
THE EFFECT OF CHARACTER DEVELOPMENT, DISCIPLINE, AND MOTIVATION ON WORSHIP BEHAVIOR IN CADETS OF THE BAROMBONG MAKASSAR SHIPPING POLYTECHNIC, SOUTH SULAWESI

By

Muhammad Syafril Sunusi¹, Amrah Kasim², Umar Sulaiman³, Syamsuddin⁴

Dirasah Islamiah, Postgraduate UIN Alauddin, Makassar, Indonesia

Email: muhammadsyafrilsunusi68@gmail.com

Article Info

Article history:

Received Nov 15, 2024

Revised Dec 02, 2024

Accepted Dec 18, 2024

Keywords:

Character, Discipline, Motivation, Learning, Behavior, Worship

ABSTRACT

The type of research is a survey. The location is on the Barombong Shipping Polytechnic campus, Makassar, South Sulawesi. The population is 204 people. A sample of 51 people was drawn by purposive random sampling technique. Data collection techniques: questionnaires, interviews, and documentation. Data analysis techniques: frequency tables, simple linear regression, and multiple regression. Conclusions of the study: (1) character development, worship discipline, worship motivation, and worship behavior in cadets of the Barombong Makassar Shipping Polytechnic South Sulawesi are categorized as moderate or need to be improved in worship activities as a Muslim, (2) character development, worship discipline, and worship motivation have an effect both individually and jointly on worship behavior in cadets of the Barombong Makassar Shipping Polytechnic, South Sulawesi. Character development, discipline, and motivation in worship according to the teachings of Islam help cadets to behave positively and avoid negative behavior. Cadets will realize that committing sin will bring bad consequences, both in this world and in the hereafter. This can motivate cadets to avoid behaviors that harm themselves and others. One of the efforts to improve the development of cadets' character, discipline, and motivation, the Barombong Shipping Polytechnic formed a center for the development of the character of cadets and students in the form of a daily order of permanent nature (PHST) of cadets. Implications of the study: (1) Factors of character development, worship discipline, and worship motivation were found to have an effect on the worship behavior of Barombong Polytechnic cadets. Therefore, it is necessary to get attention from leaders, lecturers, instructors, and coaches so that the worship behavior of cadets can be further improved, (2) the participation of parents and families is very necessary, especially when cadets carry out cruises so that they still pay attention to worship behavior when they are at home, and (3) the factors studied in this study are still limited. Therefore, it is necessary to continue to examine other factors that are different from this study.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Corresponding Author:

Muhammad Syafril Sunusi

Dirasah Islamiah, Postgraduate UIN Alauddin, Makassar, Indonesia

Email: muhammadsyafrilsunusi68@gmail.com

1. INTRODUCTION

Indonesia's land and ocean area stretches along the equator and is located between the Asian continent and Australia as well as between the Pacific Ocean and the Indonesian Ocean. Therefore, sea transportation facilities are very important because to connect between one city and another, especially one island to another, a transportation system is needed to achieve this goal.

Shipping or sea transportation can connect and reach each other through water, so that it has a strong potential to be developed and its role is both national and international and is able to encourage and support national development in order to improve the welfare of the community in accordance with the mandate of Pancasila and the 1945 Constitution.

Therefore, the shipping safety and security system is an important factor that must be considered and as a basis and benchmark for decision-making in determining the feasibility of shipping, both in terms of facilities in the form of ships and infrastructure such as navigation systems, and human resources involved in it.

In addition, all sea transportation requires means of transportation that must be managed carefully and regularly so that ships are always safe while at sea. Although until now, the management, empowerment and utilization of water transportation have not been optimally managed by the state for the welfare of its people. Ship accidents have often occurred lately, resulting in a decrease in public trust in sea transportation. Sea transportation, of course, will not be separated from the use of ships as a means of transportation. The use of ships as a means of transportation has been known since the time of our ancestors. This is proven by the existence of the Pinisi Ship which is one of the famous ships around the world. So many ships pass in Indonesian waters both as an alternative transportation and as a mode of transportation to support the economic efforts of the actors.

