



Research Article

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The Effect of Strengthening Character Education on Tolerance Increasing and Development of Pancasila Students in Border Area: Case of West Kalimantan Province

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Abstract

This paper aims to explain the relationship between the variables of Principal Leadership (PL), Extracurricular in Schools (ES), Parents' Participation (PP), Community Leaders (CL), and Border Area Development (BAD) on Strengthening Character Education (SCE). and Strengthening Character Education (SCE) on Improving Tolerance (IT) and Pancasila Student Profiles (PSP). This paper is a case study in the state border area in West Kalimantan Province which is carried out in 6 (six) Senior High Schools. The main data collection was carried out by distributing questionnaires with a sample size of 180 grade 11 students at the school who were obtained randomly (random sampling). Analysis using Structural Equation Modeling (SEM) with the help of the LISREL 8.70 program. The results showed PL, ES, PP, CL, and BAD on SCE, while SCE had a positive effect on IT and PSP. On the other hand, efforts to strengthening character education need to pay attention to the strength of indicators that contribute to each of these influence variables, including: the vision of the principal's character education, the availability of teaching staff / experts to support character education, provision of educational facilities character, socialization to increase awareness and tolerant behavior by involving non-formal leaders, attention to development that leads to increased understanding of differences in beliefs and ethnicities, and indicators of the availability of character education teachers in competent schools. Emphasis on these indicators will increase student tolerance and foster the profile of Pancasila students.

Keywords: leadership, extracurricular, character, tolerance, border area

1. Introduction

State border areas are often the place of life for various groups of people, including local residents who have lived in the area for a long time, the movement of certain ethnic groups around the area due to the resettlement program, population movement through transmigration programs, and migrants from various regions who come to the area border. Measures migration (resettlement) by the government, either to the local tribes and migrants, one goal is to strengthen the resilience of the border region, given its position as a border with other countries. Border area is regarded as the front guard to prevent any interference and threats that endanger the life of the nation (Agung, 2018).

A paradoxical situation in the border region seen between expectation and reality, which is often rhetorical commitment to development rather than implementation. In a long period of time, the border area has not been paid attention to by development in almost all sectors, tends to be left behind, and people live in poverty. Although Presidential Decree No. 07/2005 and No. 39/2005 implies giving top priority to the development of border areas to reduce disparities between regions, this has not materialized as expected.

One thing that has not received the maximum attention is an aspect of human development in the border areas. As the place is inhabited by ethnic complexity, is still minimal attention, especially in creating inter-ethnic social relations. Low intercultural understanding supported by each tribe often creates social conflicts on a small and large scale. Just remember the recurring conflicts between Dayak and Madurese ethnicities in the provinces of West Kalimantan and Central Kalimantan which resulted in many fatalities and material losses, due to a lack of understanding of the cultural values supported by each ethnic group in the border area (Haba, 2001; Tajuddin, Suni, & Yeyeng, 2016; Pamungkas, 2018). Even though currently the conflict has been resolved, it is likely that it can re-emerge if there is no planned, systematic and intensive coaching effort for communities in border areas.

The government 2014-2019 gave top priority to development in the border areas of the country. The results of the development can already be felt, in the form of repairing asphalt roads, building border crossings, and others. However, development in border areas is still focused on the physical aspect, and is still lacking on human resource development. The progress made has only focused on the physical aspects, not the quality of the people living in border areas. In fact, clashes and potential conflicts between tribes in border areas are still vulnerable, caused by social, political, economic and other interests, and are supported by a lack of understanding of the values supported by each tribe. It is said that the conflict between tribes in the past started with a woman from a certain tribe who had separated from her husband and had a relationship with a man from another tribe. The woman's lover was killed by the woman's ex-husband, because it was considered to have insulted her dignity. The seeds of conflict later became open war between tribes which resulted in many casualties and material losses.

Strictly speaking, the issue of tolerance still needs to be developed for all levels of society in border areas. Awareness, attitudes, and high tolerant behavior will strengthen harmonious relationships and cooperation, and prevent destructive social conflicts. One effort that needs to be done from an early age is to instill primary and secondary education students in a planned, systematic, and massive manner through learning and other activities at school.

In this educational context, the government has long implemented character education in schools in order to develop students' personalities and identities. The character education strengthening program is implemented with an emphasis on the elements / aspects of religiosity, nationality, mutual cooperation, independence, and integrity (Character Strengthening Center, 2018). The aspect of tolerance is contained in the elements / aspects of character education, but still lacks special emphasis. In fact, many cases around tend to reflect a weak awareness of tolerance, such as: inter-village brawls, religious-based demonstrations, ethnic conflicts, and so on, which can affect students. Weak tolerance in a pluralistic society tends to threaten and endanger social integration, both in the local and national scale.

Character education in schools should lead to increased awareness, attitudes and tolerant behavior of students. With tolerance it will bring a strong nationalism and the spirit of love for the homeland, not bigotry ethnicity. Through a high tolerance to be the entrance to enhance the security and prosperity in the border region, as well as preventing other forms of destructive conflict. Tolerance can also be the basis for the development of the Pancasila student concept proclaimed by the Ministry of Education and Culture. Implicitly, the development of education in border areas should not only be an effort to form students in this region in their mastery, abilities and skills in science and technology, but also awareness, attitudes, and high tolerance behavior imbued with the spirit of being Pancasila students and the unity of the nation and state.

This paper aims to determine the factors that influence character education in border areas, as an effort to increase the value of student tolerance and the development of the concept of Pancasila students. This article is a case study of the border area in West Kalimantan as a multi-ethnic place and often experiences social conflicts between ethnic groups. The results are expected to provide input for developing awareness, attitudes, and behaviors of tolerance in this region in particular, and other border areas in Indonesia in general.

