

Inclusion of Ethics in the Academic Community in the World of Higher Education

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Info Articles	Abstract
<p>Article History Received : 2021-09-04 Revised: 2021-09-13 Published: 2021-09-30</p> <p>Keywords: <i>Higher Education, Ethics, Moral Values</i></p>	<p>Education is a means and also an effort to change behavior humans (students) become better. This is because in the world education, especially higher education, does not only provide teaching to students but must also include the formation of attitudes and personality, which is important in facing the nation's moral crisis Indonesia. For this reason, education has a responsibility that is not light to prepare human resources to build the country development always closely related to developments in the times and always gives rise to new problems that have never been thought about before but still need to be addressed wisely and elegantly. The inclusion of ethics and cultural values is an effort in order to help humans to instill moral or ethical values good things in everyday life so that it will form a good individual understand moral values, be dignified and have good character and have commitment to act consistently.</p>

I. INTRODUCTION

Every nation undoubtedly has a specific value system that serves as a guide for its citizens. These values influence all aspects of a nation's culture. Values are conceptions that belong to or are characteristic of an individual or society. A cultural value system is the source of all applicable laws within a society, nation, and state. Therefore, cultural values serve to determine a society's outlook on life in addressing problems, the nature and nature of life, the nature of work, the nature of human status, the ethics and etiquette of social interaction across time and space, and the nature of human relationships with other humans.

Values and ethics are two inseparable terms frequently used in social and national life. Values themselves can be defined as something considered true. They are abstract, not concrete. Values can only be thought about, understood, and experienced. Values are also related to

with ideals, hopes, beliefs, and other inner matters. Therefore, values are not something that can be learned and have a clear theory.

A value system can be defined as a set of interdependent, mutually coordinated, and consistent elements that adhere to a set of rules. Ethics, on the other hand, is a branch of philosophy that encompasses living well, being a good person, doing good, and desiring good things

in life. Ethics, like the philosophical method, involves explicit deliberation and argument to justify actions.

Certain ethics (practical ethics) also discuss the principles that regulate the character of an ideal human being or the code of ethics of a particular profession (normative ethics). (Robert C. Solomon.1984).

The term ethics itself comes from the French word *Etiquete*, which means good manners between humans or rules/regulations that determine good behavior in relationships with others. Terms that are synonymous with

ethics include manners, politeness, norms of politeness, etiquette. good manners, good and pleasant behavior. The word *etiquete* comes from the word "tata" which means customs, rules, or norms, while the word "krama" means politeness, behavior, actions, and deeds, while the word "pergaman" indicates human relations with other humans. Thus, the meaning of ethics and etiquette in social interaction means politeness or good manners between fellow humans. In the Big Indonesian Dictionary, there are several meanings that can be used for the word "Ethics", including that it is stated that ethics is a system of values or moral norms that serve as guidelines for a person or group to behave and act. In addition, ethics can also be interpreted as the science of

The good and bad that are accepted in a society, become material for reflection that is researched systematically and methodically. Ethics is often closely related to the word moral which is a term from Latin, namely "Mos" and in its plural form "Mores", which also means customs or a person's way of life by doing good deeds (morality), and avoiding bad actions. The words ethics, ethics and morals refer to the issue of good-bad, straight-crooked, right-wrong and the existence of deviations or violations of practice is no longer caused by factors beyond human control (force majeure), but rather due to the increasing lack of understanding of ethics that underlie human behavior. Explicitly, morals are things related to the process of individual socialization in social life.

Morals can also be said to be absolute values in social life as a whole. Meanwhile, Many people have high hopes that educational institutions will not only provide knowledge and skills to students, but also understanding and the formation of soft skills such as character, attitude and behavior in everyday life. These three aspects will ultimately form the basis for the formation and assessment of a person's competence as a result of an educational process. The term ethics is a term that has a meaning, namely an understanding of right and wrong, or good and bad. This statement must be understood as a value.-Traditional values, although they may seem conservative because they contain elements of honesty, integrity and attention to the rights and needs of others, are very appropriate to be used as standards in assessing and considering academic ethics issues, the essence of which is upholding scientific truth.