Transportation by sea is also still the prima donna of buying and selling activities between one place and another that is moved by the ocean. Although it is still the primadonna, transportation by sea is classified as high risk because many unwanted things can happen at sea. For example, when an accident occurs at sea, various legal consequences arise, such as insurance issues, compensation, and the extent of responsibility from ship owners, ship operators, and even the state if a ship flagged by that country has an accident at sea. The seaworthiness of an accident ship will also be a legal problem in itself related to the administrative requirements that must be fulfilled by a ship related to the classification of all aspects of the ship.

Consecutive accidents occurred on the ship even though the ship had been built by utilizing science and technology that was considered very advanced. The accident of a giant oil tanker, spilling millions of barrels of oil cargo into the sea, caused huge losses due to the destruction of property, damaging the maritime environment. Passenger ship accidents in recent years in various parts of the world have claimed thousands of human lives, caused by damage to ship parts or negligence on the part of the crew.

One of the efforts to minimize ship accidents is to equip seafarers with expertise and skills through seafaring education. Therefore, seafaring education requires a more in-depth study to anticipate the increase in sea transportation and prevent marine accidents. Maritime education plays an important role in producing human resources in the shipping sector, including in Indonesia. The efforts made by the government in improving seafarers' human resources are by building universities and training centers in the shipping sector.

The revitalization of maritime education in Indonesia that has been carried out for the past century is expected to be a momentum for the Ministry of Transportation to improve the quality of human resources (HR). Budi Karya Sumadi in Pratama said that: Indonesia's geographical condition which has more than 17,000 islands, Indonesia is among the largest seafarer producing countries in the world. We have a vision to make the Indonesian nation the world's maritime axis. Therefore, maritime and shipping education plays an important role in creating superior human resources. Budi added that a number of achievements that have been achieved to date, in an effort to improve the quality of human resources in the marine transportation sector, including, namely, building 10 Shipping Vocational Universities and 2 Shipping Training Centers under the Ministry of Transportation, 18 Colleges and Academies outside the Ministry of Transportation or private, as well as 34 State and Private Shipping Vocational Schools. The next achievement is, from shipping universities in Indonesia, according to data, at the beginning of the quarter of 2021, as many as 2.1 million more seafarers have sailed domestically and abroad. Based on this number, about 28.5 percent or about 350,000 more, have worked for foreign shipping companies that fill positions ranging from *ratings* to *chief engineers* and captains.

Ship accidents that occurred in Indonesia include: (1) the passenger ship Tampomas II which sank on Masalemba Island in 1982, (2) KM. Lestari sank in the Sulawesi sea in 1995, (3) KM. Octopus sank in the west of Sumatra in 1996, (4) Sunday, 13-2-2022, boat accident in the Kampar Riau River, 6 passengers killed, (5) Wednesday, 1-12-2021, fire at KM Sumantri Brodjonegoro in the waters of Cilacap, Central Java, (6) Tuesday, 8-3-2022, the tanker Endricko 3 ran aground in the waters of Sancang, Cibalong District, Garut Regency, West Java, and many other ship

accidents. Generally, ship accidents that occur according to the results of the investigation are caused by negligence on the part of the crew (ABK).

On this basis, government regulations were prepared that regulate everything related to education, training, and servicing carried out by official institutions. One of these institutions in Indonesia is the Barombong Makassar Shipping Polytechnic (Polteknepel), South Sulawesi Province.

In an effort to achieve the vision and mission, the Barombong Shipping Polytechnic (Polytechnic) has a skills training program that will get a certificate of competency (*CoC*) consisting of seafarer training for the formation and training to improve seafarers' skills. Formation training or often referred to as initial transportation training is education and training held to form professional cadres in the field of shipping and sea transportation business using the *boarding school* system or diasramakan. Meanwhile, the seafarer skill improvement training program is a training program in various paths, levels, and types to improve skills to obtain a seafarer skill certificate as a license that emphasizes that the certificate holder has the knowledge and expertise to sail.

In addition, the Barombong Polytechnic also has a certificate of proficiency (*CoP*) program, which is a training program intended for prospective seafarers and seafarers to improve knowledge and skills in accordance with the *International Convention on Standards of Training, Certification and Watchkeeping for Seafarers (STCW)*, 1978 amended in 2010, a requirement according to international standards for seafarers in the world determined by the *International Maritime Organization (IMO)*. The IMO (formerly known as the *international governmental maritime consultative organization* or IMCO), was established in 1948 through the United Nations to coordinate international maritime safety and its implementation.