2. Literature Review

In this study there are 5 (five) exogenous latent variables (Principal Leadership, Extracurricular in School, Parents' Participation, Community Leader, and Border Area Development) which are thought to have an influence on and 3 (three) endogenous latent variables (Strengthening Character Education, Increased Tolerance, Pancasila Student Profile).

2.1 Principal Leadership (PL)

Principal leadership factor is an important element in developing awareness, attitudes, and tolerant behavior of school members, especially students. Through school management lies a strong vision and purpose in instilling that value of tolerance, as well as the ability to influence and mobilize school members to support it. The weakness of the principal's vision only in developing the value of tolerance will result in less successful character education in schools. The leadership of a school principal must be visionary in managing his educational institution, including developing tolerance for school members (Yukl, 2001; Nanus, 2004; Ivancevich, Konopaske, & Matteson, 2007; Luthans, 2014; Thoha, 2018).

In the context of developing tolerance, a school principal also needs to act as an initiator, motivator, facilitator, able to control himself, and respect school members from different ethnic origins, as a basis for developing awareness, attitudes, and tolerant behavior. The principal must be active, aspirational, responsive, and a role model for school members in instilling this value of tolerance.

2.2 Extracurricular in School (ES)

As with intracurricular activities, the application of character education is carried out through extracurricular activities in schools. If the intracurricular is integrated and becomes part of the subject, while in extracurricular activities it is integrated into the types of activities at school and outside the school that are relevant. With extracurricular activities, students are expected to enrich and develop themselves (Regulation of the Minister of National Education No. 39/2008). The purpose of extracurricular activities is to develop students' potential optimally (interests, talents, and creativity), strengthen student personalities to avoid negative influences, actualize student potential, prepare students to be noble, democratic, and respect human rights.

Extracurricular activities are specially planned and followed by students according to their personal needs and conditions. Extracurricular is out-of-subject education and counseling services to

help students develop according to their needs, potentials, talents and interests. In other words, extracurricular functions to develop self, social, recreational and career preparation of students through the principles of: individual, choice, active involvement, pleasure, work ethic, tolerance and social benefit (Agung, 2012; Yanti, Adawiah, & Matnuh, 2016; Lestari, 2016). Extracurricular activities are specifically carried out by proficient and skilled educators and / or instructors.

2.3 Parents' Participation (PP)

Character education, especially the development of awareness, attitude, and tolerant behavior, requires the involvement of parents to support its success. Borrowing the opinion of Davis & Newstrom (2004), parental participation can be interpreted as mental and emotional involvement to support learning activities and be responsible for it. The study of Rogers et al (2009), and Đurišić and Bunijevac (2017) shows that learning in schools runs well, one of which is due to parental participation. On the other hand, Mutodi & Ngirande (2014) suggest that the active participation of parents in supporting school activities can improve the quality of learning.

Parental participation has a positive effect on children's learning processes and achievements. In an effort to develop this tolerance value, it is suspected that there are at least four (four) aspects of parental involvement in the delivery of school education: participation in supporting activity funding needs, participation in providing facilities for character education activities, participation in improving teacher teaching skills, and participation in monitoring attitudes. and tolerant behavior of children at home.

2.4 Community Leaders (CL)

Communities in border areas can be said to be social systems that are aware of their membership, interact with each other, and have certain ties (Hunt & Horton, 2004; Etingner & Trayner, 2015; Christensson & Robinson, 2016). However, in communities other social groupings occur, where two or more people are related to each other, have the same interests, influence each other, are bound to the ownership of certain characteristics, and unite to form certain social groups. A social group is consciously regulated, has a controlled relationship pattern, and achieves common goals (Stoner, 2006; Zimmemer, 2005; Robbins, 2017). Social grouping can be formal in nature by having a clear structure, a division of labor that explains the authority and responsibility of each, and has legal force. Or informal groupings that are formed on their own accord, based on specific interests and goals, are not strictly structured, and have no legal force.

Individuals or social groups in the community often participate in the provision of education in schools, in the form of financial assistance, facilities, and others. Within this social group, charismatic community figures often appear, become role models for group members and other community members, and have the ability to influence and mobilize community members to achieve certain goals (Yukl, 2001; Luthans, 2014; Thoha, 2018). One of the illustrations is the position of Islamic religious leaders in Java, not only as leaders of the pesantren institutions they care for, but also as role models for society (Mustafidah, 2018; Cahyoto, 2019; Nurjanah, 2020). In the context of this paper, the position of community leaders, whether based on religion / custom / or other, is a potential element to instill, influence and develop awareness, attitudes and tolerant behavior of the community, including students around the school. various roles can be realized, such as giving religious lectures at schools about diversity and the importance of tolerance, carrying out community service activities, and so on.

2.5 Border Area Development (BAD)

The border areas between countries are currently experiencing rapid changes due to the implementation of development. Like it or not, the development of physical infrastructure will have

an impact on various other sectors of life, including social relations between ethnic groups. In accordance with the essence of development itself as a deliberate effort will bring changes in various aspects of the life of the social system that is affected (Rogers, 1983; Van De Ven et al., 2008). However, in line with the implementation of development itself, it will not only have primary impacts, but also other impacts, both positive and negative.

In social life, physical development in border areas has facilitated mobility of the population within and from outside the area. The distance of social life is getting closer to social interactions that are getting more intense, so it is possible to cause friction. The actions of a person or group of people from a certain ethnicity who are not accepted by other people or ethnic groups can cause widespread conflict. The Ambon conflict in 2011, for example, was caused by a motorcycle taxi driver who had a traffic accident, which then expanded towards religious sentiment and spread to conflict between Muslims and Christians (Lindawaty, 2011; Rudiansyah, 2015). The conflict that occurred in Central Kalimantan a few years ago was sticking out because of the growing ethnic stereotypes that were not properly handled. Basically, efforts to minimize inter-ethnic conflict can be prevented if strong awareness, attitudes and tolerant behavior are embedded. The community's ability to instill and manage the value of tolerance will prevent conflicts between members who come from different tribes. The more intensive the relationship between groups, the higher the level of integration between them (Lindawaty, 2011).

