character

by Agus Fitri

Character Education Based on Reflective Pedagogical Paradigm and Its Effect on Conscience and Compassion of Students

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Abstract: This research is motivated by the high level of imitation of adolescents on the negative behavior of adults, in addition to the high concern of educators on the failure of character education in schools. As many as 40% of adolescents have been bullied at school and 32% reported being victims of physical violence indicating high levels of juvenile violence, bullying, and lack of empathy. So schools need to strengthen their conscience and compassion to deal with this. The purpose of the study is to investigate the effect of character education management with a reflective pedagogical paradigm on conscience and compassion. This study was conducted with a quantitative experimental method with a quasi-experimental type. Data collection instruments both questionaries and documentation are used as instruments to collect the data. Hypothesis testing is done through Multivariate Analysis (Manova) because the dependent variable is more than one. The results of this study prove that based on the Manova test, the study revealed that there was a significant and a positive influence between character education and the reflective pedagogical paradigm on the conscience of students 71.5%, and compassion of students 69.1%. It turns out that aspects of students' conscience and affection can be influenced by character education with a reflective pedagogical paradigm. This shows that schools need to manage their character education system with a reflective pedagogic paradigm so that students feel changes in attitudes and behavior due to the involvement of all school members in strengthening and sharpening character education.

Keywords: character, reflective, conscience, compassion

Introduction

Many teenagers like to imitate the behavior and way of dressing adults (Cook & Bird, 2011), smoking habits among adolescent students, a lack of concern for teenagers in the surrounding environment, students who do not respect students others (Dimitrova, Vaishar, & Šťastná, 2021; Michiko, 2000), students ignoring the teacher's explanation is a serious problem in character education. Students are more engrossed in gadgets than in reading books, have low sensitivity to the environment, low politeness, and courtesy to parents, teachers, and the environment, besides that bullying is among teenagers. About 40% of adolescents have in fact experienced bullying at school, and about 32% have been victims of physical violence and reported it. The results of the 2015 Global School-Based Student Health Survey (GSHS) show that around 24.1% of boys and 17.4% of girls have experienced bullying. (Yusuf, Habibie, Efendi, Kurnia, & Kurniati, 2019). Even now there are elementary school students who smoke (Tika, 2017). The importance of character education is to create human beings who can behave honestly, and wisely, and make them complete and beneficial individuals for society. Moreover, the era of the industrial revolution 4.0 requires humans to be able to face the challenges of an increasingly sophisticated and modern world without abandoning customs, ethics, and decency (Spoettl & Tūtlys, 2020).

Research conducted by Alicia M. Chapman shows that students who have not received proper character education at home are less likely to respect other students at school such as behavior bullying. This can cause mental damage to students and worse, pregnancy outside marriage, criminal behavior, and drug use (Chapman, 2011). Based on this, it is not surprising that at this time many future generations of the nation do not have good behavior. This character formation process can be done through education such as the process of forming a human self and in the end, will produce human qualities who have character and are subtle, creative, and self-aware (Mitchell, 2015). Reflective pedagogy is the opposite of memorization patterns. In education, what is prioritized is not only a lot of information obtained but how deep the existing information is analyzed and interpreted to arrive at the noble values of life (Martina, 2019).

The importance of comprehensive education, where knowledge, skills, and character can be developed together. So education should not only emphasize knowledge that is marked by values but must also be developed into a person who has a strong character, is skilled, has a right heart (honest), and is intelligent (Suparno, 2015). However, all that will not go well if students do not have the enthusiasm to learn. Weak self-motivation to learn in students turned out to be a very confusing problem for parents of students and teachers (Kuning, 2018). For example, many students spend sleeping during class hours, students ignore the explanations given by the teacher, students are more engrossed in their gadgets than reading books, and so on. The right strategy will make students learn independently and become successful (Hariri, Karwan, Haenilah, Rini, & Suparman, 2020).

Factors related to aspects that affect conscience and compassion are poor in students' lives such as family problems, breakups, rampant bullying with peers, skipping school, and so on. Students do not dare to tell their problems to their parents, teachers, even their close friends, because they are embarrassed or think that it is a matter of privacy, in the end, all the problems they experience are borne and kept to themselves. This is what causes students not only to have problems in terms of academics but also psychological problems (Nurcahya, 2018). Not a few students have good learning outcomes but the level of concern for the people around them is very minimal.