The existence of character development will provide limits on what is good to do and what is not good. This character development will filter a person's activities, especially if it is associated with the value of Islamic education. Likewise with the cadets of the Barombong Makassar Polytechnic, in character development through examples from instructors or lecturers. For example, in everyday life, instructors or lecturers also show good habits. Likewise, cadets at all times in boarding life are accustomed to maintaining good deeds towards lecturers or with fellow cadets.

Likewise, the discipline of worship can also provide calm. The discipline of worship of Barombong Polytechnic cadets is needed to compensate for the level of stress experienced by cadets. Various strict rules in boarding life can be balanced with the discipline of cadet worship. According to the results of Hasan's research, Hasan found that the discipline of worship can provide calm when facing academic stress.

The role of lecturers in improving cadet discipline, especially in terms of worship, is very necessary. It is the lecturer who guides the cadets of the Barombong Makassar Polytechnic so that the cadets can carry out their worship properly. The lecturer who directed the cadets to pray in congregation at the mosque. Lecturers do not get tired of giving advice or motivation to always carry out worship as one of the provisions for cadets in navigating the work as sailors.

In line with that, the motivation to become a professional seafarer must be instilled while still undergoing education. Motivation for cadets is needed in an effort to complete the seafarer education program on time with maximum results. Motivation for cadets is a change in energy in cadets which is characterized by the emergence of *feelings* and preceded by a response to the existence of goals. The purpose here contains the meaning of the need or desire to become a professional sailor. Motivation is the tendency to do or conscious efforts to direct, support, and move human behavior to achieve a goal of getting a job in a shipping company for the welfare of life.

Zohar stated that motivation is a very large intention and soul energy that moves the potential from the center of the self to the upper surface of the ego layer, through that motive humans take action. Furthermore, Hasibuan stated that motivation is the driving force that creates a person's enthusiasm for work so that they want to cooperate, work effectively and be integrated with all their efforts to achieve their goals.

Various activities carried out by the Barombong Polytechnic campus in fostering worship behavior, including the provision of mosques and the implementation of religious activities such as *isra' mi'raj*, and so on. Likewise, with the obligation of a Muslim, namely praying 5 times, the cadets of the Barombong Polytechnic are controlled in carrying out their obligations.

Although during their education, the cadets of the Barombong Polytechnic have been tried to foster their worship behavior, but there are still cadets who violate religious and campus rules. There are cadets who do not carry out worship when the control of the coach is lacking, for example not carrying out prayers, not attending religious activities, and so on. The same is true of discipline, where there are cadets who leave the campus without permission, jump fences, deliberately enter the dormitory late after a cruise, and so on.

Such acts after graduating and working in shipping companies, many of them do not carry out their obligations as a Muslim. There are even alumni who behave deviant from Islamic teachings, such as drinking liquor, gambling, and committing adultery.

Although various efforts have been carried out by policy makers at the Barombong Polytechnic campus, there are still cadets who have not carried out their worship sincerely. Cadets participate in worship activities just by following campus rules to avoid punishment or get a good assessment from the campus.

2. METHODS

This research is a type of survey research located on the campus of the Barombong Shipping Polytechnic, Makassar, South Sulawesi. The population in this study is all Muslim cadets at level II of the Barombong Shipping Polytechnic Makassar, South Sulawesi for the 2023/2024 academic year as many as 204 people. The sample in this study is some of the second-level Muslim cadets of the Barombong Shipping Polytechnic, Makassar, South Sulawesi for the 2023/2024 academic year. The sampling technique is *purposive random sampling*. Purposively, level II cadets at each level were taken as samples because level I cadets are still influenced by their character, discipline, motivation, and learning behavior from junior high and high school, while level III cadets are carrying out field practice activities. Therefore, the sample of this study was taken at 25 percent of the total population, so that 51 sample members were obtained. Data collection in this study was carried out using questionnaires, interviews and documentation. The instrument is tested by validity test and reliability test. Test reliability is related to the problem of the determination of test results or if the results change, the changes that occur can be said to be meaningless. The formula used to test the reliability of the research variable, namely *the alpha coefficient formula*. The data analysis technique used in this study is the distribution of frequency and percentage tables as well as histograms to obtain data on: (1) an overview of character development in the cadets of the Barombong Makassar Shipping Polytechnic of South Sulawesi, (2) an overview of discipline in the cadets of the Barombong Makassar Shipping Polytechnic of South Sulawesi, (3) an overview of motivation in the cadets of the Barombong Makassar Shipping Polytechnic of South Sulawesi, (4) an overview of worship behavior in the cadets of the Polytechnic Barombong Makassar Cruise, South Sulawesi.