II. RESEARCH METHODS

This article is closely related to campus community life, especially regarding the application of ethics among lecturers and students in order to achieve the personality of campus people who always uphold noble values and morality, so the author chose to use a descriptive approach. According to Punaji (2010) what is meant is research that aims to explain or describe an event, situation, object whether people, or anything related to variables that can be explained using either numbers or words. And

it is also a type of research that aims to present a complete picture of a phenomenon or social reality, by describing a number of variables related to the problem and unit being studied.

III. RESULTS AND DISCUSSION

A. ETHICS FOR THE ACADEMIC COMMUNITY

Discussing ethics as a science that investigates moral or ethical responses is the same as discussing morals (mores). The term "moral" itself comes from Latin and has the same meaning, namely habit and custom (Massofa, 2008 [online]).

K. Bertens, stated that morals are values and norms that serve as guidelines for a person or group in regulating their behavior (Mansur, 2006). Ethics can be divided into two types (Keraf: 1991: 23), namely as follows:

1) Descriptive Ethics

Ethics critically and rationally examines human attitudes and behavior, as well as what each person pursues in life as something of value. This means that descriptive ethics speaks of facts as they are, namely, human values and behavior as facts related to cultural situations and realities. It can be concluded that the reality of experiencing values or not in a society, linked to certain conditions, allows humans to act ethically.

2) Normative Ethics

Ethics defines the ideal attitudes and behaviors that humans should possess, or what humans should do and what actions are valuable in life. Normative ethics, then, are norms that guide people to act well and avoid bad things, in accordance with the rules or norms agreed upon and applicable in society. A university is a higher education environment, not an exclusive environment. Therefore, the campus is a separate community or society called the academic community. Within the campus there are activities and regulations that are different from others. Therefore, the campus becomes a kind of academic institution and the relationship between campuses has a unique atmosphere, namely an academic atmosphere. The characteristics of an academic community are critical, objective, analytical, creative and constructive, open to receiving criticism, respecting time and scientific achievements, free

from prejudice, dialogical partnerships, possessing and upholding academic norms and ethics as well as scientific traditions, dynamic, and future-oriented. (Widyanto, 2007) As an example, several academic ethical standards can be put forward, represented as lecturer ethics and student ethics, which will provide quality assurance of the lecturer-student interaction process and a conducive academic atmosphere, for example as follows:

1. Lecturer Ethics

Being a lecturer is a noble profession, consciously chosen by someone who wants to be involved in the process of educating the nation's children. Therefore, lecturers are obligated to continually improve their competence and quality within the framework of implementing the Tri Dharma of Higher Education in a sustainable and responsible manner. In this regard, lecturers must adhere to several academic ethics that apply to lecturers when carrying out their duties and responsibilities.

If necessary, these academic (lecturer) ethics should be outlined in binding regulations or employment contracts, along with academic and personnel sanctions for those who violate them. For example, if a lecturer's primary responsibility is to improve students' cognitive abilities, then excessive absence from the learning process not only violates academic ethics but also violates regulations, commitments, and responsibilities, and is highly unprofessional. Therefore, there must be strict sanctions from the authorized agency or institution.

2. Student Ethics

Students as one of the elements of the academic community who are both objects and subjects in the learning process also need to have, understand and pay attention to academic ethics, especially when they are...

Interacting with lecturers and other students while on campus. For students, ethics can be a tool of control in carrying out actions. Students must be aware of the role of ethics.

in their lives and how they should be able to behave ethically in their environment. Therefore, the meaning of ethics must be more thoroughly understood and applied in shaping the character of the nation's future generations. Students have

various rights, obligations, and prohibitions (as well as sanctions for violations) while in an academic environment. One of these rights is to receive education, teaching, and academic services. In addition, students also have the right to use all available infrastructure, facilities, and student activities to channel their talents, interests, and self-development. Student activities such as developing scientific attitudes, attitudes towards living in society, leadership attitudes and fighting attitudes are community activities. Curricular and extracurricular activities aim to make students more competent and professional. Students need to possess not only knowledge and skills, but also a positive mental attitude.