2.6 Strengthening Character Education (SCE)

Character education has long been devoted by the government to build strong student personalities and identities. Field events often show various student behaviors that cannot be said to have character, such as: drug abuse, brawls, free sex, and so on. These various incidents indicate a disorientation between the normative and empirical levels, and if allowed to weaken the awareness and character of students. Character education is expected to build awareness, attitudes, and behavior of students who uphold virtue, morality, tolerance, respect for human rights, and strive to realize the civilized life (Law of the Republic of Indonesia No. 20/2003). However, the education implemented so far is considered inadequate with low teacher quality, limited learning facilities and resources, and learning emphasizes more on cognitive aspects, on the contrary tends to ignore the side of character building (Fajar, 2004; Nadiroh, 2009). The number of deviant acts is increasingly worrying, even tends to increase and is criminal.

In 2017, the Ministry of Education and Culture issued a policy of strengthening character education in schools by prioritizing 5 (five) aspects, namely: religiosity, nationalism, independence, mutual cooperation, and integrity (Presidential Decree No. 87/2017; Character Strengthening Center, 2018). The aspect of religiosity is intended so that students are able to reflect on belief in God, carry out religious teachings and beliefs, respect religious differences, respect other people's worship activities, live in harmony and harmony. The aspect of nationalism is intended so that students are able to think, behave and act which shows loyalty, concern, and high respect for language, physical, social, cultural, economic, and the political environment of the nation, as well as prioritizing the interests of the nation and state. The aspect of independence is intended so that students have attitudes and behaviors that are not dependent on others and use all their energy, thoughts, time to realize their hopes, dreams and aspirations. The cooperation aspect is intended so that students are able to appreciate the spirit of cooperation, solve common problems, establish communication, and sincerely provide assistance to others. Aspects of integrity instill values that underlie behavior that are based on efforts to make students trustworthy in words, actions and work, and have commitment and loyalty to human and moral values ([https:// Cerdasbercharacter.kemdikbud.go.id /? page_id = 733](https://Cerdasbercharacter.kemdikbud.go.id/?page_id=733)).

2.7 Increased Tolerance (IT)

Implicitly, one of the goals of strengthening character education is to try to instill awareness, tolerant attitudes and behavior based on the spirit and spirit of Indonesian cultural diversity. In general, tolerance itself can be interpreted as an attitude of mutual respect for one another. Tolerance is respect for differences, so that with this attitude will prevent any conflicts and divisions between individuals and social groups. With the diversity of cultures, ethnicities, religions and races in Indonesia, tolerance is very important to create a harmonious and peaceful life. A tolerant spirit and spirit will be able to accept each of these differences, including one's way of interacting, clothing, rituals, and one's physical appearance. Tillman (2004) and Dimont (2004) suggest that tolerance is an attitude of mutual respect, through understanding differences, with the aim of peace.

Tolerance least can be seen from the aspect of religion, culture, opinion and political choice (<https://today.line.me/id/v2/article/va2xjm>). In the aspect of religion, tolerance is seen when someone allows others to hold beliefs that are different from themselves and does not interfere with any religious activities that are carried out. In a cultural perspective, tolerance means accepting and respecting cultural differences that are supported by others. In the aspect of opinion, tolerance means respecting the opinions of others, even though they differ from ours, not criticizing or opposing them. From a political point of view, tolerance is respecting the political choices of others, as long as it does not conflict with the basis of the state and threatens unity and peace.

2.8 Pancasila Student Profile (PSP)

The appointment of Mr. Nadiem A. Makarim as minister of education and culture in the 2019-2024 government cabinet, in line with attention to character education, has issued a Pancasila Student policy. Pancasila is the philosophy of life of the nation's agreement which contains values that are the orientation of the Indonesian nation and state (Ministry of Information Republic of Indonesia, 1987). The concept of Pancasila Students refers to the effort to realize the character of students who have 6 (six) main characteristics, namely: being faithful and virtuous; global diversity; cooperate; independence; critical thinking; and creative (Directorate of Primary Schools, 2020).

The characteristics of faith, piety towards God and noble morals mean understanding the religious values adopted and implementing them in everyday life. Global diversity refers to the notion of knowing and respecting culture, intercultural communication skills in interacting with others, and reflection and responsibility for the experience of diversity. Cooperation means the ability to do voluntary joint activities to achieve common goals. Self-reliance means being responsible for the process and learning outcomes through awareness of one's own abilities. Critical thinking refers to the notion of objectively processing information, both qualitative and quantitative, building linkages of various information, processing information and ideas, analyzing and evaluating reasoning, reflecting on thought processes, and making decisions. Creative refers to the ability to modify and produce something that is original, meaningful, useful, and has a positive impact (Directorate of Primary Schools, 2020).

2.9 Theoretical Framework and Hypothesis

Based on the description of the variables above, constructed a theoretical framework as an approach to the problems that were examined (Figure 1).