The study is directed to examine the effect of character education with the reflective pedagogy paradigm on increasing the conscience of students at the Junior High School in Tulungagung. The formulation of the problem is: is there a positive and significant influence between the implementation of character education with a reflective pedagogical paradigm on increasing compassion and conscience in students at school.

Literature Review
Character Education with Reflective Pedagogical Paradigm (RPP)

Character education is defined as a learning process where students can work together in understanding, accepting, and acting based on ethics, values in school as well as respecting others, being fair to others, being able to love citizenship more, and can be responsible for themselves and others (Tsai, 2012). Character education aims to optimize students' ethical behavior (Singh, 2019) because character education is not only carried out by subject matter alone, but also by teaching techniques and methods that can be used to facilitate the application of character education to students (Musyaddad, 2013). In developing individuals, the process of measuring abilities and observations can be carried out, for example, whether the child already has responsibilities, has a good personality, is honest in attitude, has a high concern for friends and the environment, as well as to build self-confidence through the learning process in class (Hassan, 2014). Character education is

important because it aims to build the behavior of students who have knowledge, skills, and attitudes and are noble and have competitiveness in the face of globalization (Hidayati, 2014).

Character education with RPP is a mindset in developing students' personalities to become fully human and ethical individuals (Suparno, 2015). RPP is an Ignatian pedagogical paradigm, which Ignasius introduced through a religious group called the Jesus Society in 1540. Since the core of this is a reflection (Pranyoto, 2014), this paradigm is also known as RPP (Subagya, 2010). Learning activities are designed so that by making students the center of the learning process can find themselves in their awareness to explore knowledge and values with full responsibility (Suparno, 2015).

The main human goal in education is translated into the 3C formulation which includes competence, conscience, and compassion. Competence means mastering knowledge/skills according to their field. Conscience is defined as having a conscience that can differentiate between good and bad. Compassion implies that students have the sensitivity to do good for others in need, and have concern for others, especially for the poor and deprived (Subagya, 2010). This is in line with Kolvenbach's opinion that RPP includes aspects of competence, conscience, and compassion (Jesuit Institute, 1993; Kolvenbach, 1993). So the purpose of RPP is to make students become human beings who can share and work together in doing something and train them to have the competence and can empathize with the surrounding community (good character).

There are three main elements in RPP, namely action, reflection, and experience (Yuliyanto, Fatichatul Hidayah, Istyastono, Wijoyo, & Hartayu, 2017). The three main elements are assisted by the pre-learning element, namely context, and assisted by the post-learning element with evaluation. Evaluation is a process based on the purpose of RPP education, namely to form humans who have a complete personality, are cognitively competent (intellectual), are willing to develop further, have a religious attitude, are compassionate, and have the determination to do justice and sincerely to others (Subagya, 2010). The achievement of these goals is carried out through an in-depth evaluation of aspects of knowledge, priorities, attitude development, and concrete actions taken by students by the principle of "becoming someone for others" and "man for others".
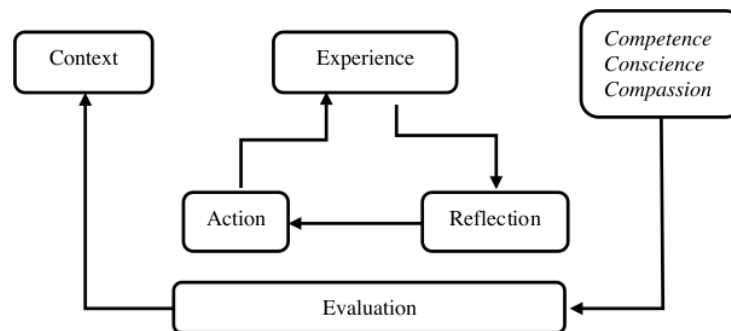
Figure 1: Reflective Pedagogic Paradigm of Character Education

So that students can find themselves with their awareness, the learning process is well designed to explore knowledge and values with full responsibility. Through this learning activity, the learning outcomes obtained by students are not only in the form of knowledge but are expected to develop the ability to think and act (competence), conscience, and compassion. Education is considered successful if the students themselves find knowledge,

understanding, skills, and values, and the task of the educator is as a facilitator (Suparno, 2015).

