coaching programs are used as a reference to improve the program, including improvement of the design, implementation mechanisms, facilities support, human resources, and management of universities related to the implementation of the program.

3.4 Moral and Character Education in Graduate Program, Wahid Hasyim University Semarang

The forms of character education in the Graduate Program of Wahid Hasyim University Semarang are not directly written, but the description of the mission of Wahid Hasyim University Semarang illustrates that the institution has implemented and implemented religious-based character education. As has also been revealed by the rector, Mr. Noor Achmad, "real education must touch three aspects, namely cognitive, affective and psychomotor". Therefore we include the values of character education in all campus activities including in the extracurricular[18].

For all lecturers and employees in the Graduate Program of Wahid Hasyim University Semarang, character education is not something foreign to them, because basically every activity whatever it is they are required to realize forms of character education as well as clean living, waste in its place, say polite and friendly, on time, discipline, honesty, and other aspects.

According to Mr. Mudzakir Ali as director of The Graduate Program of Wahid Hasyim University Semarang explained that "Mentoring program, Diary, habituation week, study of desperation, funeral prayers and occult prayers when there are people who died and other activities that are daily and weekly are activities that are carried out intensively and structured." [19]

The description above is a number of programs owned by the Graduate Program of Wahid Hasyim University Semarang to foster students in accordance with the agreed mission vision.

To further focus the assessment of religious-based character education development, it can be grouped into two ways, namely:

3.4.1 Integrated in the learning process

One of the character education coaching in Graduate Program, Wahid Hasyim University Semarang is implemented by integrating in every course delivered to students. The method of study at Graduate Program, Wahid Hasyim University Semarang for students uses the method of discussion learning. By using the discussion method, lecturers are easier and flexible in integrating character education in each learning.

For example, when discussing "citizenship", lecturers can explain by including and combining the values taught in the learning of citizenship and religious values. For example, when explaining the theme, lecturers convey about harmony, mutual respect and respect and mutual cooperation in the family (the value of citizenship). Then lecturers can also correlate with religious lessons, for example a child must be devoted to parents and pray for both parents. Here lecturers can also teach students about the importance of prayer for both parents.

Character education integrated in each learning material is not only a theory without meaningful action, but also implemented in everyday life on campus. This is seen in the daily life of students in school for example every time they enter the building they have to smile, greeting, greeting, manners and manners. Every time before entering the student who picket cleaned the classroom and every time they saw there was garbage they picked it up and put it in the trash can. In addition to the daily life of students, it can also be seen from the state of the clean area, plants are well maintained and beautifully arranged[19].

On another occasion when the lecturer explained about "citizenship", the lecturer conveyed to the student how adab a student against the lecturer, adab against employees, and other campus communities. In addition, lecturers also delivered material about adab associating with fellow students, and compassion towards friends and mutual tolerance. As explained By Mr. Mudzakir who at that time was the director of the graduate program "It is character education for postgraduate habituation, for example "cleanliness", in which we as director guide students to maintain the campus environment, from maintaining cleanliness, discipline, a sense of responsibility to maintain the campus environment."[19]

3.4.2 Character education programs outside of courses

a. Habituation Week

This program is carried out in accordance with the themes of habituation that have been determined from the student body. These themes include the theme of discipline, diligent worship, cleanliness, adab eating and drinking, spreading greetings, and saving. In its implementation, first, from the field of student affairs see the condition directly the state of students and determine one of the themes that are considered appropriate and appropriate in the formation of student character. Then made a circular that is directly addressed to the students and followed up its implementation together with lecturers. Because the director's office is in a room

close to the lecture hall, at any time can monitor students during lectures, the director will easily control the implementation.

For example, in two weeks about cleanliness, lecturers should always remind and guide students to maintain cleanliness, both body hygiene and the environment. For example, lecturers must teach and familiarize their students to wash their hands before entering the room, throw garbage in their place, and others. If it is about saving money, then lecturers should educate and familiarize students to save money, for example saving water in the toilet, saving snacks on campus, and saving students with snack money. So when you want snacks just as necessary is not excessive[19].