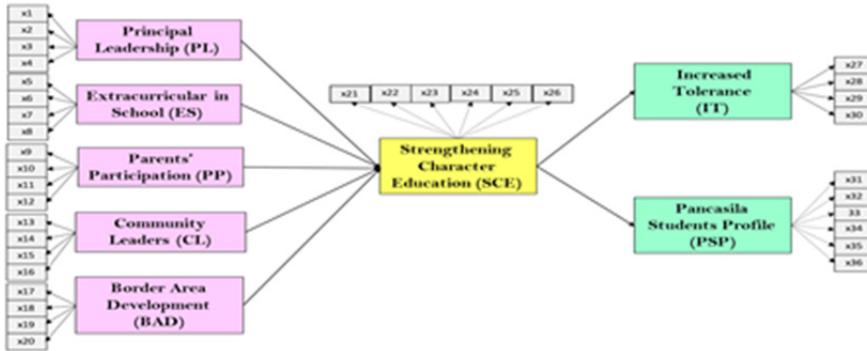


Figure 1: Theoretical framework the effect of strengthening character education on tolerance increasing and development of Pancasila students in border area (Case of west Kalimantan province)

The proposed hypothesis:

- Principal Leadership (PL), Extracurricular (ES), Parents' Participation (PP), Community Leaders (CL), and the Border Area Development has an influence on Strengthening the Character Education (SCE).
- Strengthening Character Education (SCE) has an influence on Increase Tolerance (IT) and Pancasila Students Profile (PSP).

3. Methodology

This paper is part of the results of research on Strengthening Nationalism in State Border Areas in 2019 (Agung, 2019). This paper is a case in West Kalimantan Province which borders Malaysia. The research location was chosen because this border area is inhabited by various ethnicities, both from the residents who originally inhabited this area, the results of the resettlement of local residents, and the resettlement of residents from outside the province through the transmigration program. In this border area, people from various regions in Indonesia with particular interests also arrive, both as workers in the government sector, teachers, security forces, traders, and so on. In addition, this province has long been prone to social conflicts between tribes which have resulted in material losses and casualties.

The research sample was students from 6 (six) Senior High Schools consisting of 3 (three) schools in Sambas District, 2 (two) schools in Sintang District, and 1 (one) school in Kapuas Hulu District, West Kalimantan Province. These three districts are directly adjacent to the state of Malaysia and have experienced quite rapid development in the last few years. From each school, a random sample of 30 students of grade 11 was taken, so that the total sample was 180 students. Data collection was carried out through distributing questionnaires to students supported by interviews with local education office officials, school principals, teachers, community leaders, and conducting focus group discussions (FGD). Especially the questionnaire instrument, was tested on 30 students to determine the level of validity and reliability of the questions posed. Validity and reliability measurements were carried out using Pearson's product moment criteria and Cronbach Alpha (Sugiyono, 2017).

Analysis of the data resulting from distributing questionnaires using Structural Equation Modeling (SEM) with the help of the LISREL 8.70 program. The results presented consists of the fulfillment of the criteria fit model as a requirement to analyze the relationship between variables influence and contribution of indicators to each variable used (Ferdinand, 2002; Hair et al, 2010; Haryono & Wardoyo, 2017; Sarjono & Yulainita, 2019).

4. Results

4.1 Character Respondent

In the north of West Kalimantan, there are four districts directly adjacent to the state of Malaysia, namely; Sambas, Sanggau, Sintang and Kapuas Hulu. (<https://kalbarprov.go.id/page/geografi>). Three districts were sampled in this study, namely: Sambas, Sintang and Kapuas Hulu. From the distribution of questionnaires to high school students, 124 (68.9%) male students and 56 (31.1%) female students answered answers. The student respondents claimed to come from various ethnic groups with details of 23.3% Dayak people, 30.6% Javanese, 6.7% Batak, 15.6% Malay, 6.7% Padang, 8.9% Bugis, 2.8% Sundanese, and 5.6% from other tribes. Respondents have parents with varied occupations, starting as farmers (18.9%), fishermen (11.1%), gardening (13.9%), teachers (3.3%), government employees (12.2%), soldiers (1.1%), police (2.2%), traders in the market (13.9%), opening a shop (5.6%), culinary (3.3%), opening a shop at home (3.9%), drivers (1.7%), and 8.9% others (market workers, construction workers, taxi drivers, motorcycle repair, etc.).

How do students' perceptions of ethnic diversity in the border areas of the country, is shown in table 1 below.

Table 1: Perceptions of Student Respondents in Border Areas of Ethnic Diversity

Perception	Strongly Disagree	Disagree	Doubtless	Agree	Strongly Agree	Total
1. Local residents and migrants are not disturbed by the ethnic diversity in this area.	16 (8.9)	28 (15,6)	35 (19.4)	65 (36,1)	36 (20.0)	180 (100.0)
2. Ethnic diversity makes community activities livelier and more developed.	4 (2.2)	20 (11.1)	22 (12.2)	84 (46.7)	50 (28.9)	180 (100.0)
3. Cultural diversity better understands the different values of each ethnicity.	14 (7.8)	22 (12.2)	38 (21.1)	80 (44.4)	26 (14,4)	180 (100.0)
4. The relationship between the various ethnic groups in this area is good.	17 (9.4)	19 (10.6)	55 (30.6)	64 (35.6)	25 (13.9)	180 (100.0)
5. Religious / customary leaders actively foster a life of tolerance towards the surrounding community.	22 (12.2)	34 (18.9)	24 (13.3)	77 (42,8)	23 (12.8)	180 (100.0)
6. Communities often hold activities that are attended by people from various ethnic groups.	12 (6.7)	24 (13.3)	27 (15.0)	95 (52.8)	22 (12.2)	180 (100.0)
7. The participation of various ethnic groups in this area is quite active in maintaining environmental security.	15 (8.3)	25 (13.9)	35 (19.4)	73 (40.6)	32 (17.8)	180 (100.0)
8. The existence of social groupings based on ethnic backgrounds in this area is good for maintaining harmony.	6 (3.3)	16 (8.9)	58 (32.2)	52 (28.9)	48 (26,7)	180 (100.0)
9. The community will help if there is a member / family who is affected by the disaster, regardless of ethnicity.	5 (2.8)	11 (6.1)	22 (12.2)	105 (58.3)	37 (20.6)	180 (100.0)
10. There are frequent conflicts between tribes in this area, due to disputes over certain interests.	16 (8.9)	26 (14,4)	19 (10.6)	92 (51.1)	27 (15.0)	180 (100.0)
11. Community conflicts from various tribes in this area can always be resolved properly.	7 (3.9)	18 (10.0)	37 (20.6)	98 (54.4)	20 (11.1)	180 (100.0)
12. Inter-ethnic interaction and social relations in this area are running well.	15 (8.3)	28 (15,6)	24 (13.3)	75 (41.7)	38 (21.1)	180 (100.0)
13. The wedding celebration of a citizen is always attended by all members of society regardless of ethnicity.	12 (6.7)	18 (10.0)	24 (13.3)	96 (53.3)	30 (16.7)	180 (100.0)
14. If a member of a certain tribe holds a celebration, other residents (same or different tribe) will volunteer to help.	22 (12.2)	28 (15,6)	20 (11.1)	85 (47.2)	25 (13.9)	180 (100.0)
15. The association of youth in the area is mingled and not bound by ethnic identity,	15 (8.3)	35 (19.4)	34 (18.9)	72 (40.0)	24 (13.3)	180 (100.0)
16. The community is actively and enthusiastically celebrating national holidays.	16 (8.9)	40 (22.2)	35 (19.4)	57 (31.7)	32 (17.8)	180 (100.0)
Average	13.4 (7.4)	24.5 (13,6)	31.8 (17.7)	79.4 (44.1)	30.9 (17.2)	180 (100.0)