Education and learning are going well, some attitudes need to be owned and developed in students and educators. Attitudes that need to be built and owned by students are: (1) students must be active and creative in learning: (2) students must be eager to learn, process materials, digest, explore, and train; (3) students are expected to be willing to be guided by educators; and (4) this willingness to be guided is realized by being open to educators, daring to ask questions, daring to express ideas, and difficulties in learning.

The role of an educator in this context are: (1) as a facilitator; (2) helping students to be active in learning and practice; (3) educators are not in charge of teaching their understanding to students, but rather as assistants, motivators, and encouraging students to want to learn; and (4) educators are expected to know students, recognize their difficulties, ways of thinking, ways of reasoning, difficulties in learning, and their circumstances. Thus education takes place in a dialogical manner between educators and students, with mutual trust between educators and students; so that students volunteer themselves to receive guidance from educators, and educators provide responsible guidance to students.

Conscience

Conscience is a term that refers to good and bad. In addition to knowing and having competence in their field, students also develop their competence in terms of distinguishing between good and bad in the field and have the ability to make the right decisions (A. Kamaruddin, 2012). In simple terms, he can analyze the good and bad aspects of the material being studied, understand the moral reasons behind it, and his heart is moved to choose the right one. Thus he has a sensitive heart that tends to choose the good from the things he learns (Suparno, 2015). For example, if students learn about energy, students will know how to be fair in using energy, they will also know who will benefit and who will be harmed, and what attitude they will take. Moral competence is a universal human characteristic (Steutel & Spiecker, 2011). The essence of this competency is that students understand what is good and bad, which ideas are wrong and right, can assess a problem and program by looking at the good and bad elements, they can make decisions according to the good values that are realized. Competence of conscience is not easy to evaluate because the problem is related to the analysis of students' abilities in the sensitivity of their conscience to the problems they are studying. However, although it is difficult to evaluate there are several ways to be used to detect the level of conscience, namely: (a) role-playing; (b) reflective journals; (c) freewriting; and (d) authentic observation.

Compassion

Compassion is the attitude of individuals who are open to themselves and willing to accept their circumstances so that they can survive even in unpleasant situations. So that this can cause individuals to be motivated and develop, which means sensitivity to do good for others in need, and concern for others, especially the poor and small (option for the poor). Students who are truly competent according to RPP will not only become smart but will also be encouraged to be sensitive to the needs of others and also want to 12 something related to their field for the progress of others. The essence of this change in society lies in the importance of compassion to lead to change, to yield a better world for all. It suggested by Armstrong in the drafting of the charter for compassion (Armstrong, 2018): "The principle of compassion lies at the conscience of all religious, ethical and spiritual traditions, calling us to always treat all others as we would treat ourselves" (Barton & Garvis, 2019).

In this way, students will become people who live for others, not selfish only thinking about their own needs and being able to overcome emotions (Neff, K. D., & McGehee, 2010). If most students develop like that, then in the future this nation will be better because many people think and act not only for their interests but for the progress and safety of others. As explained by Neff & McGehee that self-compassion is an adaptive way that can connect with oneself when facing personal deficiencies or difficult life circumstances (Neff, 2011).

Methodology

This study used quantitative research that aims to test the hypothesis of the data that has been collected by the previous theories and concepts. This approach aims to test a hypothesis and prove the truths of a theory (Sukardi, 2019). The research belonged to experimental. Experimental type research is philosophically a cause-and-effect relationship between two variables that are intentionally caused by the researcher by ruling out/reducing/eliminating other disturbing factors (Arikunto, 2010). With the Noneequivalent Control Group Design, this study used two classes. This design is almost similar to the pretest-posttest control group design, only in design this the experimental group and the control group are not chosen randomly (Sugiyono, 2013).

The population in this research were all students of the state junior high school. In this experimental research, the writer took the purposive sampling technique. The sampling technique is purposively applied to samples whose properties have been determined and known in advance based on the nature and characteristics of the population (Winarsunu, 2006). The research sample is class XI at SMPN 1 and SMPN 3 Tulungagung. Meanwhile, the instruments used to measure conscience and compassion for students include (1) a questionnaire and (2) documentation.