In order to improve competence, students are not enough to just master science and technology as a picture of the level of cognitive and psychomotor abilities, but must also have a professional attitude, as well as a complete personality. Therefore, it is deemed necessary to have a guideline that can be used as a sign, ethical standards or etiquette for attitudes and behavior in the campus environment, which contains outlines of moral and ethical values that reflect a religious, scientific and educated campus community. As a reflection of an academic community that upholds the values of humanity and politeness, students are obliged to respect themselves, others, and the academic environment in which they will interact in the learning process. In fact, education does not only aim to develop knowledge, but also to shape personality, independence, social skills, and character (Zuchdi, 2010).

Another important aspect of ethics in higher education is dress code. A person's appearance often makes an immediate impression on others. Therefore, special attention to personal style and habits should not be underestimated. Our awareness and keen sense of customs contribute to our social acceptance. Clothing serves as body covering, provides attractiveness, and reflects one's personality. Personality is the overall quality of an individual that must always be maintained and enhanced. For example, freedom in dress code, even though you are free to choose your own clothing and appearance, should not violate the ethics prevailing in society. According

to Asyilla (2007), dress code consists of eight elements:

1. Wear clothing that does not violate the rules, norms, or propriety of the environment in which we are located. (On campus, do not wear clothing that is revealing/reveals private parts or body parts that should be covered).
2. Can follow fashion, but must still be appropriate for the event, time and place.
3. Avoid wearing clothes that are too flashy or attract people's attention, especially in public places (e.g., on campus).
4. Avoid clothes that make it difficult for you to move/step.
5. Avoid accessories that make noise when you move.
6. Avoid accessories that make noise and that get caught easily, because you will be moving back and forth on stage and backstage and will be close to and rubbing against other people.
7. Avoid shoes that are uncomfortable and make loud noises when you walk.
8. Make sure your clothes are neat, don't fix/tidy them carelessly.

Higher education (universities) is essentially a breeding ground for intellectual cadres. Therefore, it is here that positive values such as honesty, intelligence, caring, resilience, responsibility, religiousness, and others can be instilled, internalized, and become a culture in the effort to build an intellectual tradition.

B. THE INCLUSION OF ETHICS IS A NECESSITY FOR THE FORMATION OF NATIONAL MORALITY

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (UU Sisdiknas) formulates the functions and objectives of national education that must be used in developing educational efforts in Indonesia. developing and forming the character and civilization of the nation that is useful in order to enlighten the life of the nation, aims to develop the potential of students to become people who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and

National Education is a formulation of the quality of Indonesian people that must be developed by every educational unit. Therefore, the formulation of National Education objectives serves as the basis for developing cultural education and national character. To gain insight into the meaning of cultural education and national character, it is necessary to explain the terms culture, national character, and education.

Education that develops cultural values in students so that they have values and character as their own character, who apply these values in their lives, as members of society, and citizens who are religious, nationalistic, productive, and creative. Based on this thinking, the development of cultural and character education is very strategic for the sustainability and excellence of the nation in the future. This development must be carried out through good planning, an appropriate approach, with effective learning and teaching methods. Politically, national life is based on values derived from religion. And the second source is Pancasila. The unitary state of the Republic of Indonesia is founded on the principles of national and state life called Pancasila. Pancasila is found in the Preamble to the 1945 Constitution and is further elaborated in the articles contained in the 1945 Constitution. This means that the values contained in Pancasila become the values that regulate political, legal, economic, social, cultural, and artistic life.

National culture and character education aims to prepare students to become better citizens, namely citizens who possess the ability, will, and apply the values of Pancasila in their lives as citizens. Culture is a truth that no human being living in a society is unaware of the cultural values recognized by that society. These cultural values serve as the basis for giving meaning to a concept and meaning in communication between members of that society. Such a culture's position is crucial in national culture and character education.