Source: The effect of strengthening character education on tolerance increasing and development of pancasila students in border area (case of west Kalimantan province)

Table 1 shows that students tend to give positive opinions about inter-ethnic relations in the border areas where they live. However, it is not uncommon for conflicts to occur due to certain reasons, such as: seizure of customers, theft, seizure of trading premises, and others, although so far, they have been resolved properly by local community leaders. Local government still needs to foster tolerance by involving local religious and non-formal figures, given the increasing number of people who come with various interests. One of the reasons is the support of transportation infrastructure that is getting better and smoother, and the interest in earning a living in border areas. The development of awareness, attitude and behavior of tolerance is needed to foster harmony in life in border areas, and prevent a recurrence of conflicts between tribes several years ago which were quite destructive and claimed many lives. One of the development potentials is through education for elementary and middle school level students.

4.2 Requirements Analysis

In the establishment of the model, necessary to test the suitability of the model or models fit test data owned research. One of the tests carried out through the SEM model is to test the measurement model and structural model (Joreskog and Sorbom, 1993). In SEM testing is done by using some measure of conformity (Goodness of Fit Test-GOF). Basically, GOF measure consists of three, namely absolute measure, incremental fit measure, and parsimonius fit measure. The more size criteria the model satisfies, the model is suitable for the data or sample of a study. Table 2 below shows the analysis of the suitability of the model with the data obtained in the study.

Table 2: Goodness of Fit Model Test

Goodness-of-Fit	Cutt-off-Value	Results	Conclusion
RMR (Root Mean Square Residual)	$\leq 0,05$ atau $\leq 0,1$	0.010	Good
RMSEA (Root Mean square Error of Approximation)	$\leq 0,08$	0.012	Good
GFI (Goodness of Fit)	$\geq 0,90$	0.96	Good
AGFI (Adjusted Goodness of Fit Index)	$\geq 0,90$	0.95	Good
CFI (Comparative Fit Index)	$\geq 0,90$	0.99	Good
Normed Fit Index (NFI)	$\geq 0,90$	0.99	Good
Non-Normed Fit Index (NNFI)	$\geq 0,90$	0.99	Good
Incremental Fit Index (IFI)	$\geq 0,90$	0.99	Good
Relative Fit Index (RFI)	$\geq 0,90$	0.96	Good

Source: The effect of strengthening character education on tolerance increasing and development of pancasila students in border area (case of west kalimantan province)

Table 2 shows that most of the elements tested are declared good or fit, so that the model built is in accordance with the data. Analysis requirements are met and can be used to test the structural relationships between variables and indicators research.

4.3 Structural Relationships Analysis and Hypothesis Test

After the suitability test shows the model meets the requirements and is in accordance with the theory being built, then it becomes the basis for analyzing the structural relationship between the variables studied. The results of the structural relationship analysis using the LISREL program 8.70 technique are shown in Figures 2 and 3 below.

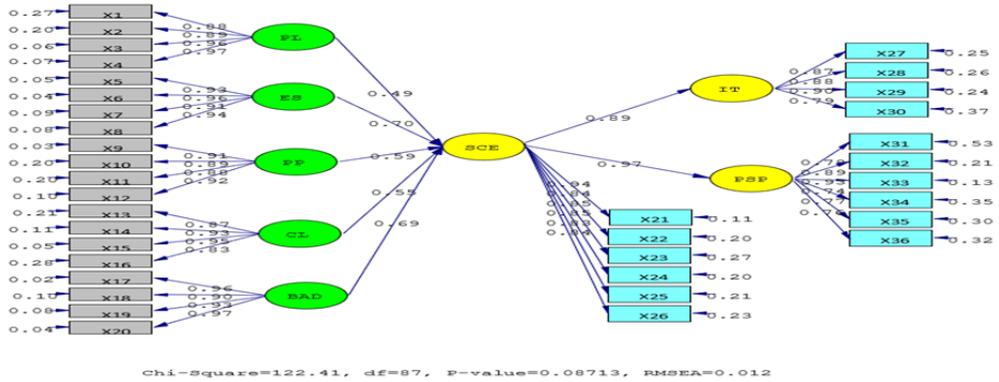


Figure 2: Standardized Loading Factor

Source: The effect of strengthening character education on tolerance increasing and development of pancasila students in border area (case of west kalimantan province)