The above presentation is an overview of habituation week at Graduate Program, Wahid Hasyim University Semarang. The Program of Habituation Week in detail is divided into several themes, namely:

- About cleanliness. Cleanliness is the first thing that is very noticed before entering the room, and cleanliness is part of the faith, this theme of cleanliness is very noticed by the campus to instill a clean lifestyle of students in daily life. Another form in this hygiene week is the lecturer conveying the theme of cleanliness, in addition this week can also be carried out conditionally looking at the situation of students who experience slackness in terms of cleanliness, as a control of lecturers to the good habits of students[20]. As for the initiatives created to increase the spirit of students in maintaining clean living, the campus for some period of time held a hygiene competition between rooms, starting from the first semester to the end. In the room has also been formed a cleaning team, every day. In addition, there is a discipline that educates students to maintain cleanliness is the obligation to clean shoes when entering the campus area. If there are students who violate it will get sanctions from the campus. One student named Sunar said: "the rules of cleaning shoes have been since the first semester, so it is used, so that the floor remains clean, and if there are stubborn friends later can be sanctioned".
- About discipline. Discipline is an important character that must be instilled in students as early as possible. Therefore, in teaching and educating the discipline of students of Graduate Program, Wahid Hasyim University Semarang, the student body held a habituation week program which one of the themes is discipline[19]. Programs of the disciplinary theme include *SIDAK* (Sudden Inspection), checking the neatness of dress, disciplinary discipline. Inspection mendandak or often abbreviated to *SIDAK* aims to control the discipline of students. The inspection is carried out at least once in two months. In this inspection the officer in charge of order carrying out the raid abruptly. When a student carries items that are not allowed to be brought to campus (e.g. knives, clurit, magazines or porn tabloids, etc.), then the officer will confiscate and punish according to the provisions set by the campus[20].
- Diligent Worship. Every day students of Graduate Program, Wahid Hasyim University Semarang are built from compulsory worship to sunnah worship. Therefore, to foster each student with a different level, there are programs for each semester: In semesters one and two, students are emphasized on worship in the form of a program called "conscious prayer" which is the program is carried out every day at dhuhur time. The program where each student performs prayers in the graduate mushola and who serves as a muezzin is a student who gets a

turn, in addition the imam of prayer is also led by one of the students in charge.[19]

This was also completed by the director, Mr. Mudzakir, he explained that every congregational prayer has been scheduled, who gets the part to be muezzin and who gets a turn to be the imam of prayer. Thus, this prayer awareness program aims to make students have awareness in worship, especially prayer. For the habituation program as a continuation of the second semester, then for the third and fourth semesters there are things that are slightly different from the previous habituation, judging by the systematics of prayer arrangements, students of men and women praying in mosques, students as *muadzin* and *imam*[19]. For fifth and sixth semester students, they all perform prayers in the mosque. After finishing the prayer, students pray together and after that are given a little *tausiyah* and motivation.

- Adab Eat. Students before and after meals are used to washing hands, praying, and cleaning the place after being used for eating[20].

b. Mentoring

It is an activity that is familiar to all of us. If we go back to ancient times, the word used is not mentoring, but halaqoh. This system has been used since ancient times with the understanding that lecturers become Lecture Center. In this case the lecturer acts as the speaker and the full holder of the activity. Halaqoh consists of several people who sit in a circle with one lecturer who also sits in the place. This system is very good to implement, because a lecturer can control students directly.

Graduate Program, Wahid Hasyim University Semarang is a higher education institution that strives to combine various learning systems, learning methods, and others. In this case, Graduate Program, Wahid Hasyim University Semarang adopted *halaqoh*/mentoring. This model is applied using the latest innovations that have not been done before.

At two o'clock in the afternoon, nine students were sitting in a circle, one of whom was a lecturer. All students hold the book and afterwards read together and continued various activities that make students feel close to their mentor lecturers. Activities programmed with such innovations make students comfortable, although there are some sub-activities that they do not like[20].

All first and second semester students are required to participate in mentoring activities, because they are activities that have been incorporated into the Intensive Student Development Program at Graduate Program, Wahid Hasyim University Semarang. The position of lecturer mentoring varies, sometimes as a lecturer, sometimes as a friend of students or as a means of sharing, sometimes as a evaluation. This is what all students need at this time, because students do not feel depressed and make students feel comfortable in participating in a series of mentoring sub-events.