Education is defined as humanization (an effort to humanize humans), namely an effort to help humans (students) to be able to live

according to their human dignity (Wahyudin, 2009: 1.29). Education is obtained from the family, school, and community environments. The first education is provided in the family environment, followed by school and community. Universities, as centers of academic culture, are bound by ethics. The ethics they adhere to are rooted in customs that provide opportunities for the academic community to optimally develop both intellectual and cultural capital. Therefore, the ethics that must be adhered to and developed are:

1. Always be curious. This is crucial because it is a motivator that drives someone to solve a problem and a starting point for the growth of knowledge.
2. Sharp analytical power, every problem requires sharp analysis to determine the accuracy and correctness of an action resulting from problem solving.
3. Be critical of differing opinions. Differences of opinion in the academic world are normal and natural, due to the heterogeneity (diversity) of the academic community, both in terms of mindset and personality. These differences will enhance our critical thinking when addressed with a positive and responsible attitude. This means that
- C. a high level of awareness that every difference has roots that must be sought and approached in a healthy and respectful academic atmosphere each party is responsible for what they have released.
4. Thorough, that is, always trying to find mistakes or errors to achieve perfection.
5. Rational, meaning that in solving a problem that is encountered, always use logical thoughts and considerations and carry out critical research in accordance with scientific principles.
6. Objective, meaning that when expressing something, it must be in accordance with the actual situation accompanied by authentic evidence without any manipulation or distortion due to intimidation by certain parties.
7. Honesty and openness. In the academic world, honesty and openness are the keys to the development of knowledge. Honesty and openness are also characteristics of a healthy and mature personality.
8. Innovative, namely having creative power or the ability to create something new, either in the form of ideas or real work.
9. Productive, intellectuals are not only great at generating ideas, but they must also be accompanied by real work and implementation in society.
10. Respecting the values, norms, rules and traditions of science, universities have a unique and distinctive culture and tradition as a scientific institution that distinguishes it from other institutions in society.

The world of higher education, known as a community that always upholds objectivity, scientific truth and openness, has a responsibility in developing science as an answer to problems that arise in society with modern methods. Science itself is systematic, rational, empirical, general and cumulative knowledge produced by the human mind that is limited by space and time. Education must include knowledge, attitudes, beliefs, skills, and good, honest and compassionate behavior that can be expressed in moral terms. The main goal of moral education is to produce autonomous individuals, who understand moral values and have a commitment to act consistently with those values. Moral education contains several components, namely knowledge of morality, moral reasoning, feelings of compassion and attention to the interests of others, and moral tendencies (Zuchdi, 2010:43).

From the explanation above, it can be interpreted that moral education is an effort to help humans (students) to instill values.-moral values or good manners, norms and ethics in daily life so that autonomous individuals are formed who understand values moral and have a commitment to act consistently. By using the cognitive aspect, a person can think first before acting, and with the affective aspect, a person can determine good and bad actions. So, these two aspects are very important in determine an action so that the action taken is the right decision. The affective aspect can be instilled by increasing

devotion to God Almighty, because with devotion to God Almighty we will carry out His commands and stay away from His prohibitions. Thus, we can choose good and bad things in our actions.

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

Education is a conscious and systematic effort to develop and form a nation's character and civilization that is useful in the framework to educate the life of the nation which aims to develop the potential of students to become intelligent, highly knowledgeable people, upholding the nation's ethical and cultural values and having faith and devotion to God Almighty. One. Therefore, it is necessary to introduce and instill ethical and cultural values in education, particularly in higher education. As higher education institutions responsible for the delivery of education and the development of science, they must be committed to implementing and overseeing the formation of national character.

B. Suggestion

Based on the discussion, it is recommended that universities further strengthen the implementation of academic ethics through clear policies, the integration of ethical values into the curriculum, and ongoing character development for the entire academic community. Lecturers are expected to be role models in upholding honesty, responsibility, and professionalism, while also internalizing ethical values in the learning process. Students also need to increase their awareness and commitment to the importance of ethics in all academic activities to avoid violations such as plagiarism and scientific dishonesty. Furthermore, further research is expected to examine the implementation of academic ethics in more depth with a broader and more varied approach, thereby providing a more comprehensive contribution to the development of higher education.

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