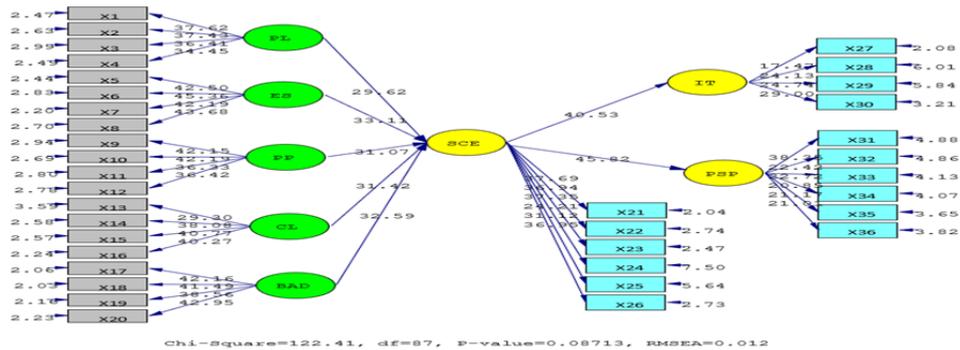


Figure 3: T-Count

Source: The effect of strengthening character education on tolerance increasing and development of pancasila students in border area (case of west kalimantan province)

The results of the structural relationship analysis in Figure 2 and 3 show the hypothesis testing of the variables studied (table 3).

Table 3: Hypothesis Test Results

Hypothesis	SLF	T-Count	Conclusion
Principal Leadership (PL) → Strengthening Character Education (SCE)	0.49	29.62	Significant
Extracurricular in School (ES) → Strengthening Character Education (SCE)	0.70	33.11	Significant
Parents' Participation (PP) → Strengthening Character Education (SCE)	0.59	31.07	Significant
Community Leader (CL) → Strengthening Character Education (SCE)	0.55	31.42	Significant
Border Area Development (BAD) → Strengthening Character Education (SCE)	0.69	32.59	Significant
Strengthening Character Education (SCE) → Increased Tolerance (TL)	0.89	40.53	Significant
Strengthening Character Education (SCE) → Pancasila Student Profile	0.97	45.82	Significant

Source: The effect of strengthening character education on tolerance increasing and development of pancasila students in border area (case of west kalimantan province)

Table 3 shows that the Principal Leadership (PL), Extracurricular in School (ES), Parents' Participation (PP), Community Leader (CL), and Border Area Development (BAD) variables have a significant positive effect on Strengthening Character Education (SCE). and more character education (SCE) also had a positive impact on increasing tolerance (IT) and the profile of students Pancasila (PSP). From the results of hypothesis testing shows that the variable ES has the largest coefficient value of the Character Education Strengthening (SCE), followed by PP, CL and PL.

Furthermore, we want to know how the contribution of each indicator to the variable? Based on the results of the analysis shown in Figure 2, the contribution of each indicator is calculated as shown in Table 4 below.

Table 4: Contribution of Indicators to Variables

Variables	Indicators	Loading value	Construct Coeff.	Contribution
Principal Leadership (LP)	x1 = Vision and goals of character education	0.27	0.88	0.2376
	x2 = Support facilities	0.20	0.89	0.1780
	x3 = Implementation of national / religious holidays	0.06	0.96	0.0576
	x4 = Invite an instructor / expert	0.07	0.97	0.0679
Extracurricular in School (ES)	x5 = Activities inside and outside of school	0.05	0.93	0.0465
	x6 = External cooperation (arts, sports, etc.)	0.04	0.96	0.0384
	x7 = Instructor / Expert	0.09	0.91	0.0819
	x8 = Availability of support facilities	0.08	0.94	0.0752
Parents' Participation (PP)	x9 = Participation in school activities	0.03	0.91	0.0273
	x10 = Participation in facility procurement	0.20	0.89	0.1780
	x11 = Participation in funding	0.20	0.88	0.1760
	x12 = Participation in character education supervision	0.10	0.92	0.0920
Community Leaders (CL)	x13 = Increasing the role of religious / ethnic leaders	0.21	0.87	0.1827
	x14 = Participation of ethnic / religious groups	0.11	0.93	0.1023
	x15 = Implementation of community activities	0.05	0.95	0.0475
	x16 = Socialization of awareness and tolerance behavior	0.28	0.83	0.2324
Border Area Development (BAD)	x17 = Increase in economic activity	0.02	0.96	0.0192
	x18 = Increased understanding of different beliefs and ethnicities	0.10	0.90	0.0900
	x19 = Increased educational aspirations	0.08	0.93	0.0744
	x20 = Increased interaction and communication of community members	0.04	0.97	0.0388
Strengthening Character Education (SCE)	x21 = Integration of character education curriculum	0.11	0.94	0.1034
	x22 = Facility support	0.20	0.84	0.1680
	x23 = Availability of character education teachers	0.27	0.85	0.2295
	x24 = National holidays	0.20	0.85	0.1700
	x25 = Activities of religious holidays	0.21	0.83	0.1743
	x26 = Inviting community leaders / experts	0.23	0.84	0.1932
Increase Tolerance (IT)	x27 = Increased cooperation between ethnic groups	0.25	0.87	0.2175
	x28 = Increased cooperation between religions	0.26	0.88	0.2288
	x29 = Decrease in conflict	0.24	0.90	0.2160
	x30 = Increased tolerance of speech	0.37	0.79	0.2923
Pancasila Student Profile (PSP)	x31 = Increase in moral behavior	0.53	0.79	0.4187
	x32 = Increased creativity	0.21	0.89	0.1869
	x33 = Increased critical thinking	0.13	0.93	0.1209
	x34 = Increased mutual cooperation behavior	0.35	0.74	0.2590
	x35 = Increased understanding of global diversity	0.30	0.77	0.2310
	x36 = Increased self-reliance	0.32	0.76	0.2432

