

ENHANCE STUDENTS' INTELLECTUAL CHARACTER THROUGH PERSONAL-SOCIAL GUIDANCE PROGRAMS

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ABSTRACT

Intellectual character education began to develop until now based on an imbalance between intellectual ability and the application of the values of goodness and morality in life. Virtue values should guide intellectual ability so as to form an open person, wanting to keep on finding out, being humble, honest and polite in speaking. These conditions provide the basis for this paper to design a study to test the effectiveness of personal-social guidance programs as an educational effort to instill the values of intellectual character. Previous research studies on social-personal guidance interventions only deal with general or equivalent character conditions. The issue of intellectual character in particular is more discussed in theoretical reviews. Although some methods and learning techniques for instilling the values of intellectual character have been proven by research trials, but not in the development of personal-social guidance programs. The design of this study began the product of a personal-social guidance program to instill the values of students' intellectual character with a quantitative research approach and a quasi-experimental design. The expected results are in accordance with the objectives of the research design as an effective product to improve intellectual character. As an introduction, this paper aims to strengthen and deepen the literature review before research is conducted.

Keywords: Intellectual Character, Personal-Social Guidance

INTRODUCTION

Character values have been instilled in individuals related to God Almighty, self, fellow human beings, environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, etiquette, culture and customs (Muslich, 2011). Embodiment of character should be accompanied by intelligent actions and intelligent behavior also filled with efforts to character so as to stimulate thoughts that form intelligent knowledge and thinking power (Fathurrahman, Suryana, & Fatriyani, 2013; Prayitno & Khaidir, 2011). Characters with values that encourage intellectual function can be interpreted as intellectual characters. "Intellectual character. An overarching term to describe a set of dispositions that not only shapes but also motivates intellectual behavior (Ritchhart, 2002)". In education, intellectual character influences the achievement of learning outcomes from aspects of thinking open to learning information (Stevenson, Thomson, & Fox, 2014) as well as aspects of student curiosity about new material in the lesson (Barrett & Mantak, 2007; Rai, 2018; Sharma, Chacko, & Singhal, 2007). In other words, intellectual character makes students able to interpret logical thoughts so they can take attitudes and actions to adapt with the learning environment and overcoming problems.

Although there are attitudes that indicate that a person is naturally very intelligent or "gifted" intellectually, but can also be arrogant intellectually like, in a hurry, lazy, or dishonest (Baehr, 2017). These conditions indicate the intellectual character of students themselves is still not good. Based on aspects of intellectual humility of students is still at a low level so that it shows a proud and arrogant personality (Permatasari, 2015). The intellectual character of the attitude of academic honesty is also not good, it can be seen from the attitude of students who cheat when examinations even use technological devices as media cheating (Alfianti, 2015; Unguasari, 2015). This situation indicates that intellectual character must be re-built through education with a learning process that implements and places the rules of character and intelligence in a priority and consistent manner (Sagala, 2016). Education on character must be developed within the full frame of the national

education system as a normative reference, formulated in a whole mind frame (Kartadinata, 2010). Character education is characterized by 1) the transfer of values adopted by society; 2) the growth of each person's personality; and 3) practiced in daily life (Kustini, 2016). Furthermore, character education shapes personalities that are seen in concrete actions such as honesty, responsibility, respect for the rights of others, hard work, and so on (Lickona, in Q-Anees, 2008).

Personal-social guidance service program is one of character education efforts to transfer values, develop, and internalize these values in daily life. According to Surya (2009) personal-social guidance to help individuals overcome and overcome difficulties in personal and social problems, so that individuals are able to adjust well and naturally in their environment. According to Gordon (in Yulianti S, 2015) personal-social guidance helps individuals ask for themselves, helps with others and understands by considering others, understands ethics and understands politely, fosters family, and helps determine the role in receiving social assistance. In particular, personal-social guidance program to improve intellectual character has not been found empirically evidence in previous research. Baehr (Baehr, 2016a) has also assumed that as a recent educational approach, there are still no accepted best practices to help students develop intellectual virtues. However, several interventions of personal-social guidance programs to improve character with commensurate problems have been carried out such as using the learning experience method to enhance the humanist character of students (Sinaga, 2012), effective to improve students' moral intelligence (Kasman, 2013), guidance personal social with character education programs in schools can reduce the amount of juvenile delinquency (Purnama & Rahman, 2014), through exemplary and habituation approaches in extracurricular activities that can form honesty characters (Saputra, 2018), and effectively instill the values of transformative Islamic characters, such as honesty, discipline, creative, independent, caring, and responsible (Istianto & Taslimah, 2017).