Data analysis techniques in this study include:

1. Trial of Research Instruments, using validity and reliability. To calculate the validity of a given item, the formula is used Pearson product Moment, which is calculated using SPSS 22.0. The formula Pearson product-moment (Winarsunu, 2006) is as follows:

Formula Pearson product-moment

$$r_{xy} = \frac{N(\sum XY) - (\sum X)(\sum Y)}{\sqrt{\{N\sum X^2 - (\sum X)^2\} - \{N\sum Y^2 - (\sum Y)^2\}}}$$

Reliability of the assessment tool is the determination or constancy of the tool in assessing what it assesses (Arikunto, 2010). The reliability used is the alpha formula with SPSS 22.0, while the formula is Alpha Cronbach as follows:

$$r_{11} = \left(\frac{k}{k-1}\right)\left(1 - \frac{S_b^2}{S_t^2}\right)$$

2. Hypothesis precondition, in this hypothesis precondition test using the normality test, is used to determine whether the students' oral testability data is normally distributed or not. In testing normality, researchers used the Kolmogorov Smirnov test through SPSS. The homogeneity test was carried out after the class was tested for normality. The technique used by the researchers to test the homogeneity in this study was the Homogeneity Test of Variance and the Homogeneity Test of the homogeneity test was the Variance/Covariance Matrix. carried out using SPSS 22.0.

2. Manova (Multivariate Analysis of Variance) Hypothesis Testing. In this study, researchers used the Manova test to determine the effect of character education with the reflective pedagogical paradigm' conscience and compassion on students in students at Junior High School in Tulungagung.

Finding/ Results

1. *Manova Test Results (Descriptive Data)*

Decision-making criteria on the output for the MANOVA test are based on p-value:
- If the p-value (sig.) (2-tailed) > 0.05 then H_o is accepted and H_a is rejected.
- If the p-value (sig.) (2-tailed) <0.05 then H_o rejected and H_a accepted.
The following are the results of hypothesis testing in research using the Manova test.

Table 1: MANOVA Test Output Results (Descriptive statistics)

Descriptive Statistics

	Class	Mean	Std. Deviation	N
CONSCIENCE	EXPERIMENT	94,45	4,019	40
	CONTROL	78,12	6,182	40
	Total	86,29	9,711	80
COMPASSION	EXPERIMENT	94,10	4,678	40
	CONTROL	78,43	6,147	40
	Total	86,26	9,574	80

Table 2: Manova Test Output Results (Tests of Between-Subjects Effects)

Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Noncent. Parameter	Observed Power[c]
Corrected Model	CONSCIENCE	5330,113[a]	1	5330,113	196,082	,000	196,082	1,000
	COMPASSION	4914,112[b]	1	4914,112	164,692	,000	164,692	1,000
Intercept	CONSCIENCE	595642,612	1	595642,612	21912,310	,000	21912,310	1,000
	COMPASSION	595297,513	1	595297,513	19950,891	,000	19950,891	1,000
Class	CONSCIENCE	5330,113	1	5330,113	196,082	,000	196,082	1,000
	COMPASSION	4914,113	1	4914,113	164,692	,000	164,692	1,000
Error	CONSCIENCE	2120,275	78	27,183				
	COMPASSION	2327,375	78	29,838				
Total	CONSCIENCE	603093,000	80					
	COMPASSION	602539,000	80					
Corrected Total	CONSCIENCE	7450,388	79					
	COMPASSION	7241,487	79					

a. R Squared = ,715 (Adjusted R Squared = ,712)
b. R Squared = ,679 (Adjusted R Squared = ,674)
c. Computed using alpha = ,05

2. *The Results of Students' Conscience Hypothesis Testing (X - Y1)*

Table 3: Output of Hypothesis Testing Results Conscience

Group Statistics

	CLASS	N	Mean	Std. Deviation	Std. Error Mean
CONSCIENCE	EXPERIMENT	40	94,45	4,019	,635
	CONTROL	40	78,12	6,182	,977

Based on these data we can see that in the experimental class table with the number of respondents 40 students had a mean (average) of 94.45. While the control class has a mean (average) of 78.12 with 40 students.

Based on table 3 between-subjects effects shows that character education with a reflective pedagogical paradigm significantly affects conscience students with sig. 0.000 and the F price is 196.082. This suggests that H_o was rejected and H_a was accepted. A significant value of 0.000 <0.05 indicates a significant effect. The value of R-squared or the coefficient of determination is 0.715 or equal to 71.5%. This means that character education with a reflective pedagogical paradigm affects conscience students by 71.5%. While the rest (100% - 71.5% = 28.5%) is influenced by other variables not examined.