Source: The effect of strengthening character education on tolerance increasing and development of pancasila students in border area (case of west kalimantan province)

5. Discussion

In this study, the exogenous latent variables used have a positive effect on the endogenous latent variables. The principal leadership variable (PL) has a positive effect on strengthening character

education students with a coefficient value of 0.49. These results are consistent with studies that find that the leadership of the principal influence on character education (Salim, 2013; Asmendri, 2014; Diyanto, Yuliejantiningasih, & Murniati, 2018; Ajmain & Marzuki, 2019).

There are 4 (four) indicators used in the principal leadership variable, namely: vision and objectives of character education (x1), supporting facilities (x2), organizing national / religious holidays (x3), and teacher invitations. / expert (x4). Ownership of the vision and goals of the character education principal (x1) is an indicator that provides the strongest value contribution to the principal leadership variable (PL) of 0.2376, followed by supporting facilities (x2) of 0.1780, inviting instructors / experts (x4) from 0.0679, and finally the holding of national / religious holidays (x3) of 0.0576. These results indicate that having a vision in the leadership of the principal is a determinant of the success or failure of the implementation of character education. The existence of a strong vision is the basis for disseminating character education programs in schools to stakeholders, developing learning activities, school culture, and extracurricular activities (Afriadi, 2017; Yulianti, 2020). Basically, having a vision also encourages commitment to complete the needs of the infrastructure, both physical and non-physical, as well as providing instructors / experts for the implementation of character education in schools.

Variable extracurricular school (ES) is also a positive influence on strengthening character education students with a coefficient of 0.70. There are 4 (four) indicators used to see the contribution of this ES variable, namely: activities inside and outside of school (x5), external cooperation (x6), instructors / experts (x7), and the availability of supporting facilities (x8). From the analysis, it is known that the instructor / expert indicator (x7) contributed the strongest value to ES of 0.0819, followed by the availability of supporting facilities (x8) of 0.0752, activities inside and outside of school (x5) of 0.0465, and finally external cooperation (x6) of 0.0384.

The results above indicate that the availability of instructors / experts is the main supporting element in extracurricular activities in schools to strengthen character education. The existence of instructors / experts also reflects the seriousness of the school in developing student character. If the coaching activity is only carried out trivially, it will cause students to be hesitant, less enthusiastic, boring, less creative, and so on, so that students are lazy to respond, respond, and carry out wholeheartedly. The results achieved also tend to result in failure to develop personality, character and tolerance. Instructors and experts occupy positions as coaches, consultants, evaluators, and others in extracurricular activities (Elis & Santika, 2018; Romadhina, 2018; Messi, 2019; Ainindri, 2020). In line with that extracurricular activities in schools are also said to be students needing adequate facilities. Students also prefer extracurricular activities to be carried out at school for certain reasons, including gathering with friends and avoiding relatively expensive costs. School cooperation with outsiders related to extracurricular activities tends to be placed in the last position by students.

Parental participation (PP) is one of the variables that also has a positive effect on strengthening student character education. There are 4 (four) indicators that are considered to have contributed to these variables, namely: participation in school activities (x9), participation in facility procurement (x10), participation in funding (x11), and participation in supervision of character education (x12). It was found that participation in the provision of facilities (x10) had the largest contribution to PP of 0.1780, followed by funding participation (x11) of 0.1760, participation in supervision of character education (x12), and participation in school activities (x9) of 0.0273.

The results of this study indicate that students prioritize the participation of parents in supporting character education strengthening facilities, for example: the provision of musical instruments, sports equipment, traditional dance instruments, scouting tools, and so on. The next expected participation is to support the funding of activities, including efforts to provide instructors and experts in strengthening character education, such as: certain professional sports coaches, scout coaches, and others. Parents' participation is also expected in supervising student character education, both at school and at home. The role of parents in character education is considered more important than that given by the school, because students spend more time at home. Even though the school is committed to strengthening the character of students, it is still considered weak if it is

not accompanied by parental participation at home, for example: paying attention to children's interactions with peers in their environment, supervising children's learning time at home, providing positive reading material, directing talents and interests children, and so on (Syamsudduha, 2017; Salahuddin, 2018; Jannah, 2020). However, students are not happy if their parents are involved in activities at school.

Community Leaders (CL), especially non-formal (religious / ethnic / custom) leaders have a positive effect on strengthening student character education (PSP). There are 4 (four) indicators used to see the contribution of the Community Leaders (CL) variable, namely: increasing the role of religious / ethnic leaders (x13), participation of members of ethnic / religious associations (x14), implementation of community activities (x15), and awareness socialization and tolerance behavior (x16). It is found that the positive role of community leaders in border areas is shown through the socialization of awareness and tolerant behavior of the community (x16). This indicator gave the strongest contribution to the CL variable of 0.2324, followed by an indicator of increasing the role of religious / ethnic leaders (x13) of 0.1827, the indicator of participation of members of ethnic / religious associations (x14) of 0.1023, and indicators of implementing community activities (x15) of 0.0475.