In addition to these findings, several theoretical studies provide scientific input and contributions on learning methods and approaches to enhance intellectual character such as classical and responsive guidance services about the importance of intelligent characters students have such as honesty, discipline, dedication, responsibility, etc (Mariana, 2016), reflective learning methods and examples in intellectual virtue education (LeBlanc, 2017; Mlodzianowska, 2018), approaches to learning the ability to ask questions well and the method of imitating as developing intellectual learning virtues in aspects of curiosity (Watson, 2018, 2019), and intellectual character in learning music interpretation as an increase in 21st century skills (Machfauzia, 2018). Even the philosopher Plato has developed a method of solving learning problems as an effort to educate intellectual characters (Kotsonis, 2019). A closer review of the personal-social guidance program was developed from Baehr's (Baehr, 2015) theory of educational practice for intellectual virtues by formulating educational goals, mission statements, direct instruction, self-reflection and self-knowledge, creating and calling attention to opportunities for practice, feedback virtues, modeling, and conclusions behind. This practice guide is based on Baehr's, (2013b) claim that education must aim to foster 'virtues of intellectual character' such as curiosity, open mindedness, intellectual courage, and intellectual honesty.

Based on the findings of personal-social guidance interventions as well as theoretical studies of methods and approaches to learning intellectual character, provide the basis for this paper to design research assuming an effective private-social guidance program to enhance students' intellectual character. This research design develops the formulation of Baehr's intellectual virtues education practice (2013, 2015) into a personal-social guidance program to enhance intellectual character. Variations in educational methods and approaches in previous theoretical findings and reviews can be applied in the stage of carrying out the developed personal-social guidance program. The formulation of the development of the personal-social guidance program and the design of the research methodology will be further explained in the next theoretical study section.

THEORETICAL STUDY

The literature review of this paper is divided into four sub-topics, the first discusses the conceptual framework of intellectual character, person-social guidance program, development of personal-social guidance program for intellectual characters, and design of research methods.

A. Intellectual Character

The concept of intellectual character as a whole has been discussed by several experts using different terms. Perkins, Jay, & Tishman (1993) use the term thinking disposition. Ritchhart, (2002) uses the term intellectual character and Baehr, (2011) uses the term intellectual virtues.

Perkins et al. (1993) use the term thinking disposition as a tendency towards intellectual activity patterns that condition and guide good cognitive behavior. Tishman (1995) emphasizes that the concept of intellectual character refers to the high-level thinking disposition profile of critical and creative thinking involving motivation, attitude, passion, sensitivity, values, and habits of mind. According to Perkins & Tishman (1998) the process of thinking to the of high-level thinking, there are three important disposition elements that must be possessed, namely a) inclination, b) sensitivity, and c) ability. Perkins, Tishman, & Ritchhart (2000) explain intellectual values that must be accompanied by these disposition behaviors, namely a) open thinking, b) fairness, c) curiosity, d) and metacognitive reflection. Perkins et al. (1993) combine these elements and values into dimensions of dispositional thinking, namely:

1) *inclination* to think: open minded, investigating assumptions, speculating, asking, sharpening concepts, planning, thinking ahead, being careful, and being skeptical; 2) *self-sensitivity* towards: narrow thinking, hidden things, the possibility of being wrong, self-awareness is not always accurate, and at shallowness; and 3) *the ability* to: identify assumptions, observe carefully, formulate questions, process information, and think inductively.

The concept described by Perkins and Tishman emphasizes a series of activities of individual attitudes and abilities as the implementation of high-level critical and creative thinking. Furthermore, Ritchhart (2002) view of intellectual character is a comprehensive term to describe a set of dispositions that not only shape thinking habits but also motivate, activate, and direct attitudes and abilities from intellectual behavior. Ritchhart (2002) groups intellectual characters into three categories, namely:

1) *rethinking smart* is a tendency to be open-minded, curious, seeking and understanding truth, strategic, and skeptical; 2) *attributes smart* is an attitude of honest, integrity, courtesy, and cooperation; and 3) *acting smart* is the ability to consider perspectives, examine biases, produce alternatives, and be able to make decisions.