3. *The Results of students' compassion hypothesis testing (X - Y2))*

Table 4: Output of Hypothesis Testing Results Compassion

Group Statistics

	CLASS	N	Mean	Std. Deviation	Std. Error Mean
COMPASSION	EXPERIMENT	40	94,10	4,678	,740
	CONTROL	40	78,43	6,147	,972

Based on these data we can see that in the experimental class table with the number of respondents 40 students had a mean (average) of 94.10. While the control class has a mean (average) of 78.43 with 40 students.

Based on table 4 between-subjects Effects shows that character education with a reflective pedagogical paradigm significantly affects compassion students with sig. 0.000 and F price of 164.692. This suggests that H_o rejected and H_a accepted. A positive and significant value of 0.000 <0.05 indicates a significant effect. The value of R-squared or the coefficient of determination is 0.679 or equal to 67.9%. This means that character education with a reflective pedagogical paradigm affects compassion students by 67.9%. While the rest (100% - 67.9% = 32.1%) is influenced by other variables not examined..

4. *The Results of Students' Conscience and Compassion Hypothesis Testing (X – Y1 and Y2)*

Table 5: Manova Test Output Conscience and Compassion

Multivariate Tests

Effect		Value	F	Hypothesis df	Error df	Sig.	Noncent. Parameter	Observed Power[c]
Intercept	Pillai's Trace	,998	15981,466[b]	2,000	77,000	,000	31962,932	1,000
	Wilks' Lambda	,002	15981,466[b]	2,000	77,000	,000	31962,932	1,000
	Hotelling's Trace	415,103	15981,466[b]	2,000	77,000	,000	31962,932	1,000
	Roy's Largest Root	415,103	15981,466[b]	2,000	77,000	,000	31962,932	1,000
KELAS	Pillai's Trace	,782	137,882[b]	2,000	77,000	,000	275,763	1,000
	Wilks' Lambda	,218	137,882[b]	2,000	77,000	,000	275,763	1,000
	Hotelling's Trace	3,581	137,882[b]	2,000	77,000	,000	275,763	1,000
	Roy's Largest Root	3,581	137,882[b]	2,000	77,000	,000	275,763	1,000

a. Design: Intercept + KELAS
b. Exact statistic
c. Computed using alpha = ,05

Based on the output of the test, it multivariate shows that the fourth value is sig. for Pillai.s Trace, Wilks. Lambda, Hotelling.s Trace, and Roy.s Largest Root in the class have Sig. 0.000. So the p-value (sig.) is smaller than the 0.05 significance level. So decisions H_o rejected and H_a accepted. Hence, it is revealed that H_a was accepted and H_o was rejected, which means that there is a significant and positive effect of the application of the reflective character education pedagogy paradigm against the conscience and compassion.

Discussion

1. *The Effect of Reflective Pedagogical Paradigm Character Education on Conscience Students'*

   The results of this study indicate that the conscience students in the experimental class are higher than in the control class. The difference is caused by applying the reflective pedagogical paradigm of character education in different learning processes in the experimental and control classes. The conscience experimental class students were higher than the control class because the students in this cohort received learning with the influence of RPP character education, while the control class only used the lecture method.

   Character education with a reflective pedagogical paradigm can shape traits, habits, or characters through learning that develops students to become complete individuals in mastering knowledge (competence), conscience (conscience), and sensitivity to the surrounding environment (compassion) (Neff, K. D., & McGehee, 2010; Neff, 2011). In addition, character education with a reflective pedagogical paradigm can help the needs of education as a whole, because in this education not only becomes smarter in the field of knowledge but develops into a person who is sensitive to goodness and sensitive to the needs of others (Suparno, 2015).

   Based on the research results, it is known that character education with a reflective pedagogical paradigm can make students more sensitive to the goodness and sadness of others (conscience), in addition to being sensitive to the needs of others (compassion) (Miller & Ewest, 2013; Narváez, n.d.). This is also following the theory of conscience which has been explained that conscience students are the overall driving force within students that causes learning activities that ensure the continuity of daily activities.