One of the third semester students of Graduate Program, Wahid Hasyim University Semarang named Miftah Fahrudin said that he always participated in programs organized by the campus including mentoring, in which he was given motivation, evaluated every lecturer mentoring about his daily life. The most felt is given the responsibility to become *khatib*, *imam* of prayer, and fill the activities of recitation[20].

This statement was supported by Mr. Mudzakir as director, explaining that there are various programs on the campus. Especially for the mentoring program carried out by one lecturer in charge of mentoring activities that accompanied nine students. This activity is held once a week with various sub-discussions that have been structured in it. For example, sub-sections include sharing, discussion, motivational giving[19].

c. Diary

This program is intended for all students in semesters one to four, therefore this program is included in the Intensive Coaching Program. This diary is implemented in a special book brought by students with direct coordination of lecturers. For the third and fourth semesters, a special diary is brought by the students themselves about their daily activities. To control these activities, first and second semester students and lecturers are fully responsible and co-ordinated.

Mr. Yatenan as a parent of students said that the activities in the Graduate Program of Wahid Hasyim University Semarang are very good, quality and make children responsible. He said that his son experienced many improvements in several aspects including discipline, manners to parents, and cleanliness.[20]

Most of the lecturers of Graduate Program, Wahid Hasyim University Semarang realize the importance of character education, although their campus is not directly on behalf of character education, but they define character education as everything they do when teaching or not teaching, at home or not at home, etc. And it has become the first obligation of a lecturer in instilling noble morality to students with maximum design / programs and controlled.

4 Conclusion

Students tend to learn and imitate the behavior of those around them. The most important factor of the success of character education in college is lecturers and/or college residents as a whole who always behave as a personal model that deserves to be emulated at all times. Character education in universities should start from leaders, lecturers, and college employees. In addition, the similarity of perception and determination and support from all university residents in the implementation of character education is necessary in order to achieve optimal goals. Character education success indicator is if one already knows something good (knowing the good) (cognitive), then loving the good (affective), and then doing good (acting the good) (psychomotor)[21].

While the efforts that can be made by universities in maximizing the learning of Islamic Religious Education on campus include: 1) it takes a professional lecturer in the sense of being qualified in his knowledge, morality and able to be an example for his students, 2) learning is not only done in the classroom but coupled with religious extracurricular activities that are carried out seriously as part of learning, 3) obliging students to perform certain worships on campus with the guidance of lecturers (e.g. routinely perform prayers dhurzu congregation) , 4) provide a decent place of worship for religious activities, 5) get used to good morals in the campus environment and conducted by the entire campus community (e.g. smile programs,

greetings, greetings, and manners), 6) should all lecturers be able to implement religious education in the whole material taught as a form of character education as a whole.

Based on the data from the research obtained, it can be concluded about moral and character education in the Graduate Program of Wahid Hasyim University Semarang in the form of programs that are directly integrated and internalized into every learning in the classroom and outside the classroom. Although it looks very simple, but from habituation, discipline, small responsibility with accurate control makes students have a strong character. The program can be classified into 2 of them: 1) Character education that is integrated in the learning process. In the process of learning character education instilled not only written theory, but more focused on conscientiousness, advice and motivation.

2) The existence of programs outside the learning process are: a) Habituation Week. This program is a development in which there are themes that have Islamic character values, such as programs with the theme of discipline, diligent worship, cleanliness, adab eating and drinking, and saving. In its implementation, the director looked at the condition of the students, after that determined one of the themes that was considered appropriate and in accordance with the conditions that were going on at that time. Then work with lecturers to follow up on the theme through direct action or through materials. b) Mentoring and diary. Mentoring and diary is a program that serves as a controller and continuation of character education that is more focused on moral coaching. For mentoring semester 1-2 is carried out every day in the morning by their respective lecturers. But for semesters 3 and 4 held once a week by forming *halaqoh* which consists of 9-10 students. While the diary is more on checking the routine of worship in the form of books.

The novelty of this research is the depiction of the development of student character education in college graduate programs, which is the result of habituation or can be called campus culture. Innovation of character education through campus culture can be exemplified by graduate programs of universities both public and private.

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