Intellectual character according to Ritchhart emphasizes one's tendency to form intelligent thinking accompanied by attitudes and abilities as a form of intelligent action. The concept of intellectual virtues according to Baehr (2011) is a description of the workings of the epistemology virtues that encourage and motivate someone to do intellectual virtues to gain broader knowledge and understanding. According to (Baehr, 2016a) with epistemology virtues, intellectual virtues have a basis for the love of learning and are understood as deep personal qualities for life-long learning and critical thinking. More clearly Baehr Baehr (2017) says that intellectual character consists of the nature to think, behave, and act in an epistemic context, namely the context of pursuing and transmitting truth, knowledge, and understanding. Baehr (2016b) groups four dimensions of intellectual virtue processes, namely:

1) *motivation* to think for: curious, open thinking, attention, *reflective* thinking, contemplative thinking, thoroughness, and creative thinking; 2) *affective* as an intellectual attitude: humility, integrity, honest, self-aware, and introspective; 3) *competence* to be able to: adapt, ask questions wisely, take alternatives, and see details; and the last dimension 4) *judgement*, consistent and objective assessment

Baehr emphasizes the concept of intellectual character as a series of intellectual virtue activities that motivate themselves to gain deeper knowledge and understanding. Philosophers such as Aristotle (Rice, Barry, & Mcduffie-dipman, 2012) also discuss intellectual virtues using the term

acting intelligently which is the ability to motivate and sustain activities to pursue all kinds of knowledge and understanding. Aristotle (Rice et al., 2012) connects the concept of morals and intellectuals to a conclusion that "what we have said, then, makes it clear that we can not be fully good without intelligence, or intelligent without virtue of character". According to Aristotle (Karimov & Kazakova, 2015) there are five centers of intellectual virtue namely "art" (*techne*), "scientific knowledge" (*episteme*), "partial wisdom" (*phronesis*), "philosophical wisdom" (*shopia*), and "intuitive reasons" (*nous*)" as the basis for finding truth through affirmation or denial.

B. Personal-Social Guidance

Personal-social guidance is given to help individuals overcome social-personal problems, such as adjusting, handling conflicts, managing activities, training skills, developing relationships with families, and understanding social roles and responsibilities (Guez & Allen, 2000; Sukardi, 2002; Winkel & Hastuti, 2006). The very basic purpose of guidance according to Jones (Sutirna, 2013) is to be able to solve the problem by himself and make decisions that are appropriate to his own situation. Yusuf (2009) explains the guidance given related to adolescent character problems including: lack of patience and gratitude, habit of lying, cheating, lack of discipline, lack of criticism, and unethical in socializing.

Personal-social guidance is one area of development in the guidance program that is organized based on components such as basic services, individual planning services, responsive services, and system support (ASCA, in Escapa & Julia, 2018; Permendikbud in Safitri & Hasan, 2018). In the area of personal-social development, service strategies include individual sessions; group counseling; assistance; and peer guidance (Purnell & Blank, 2004). The results of the service are expected students gain knowledge and positive self-acceptance; self-management and responsible behavior; problem solving and decision making skills; interpersonal and communication skills; and respect and value of diversity (Kelly, Peterson & Myrick, 1995).

C. Development of Personal-Social Guidance Program for Intellectual Characters

Character education that focuses on intellectual values is held for each student to form a family, community and nation that has intellectual character (Sagala, 2016). Educators as a component of education providers are responsible for instilling the values of intellectual virtue by creating a classroom environment characterized by trust and respect (Baehr, 2013a, 2017). School counselors play an active role and work closely with teachers and administration in providing character education in schools as an integral part of the curriculum and school activities (ASCA in Wangid, 2010). Kotzee (2016) promotes intellectual character-based education in schools more than moral character for the *first* reason, anticipation of an unknown moral situation, and *secondly*, the assumption that one is not only moral but also requires the ability of moral reasoning.

The development of a personal-social counseling program is one step in organizing intellectual character education in schools. Therefore, the development program must be arranged systematically, organized, and coordinated within a certain period (Tohirin, 2014). Preparation of personal-social guidance programs that have been initiated and compiled starting from the planning, formulation of needs, planning service preparation, and budget and supporting facilities (Dugan 1950; Rahman, 2008; Permendiknas in Safitri, 2017). Vision and mission preparation program; destination; activity; strategy or technique; implementation and person in charge; time and place; fees and other facilities; evaluation plan; and accountability (Kelly et al, 1995; Suherman, 2015).