   A conscience that a person has means that they have a conscience that can distinguish good and bad. In addition, they can also have the ability to make their own decisions correctly. In simple terms, he can analyze the good and bad aspects of the material being studied, understand the moral reasons behind it, and his heart is moved to choose the good one (Education, 2020; Subagya, 2010). Thus he will have a sensitive heart that tends to choose the good he learns. Students who have attitude conscience have affective abilities that specifically sharpen the sensitivity and sharpness of conscience. The sharpness of conscience can be in the form of self-awareness to act by the prevailing things, for example, to be careful, or to be honest. RPP can help students to deepen their values and conscience in everyday life. Character education teaches students to have good attitudes and character (A. Kamaruddin, 2012; Mitchell, 2015; Pala, 2011). Students experience, feel for themselves everything related to the achievement of goals. Students relate directly to the object to be studied without the use of intermediaries. Because of this direct experience, there is a tendency for the results obtained so they will have high accuracy.

   Character education with a reflective pedagogical paradigm here has a function other than to deepen knowledge and create students to have a high sensitivity of heart both to parents, teachers, and others (Martina, 2019; Pranyoto, 2014; Subagya, 2010; Suparno, 2015). In addition, character education can also shape students' mindsets to choose and consider something that is good and under the conscience of students, to be noble and responsible for whatever he has done. Character education has a goal, namely to shape and build attitudes, mindsets, and behaviors of students to become individuals who have a noble character, are moral, positive, and responsible. In addition, character education also facilitates and guides children to have positive (good) characters (Fitri, 2017). The findings

of this study indicate that there is a significant effect on character education with the reflective pedagogical paradigm on the conscience of students.

2. The Effect of Reflective Pedagogical Paradigm Character Education on Compassion Students'

The results of the study showed that the compassion of the participant in the experimental group was higher than that in the control group. The difference is caused by applying the RPP of character education in different learning processes in the experimental and control classes. The compassion of the experimental class students was higher than the control class because the experimental class received learning with the influence of RPP while the control class only used the lecture method.

Character education with a reflective pedagogical paradigm is an effort to form traits, habits, or characters through learning that develops students to become complete individuals in mastering knowledge, conscience, and being sensitive to the surrounding environment. In addition, another definition of character education with a reflective pedagogical paradigm is education that helps educational needs as a whole, because in this education not only becomes smarter in the field of knowledge but develops into a person who is sensitive to goodness and sensitive to the needs of others (Armstrong, 2018; Barton & Garvis, 2019; Neff, K. D., & McGehee, 2010).

Based on this statement, it shows that character education with a reflective pedagogical paradigm will make students more sensitive to the needs of others (compassion). This is also under the theory of compassion that has been described on the theoretical basis that compassion students are the overall driving force in students that creates compassion and sensitivity to others and the environment (Armstrong, 2018; Neff, K. D., & McGehee, 2010; Petchsawang & Duchon, 2009). Compassion means that students have the sensitivity to do good for others in need, and have concern for others, especially the poor and small (option for the poor). The competence expected from assessment compassion is sensitivity to help others. Students who are truly competent according to RPP will not only become smart but will also be encouraged to be sensitive to the needs of others and also want to do something related to their field for the progress of others (Suparno, 2015).

Researchers put more emphasis on character education with a reflective pedagogical paradigm in learning because RPP can help students deepen the value of compassion for students everyday life (Pranyoto, 2014; Subagya, 2010). Compassion can bring students to understand their real experiences. Character education teaches students to have good attitudes and character. Students experience, feel for themselves everything related to the achievement of goals (Chapman, 2011; Kuning, 2018; Latiana, 2013). Students relate directly to the object to be studied without the use of intermediaries. Because of this direct experience, there is a tendency for the results obtained so they will have high accuracy.

Character education with a reflective pedagogical paradigm here has a function other than deepening knowledge, as well as creating students to become individuals who care about others, especially less capable people or people who require help. Someone who has a high concern for other people and their surroundings (Neff, K. D., & McGehee, 2010). Respect others and can also be courteous to older people and love younger people. As Aynur Pala wrote Character education is a national movement to form schools that foster responsible, ethical and caring young generations by providing good teaching, examples, and role models through an emphasis on shared universal values. (Pala, 2011). Based on the explanation above, there is a significant influence on character education with the reflective

pedagogical paradigm (RPP) on the compassion of students.

3. *The Effect of Reflective Pedagogical Paradigm (RPP) Character Education on Students' Conscience and Compassion.*

The use of RPP during the learning process will be better than just lecturing. Because character education with (RPP can help to clarify what we convey and stimulate students to think, reason, and understand. (Agnes, Asrowi, & Sutimin, 2019; Yuliyanto et al., 2017). Thus, with the use of the reflective pedagogical paradigm of character education (RPP), students become even more active in learning and have a good conscience so that they can distinguish between what is good and what is not. In addition, it will also become a person who is more sensitive to the surrounding environment, cares for others and respects others. A person's attitude, mindset, morals, or personality is constituted from the process of internalizing various virtues that are believed and used as the basis for points of view, ways of thinking, attitudes, and actions. (Iswahyuni, 2019).