These results indicate that the role of non-formal figures is very important in increasing awareness and tolerant behavior of community members, especially in maintaining harmonious social relations, working together, and reducing conflict (Baihaqi, 2018). Various cases show the role of non-formal leaders in overcoming social conflicts that occur in society, such as: tribal conflicts in Sambas-West Kalimantan (Fahham, 2015), inter-religious conflicts in Ambon-Maluku (Tempo.co, 2011; Lindawaty, 2011), agrarian conflicts in South Minahasa - North Sulawesi (Rembang, Lasut, Kandowanko, 2018), and others. Anthropological research in particular often shows patterns of patron-client relationships in groups based on religion, ethnicity, custom, where relationships are also based on emotional bonds and mutual support between patrons and clients (Geertz, 1981; Koentjaraningrat, 2008). Non-formal leaders have the ability to influence and move their members to participate in achieving certain goals. Although these community leaders rarely hold activities in the community, except to commemorate religious holidays, for example, they have strong ties with their association members. The implication is that these non-formal figures have an important role in increasing awareness and tolerant behavior of students in schools around them.

Development in border areas is expected to have an impact on increasing regional resilience, increasing welfare, and fostering national personality and character. The results of the study found that the development of border areas (BAD) had a positive effect on strengthening student character education with a coefficient value of 0.69. There are 4 (four) indicators used to see their contribution to the BAD variable, namely: increased economic activity (x17), increased understanding of differences in beliefs and ethnicities (x18), increased educational aspirations (x19), and increased interaction and communication community members (x20). Indicators of increasing understanding of differences in beliefs and ethnicities (x18) gave the strongest contribution to the BAD variable of 0.0900, followed by an increase in educational aspirations (x19) of 0.0744, increased interaction and communication of community members (x20) by 0.0388, and an increase in economic activity (x17) of 0.0192.

These results indicate that the development of the border area has increased the mobility of the population from outside to come to this area. The development of interaction and communication between local residents and immigrants is increasingly intense with various interests, as well as increased understanding of the existence of different religions and ethnicities. Development is also considered to have increased people's aspirations for the importance of children's education, as an effort to change future lives for the better. Border communities are more familiar with a variety of jobs, not limited to agriculture, plantations, or fishing in the sea. Children in border areas not only carry out education in schools in Indonesian territory, but some are looking for it in schools in Malaysia (Agung, 2019). This is because many children follow their parents in the border area to do business in Malaysia and only return home on weekends, or children with secondary education work on farms and go to school in the country. The latter requires special attention from the government

to foster strong nationalism, so that children are not oriented towards values supported by neighboring countries.

The variables PL, ES, PP, CL, and BAD have a positive effect on strengthening Student Character Education (CSE). This influence indicates the necessity of providing character education teachers (x23) with the strongest contribution to CSE of 0.2295, followed by inviting community leaders / experts (x26) of 0.1932, commemoration of religious holidays (x25) of 0.1743, implementing the commemoration of national holidays (x24) of 0.1700, the availability of support facilities (x22) of 0.1680, and finally the integration of character education in the subject curriculum (x21) of 0.1034. In the perception of school students, it needs to be supported by the presence of special teachers in character education, as well as inviting community leaders and experts from outside the school. Character education needs to be realized through activities in schools such as commemorating religious holidays, national holidays, and supported by adequate facilities (sports equipment, modern and traditional musical instruments, sports fields, etc.). For students, character strengthening education is more directed at practical activities, not just providing the theory contained in the curriculum.

Strengthening character education (SCE) obviously has a positive impact on increasing tolerance (IT) and fostering the Pancasila profile of students (PSP). Opinion tolerance (x30) is the strongest indicator that contributes a value to the IT variable of 0.2923, followed by an indicator of increasing interfaith cooperation (x28) of 0.2288, an indicator of cooperation between ethnic groups (x27), and an indicator of conflict prevention (x29) amounted to 0.2160. These results indicate that the systematic strengthening of character education will improve student behavior. In the general election for the head of the student organization (called: OSIS), for example, it is not based on ethnic or religious orientation but on individual abilities. Friendships between students also tend to mingle, not based on the same ethnic or religious groupings. In schools, conflicts based on ethnicity or religion are rare, because they are supported by the tolerant behavior of students.

In the Pancasila Student Profile (PSP) variable the strongest positive effect of character education (CSE) is seen in the indicator of increasing moral behavior (x31) of 0.4187, followed by an increase in mutual cooperation behavior (x34) of 0.2590, an increase in independence (x36) of 0.2432, increased understanding of global diversity (x35) of 0.1869, increased creativity (x32) of 0.1869, and increased critical thinking (x33) of 0.1209.

These results indicate that strengthening character education plays an important role in instilling student morale and behavior. Moral values can be a mechanism of self-control in realizing daily habits to behave well (Raharjo, 2010; Chairiyah, 2014; Badawi, 2019). Strengthening character education also has a positive impact on increasing mutual cooperation, student independence, and understanding of global pluralism, and so on. On that basis, the strengthening of character education should continue to be pursued in order to realize the hopes of fostering student profile Pancasila (PSP), especially in the border areas by taking into account a variety of variables influence over.

6. Conclusion

The study found that strengthening student character education is influenced by many variables, including the Principal Leadership, Extracurricular School, Parent Participation, Community Leader role (PA), and the Border Area Development. Strengthening the Character Education itself a positive impact on the increase in tolerance (IT) and development of Student profile Pancasila (PSP), which became the target of the government. On that basis, efforts to increase tolerance and foster the profile of Pancasila students in border areas require serious and systematic attention in the implementation of character education and involve analysis of these influence variables.

On the other hand, efforts to strengthen character education need to pay attention to the strength of indicators that contribute to each of these influence variables, including: ownership of the vision and goals of character education in the leadership of school principals, availability of teaching staff / experts to support character education, provision of educational facilities. character,

socialization to increase awareness and tolerant behavior by involving non-formal community leaders, attention to development that leads to increased understanding of differences in beliefs and ethnicities, and indicators of the availability of character education teachers in competent schools. Emphasis on these indicators will increase student tolerance and foster the profile of Pancasila students.

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