Regarding the topic of intellectual character problems, not many previous studies have developed private-social programs for intellectual character problems only on the topic of character in general. Therefore this research design directly develops a personal-social guidance program based on Baehr's view (2013, 2015) about educational practices for intellectual characters. Baehr's concept (2013) has elements in developing character education programs such as formulating goals; mission statement; activities in the form (conditioning activities and direct instructions); program evaluation in kind (self-reflection as well as self-knowledge and virtue-based feedback);

modeling as a technique, and conclusions. Baehr (2015) explains a number of principles to create a framework at the stage of mentoring activities including formulating concrete and realistic goals; forging respect, caring, and trusting relationships; broad focus on thinking (good, active); deep understanding as the main goal; and unique perspectives on risk taking, struggle and failure

Material and service topics are developed based on the results of the needs obtained from the instrument of intellectual character measurement. Baehr (2015) recommends topics that include a) curiosity: ask questions!; b) intellectual autonomy: think about yourself!; c) attention: look and listen; d) intellectual alertness: avoid mistakes!; e) intellectual rigor: go deeper!; f) open-mindedness: think outside the box; g) intellectual courage: take risks; and h) intellectual tenacity: embrace the struggle!. In addition, Berkowitz, Battistich, & Bier (in Wangid, 2010) also mentioned a number of relevant topics such as: sexual behavior; character knowledge; understanding of social morals; problem solving skills; emotional competence; relationships with others; feeling of attachment to school; communication competence; and attitudes towards teachers

D. Design of Research Methods

The purpose of this research design is to produce educational products in the form of personal-social guidance programs to develop students' intellectual character. Therefore, the research approach is quantitative which requires the involvement or predictive understanding of the results of the treatment and is applied to test a theory or statement (Creswell, 2017). Quantitative approaches can be used if you want to know the effect of certain treatments on others (Sugiyono, 2017). The design of this study uses a quasi-experimental design consisting of an experimental group and a control group selected without random placement procedures (Creswell, 2012), but grouping research subjects based on previously formed groups (Azwar, 2008). The approach and design in this research design is a method of finding answers to the hypothesis that the personal-social guidance program has an influence on the intellectual character of students.

High school students are respondents who are relevant to the research problem. The sample was selected after conducting a pre-test of the results of the instrument of intellectual character as a sample with certain considerations (Sugiyono, 2017). Measurement with the aim of producing accurate quantitative data, each instrument must have a scale (Sugiyono, 2017). Then the scale used in this study is the Likert scale. Likert scale is used to measure the attitudes, opinions, and perceptions of a person or group of people about a phenomenon (Sugiyono, 2017). The research instrument was formulated based on the theory of Perkins & Tishman (1993), Ritchart (2002), and Baehr (2011) which discussed a lot about theories of intellectual character. The instrument formulation has aspects 1) thinking motivation to: find out, open minds, and think creatively; 2) attitudes that show: intellectual honesty, humility, integrity and vigilance; and 3) competence to be able to: ask wisely, plan, and evaluate thoughts. The consideration is that the results of the instrument data processing are students who obtain less or better results in terms of intellectual character. The stage taken in this research starts from the preparation (study of literature and preparation of instruments), implementation (pretest-intervention-posttest), and the final stage (processing-analysis-conclusion-reporting).

CONCLUSION

Intellectual character is a personal ability to think, feel, respond, and act upon a problem in every aspect of life based on the values of intellectual virtue. At present, it is important for students to have an intellectual minded character to face the challenges and advancement of science. Good character that is not accompanied by intellectual values will make students' benevolent behavior without direction and blind to information outside themselves. Likewise, good intellectual abilities that are not accompanied by character values will shape students to become arrogant individuals without accepting diversity in their surroundings. Character education continues to be pursued in every process of education, especially through personal-social guidance programs with various approaches according to the condition of student character. Topics in the personal-social guidance program must present discussions that stimulate students to use intellectual reasoning abilities and

awareness of norms of goodness in character. Intellectual character education has great potential to be applied in the next few decades with a wider range of challenges and guidance and counseling to take the role as one of the pillars of education providers. The lack of discussion and guidance and counseling actions on the issue of intellectual character in empirical facts can be an initial effort to design a product in the form of a personal-social guidance program which is assumed to be effective in improving students' intellectual character. Approaches and learning methods in character education in general that have been widely developed can be the basis of assumptions for future research designs.

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