The results of this study indicate that the conscience and compassion of students in the experimental class are higher than in the control class. The difference is caused by the application of reflective pedagogical paradigm character education in a different learning process in the experimental group and the control group's conscience and compassion for the experimental class students is higher than the control class because the experimental class receives learning with the influence of reflective pedagogical paradigm character education. while the control class only uses the lecture method.

Character education with a reflective pedagogical paradigm is an effort to form traits, habits, or characters through learning that develops students to become complete individuals in mastering knowledge (competence), conscience, and being sensitive to the surrounding environment (compassion). In addition, another definition of character education with a reflective pedagogical paradigm is education that helps the needs of education as a whole, because in this education not only becomes smarter in the field of knowledge but develops into a person who is sensitive to goodness and sensitive to the needs of others (Suparno, 2015).

Regarding the explanation above, it implies that character education with a reflective pedagogical paradigm will make students more sensitive to the goodness and sadness of others (conscience), while also being sensitive to the needs of others (compassion). This is also by the compassion theory that has been described on the theoretical basis that students' compassion is the overall driving force within students that creates compassion and sensitivity to other people and the environment. Students who are truly competent according to the lesson plan will not only become smart but will also be encouraged to be sensitive to the needs of others and also want to do something related to their field for the progress of others (Subagya, 2010).

The researcher put more emphasis on character education with a reflective pedagogical paradigm in learning because, lesson plans, can help students to deepen the values of conscience and compassion of students in everyday life. He also can bring students to understand their real experiences. Character education teaches students to have a good attitude and character.

Based on the explanation above, it can be concluded that the research is in line with the accepted hypothesis Ha, that there is a significant influence on character education with RPP on conscience and compassion with a percentage of conscience 71.5% while compassion is 67.9% why is that? Because influencing someone's empathy, respect,

tolerance, and kindness is not as easy as conscience because someone's compassion/attitude/action to help, defend, and uphold justice requires more time, energy, and materials. While influencing conscience, self-control, and a sense of fairness in judging good or bad, right or wrong it will tend to be easier. Sometimes students see their friends being bullied at school, they know that it's inappropriate treatment but they don't dare to do anything then choose to report the incident to the guidance and counseling teacher, although not all children dare to report it to the teacher because they are afraid if later will arise a sense of revenge or a new feud. Thus, it can be concluded that conscience is easier to influence than compassion.

Conclusion

Based on the research above, it turns out that there is an effect of RPP character education on students' conscience and compassion. Character education with a reflective pedagogy paradigm affects students' conscience by 71.5%, and 28.5% is influenced by other variables not examined. So it can be concluded that there is a significant affected between character education with a reflective pedagogical paradigm on students' conscience. Then it was also proven that there was an influence of reflective pedagogical paradigm character education on compassion. This means that character education with a reflective pedagogical paradigm affects students' compassion by 67.9%, and 32.1% is affected by other variables not examined. The implication of this research is to encourage schools to optimally implement character education to strengthen and sharpen character formation through reflection and involvement of all school members so that good attitudes and behavior can be formed in students' personalities.

Recommendation

The focus of this research is to find and prove that character education is based on the reflective pedagogical paradigm and its effect on the heart of advice and love. the concept of character education that is built is the result of a growing literature review. That is why, changes can occur in line with the publication of research findings on the value and character of honesty, responsibility, and nationalism. This study does not cover all schools at the junior secondary level. The indicators analyzed in this study are limited to a few components that are implemented in junior high schools. Future researchers should also review studies related to conscience and compassion based on different paradigms in character education.

Limitation

This research intended to find and prove new variables that affect effective schools/madrasahs. The concept of an effective madrasa that was built is the result of doing a literature review that continues to grow. Therefore, changes can occur along with the publication of research results on madrasa leadership, evaluation, curriculum, and a school culture that will be able to substitute the concept of effective schools. This study does not cover all madrasas at their respective levels. The indicators analyzed in this study were only limited to a few variables carried out in Madrasah Tsanawiyah Negeri (level: Islamic Junior High School).

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