3. FINDINGS AND DISCUSSION

Research Results

The results of the study showed that after being processed descriptively, namely by using mean values, median, mode, standard deviation or standard deviation, frequency table distribution, and histogram. Character development data in cadets of the Barombong Makassar Shipping Polytechnic, South Sulawesi was obtained by developing a questionnaire. The questionnaire initially consisted of 85 questions. After the trial, there were 7 questions declared dead and 78 questions declared valid and will be asked to the respondents.

The score of each item is 1 to 5. A score of 5 is given when respondents answer very often, a score of 4 is given when respondents answer frequently, a score of 3 is given when respondents answer sometimes, a score of 2 is given when respondents answer rarely, and a score of 1 is given when respondents answer never. The highest score that respondents are likely to obtain is 390 and the lowest score is 78. Based on the data collected regarding the character development variables in the cadets of the Barombong Makassar Shipping Polytechnic, South Sulawesi, a score range from 80 to 389 was obtained, the details can be seen in appendix 4 of the descriptive statistical analysis of the research variables.

The results of the study showed that the level of worship discipline obtained in the cadets of the Barombong Makassar Shipping Polytechnic in South Sulawesi from 51 respondents, which stated that it was very low as 3 people or 5.88 percent, low as 5 people or 9.80 percent, medium as many as 33 people or 64.71 percent, high as many as 8 people or 15.69 percent, and very high as 2 people or 3.92 percent. This shows that the discipline of worship in the cadets of the Barombong Makassar Shipping Polytechnic in South Sulawesi is categorized as medium, meaning that the discipline of cadet worship has been implemented but has not been fully successful because there are cadets who have not carried out their worship regularly. Therefore, the discipline of worship needs to be improved in its activities as a Muslim, the discipline of worship in general is in the interval class of 77 to 100 with the medium category, followed by the interval class 101 to 124 with the high category, the interval class 53 to 76 with the low category, the interval class 29 to 52 with the very low category, and finally the interval class 125 to 145 with the very high category. It was found that the picture of the discipline of worship of the Barombong Shipping Polytechnic cadets was in the medium category. Data on motivation to worship for cadets of the Barombong Makassar Shipping Polytechnic in South Sulawesi was obtained by developing a questionnaire. The questionnaire initially consisted of 47 questions. After the trial, there were 2 questions declared dead and 45 questions declared valid and will be asked to the respondents.

The effective contribution of the character development variable to the worship behavior variable is known by reading the determination coefficient (R^2) = 0.331. The R^2 value shows that the effective contribution of the character development variable to the worship behavior variable is 33.10 percent. While 66.90 percent is due to the influence of other factors. Therefore, it can be concluded that character development has an effect on worship behavior

.....
in cadets of the Barombong Shipping Polytechnic Makassar, South Sulawesi. This shows that character development can improve the worship behavior of cadets.

The effective contribution of the variable of worship discipline to the variable of worship behavior is known by reading the determination coefficient (R^2) = 0.327. The R^2 value shows that the effective contribution of the discipline variable to the variable of worship behavior is 32.70 percent. While 67.30 percent is due to the influence of other factors. Therefore, it can be concluded that the discipline of worship affects the worship behavior of the cadets of the Barombong Shipping Polytechnic of Makassar, South Sulawesi. This shows that the discipline of worship can improve the worship behavior of cadets as a Muslim.

The effective contribution of the worship motivation variable to the worship behavior variable is known by reading the determination coefficient (R^2) = 0.292. The R^2 value shows that the effective contribution of the worship motivation variable to the worship behavior variable is 29.20 percent. While 70.80 percent is due to the influence of other factors. Therefore, it can be concluded that the motivation to worship has an effect on the worship behavior of the cadets of the Barombong Makassar Shipping Polytechnic, South Sulawesi. The discovery illustrates that every activity that a person does, including cadet worship activities, should be driven by motivation. Therefore, it can be concluded that character development, worship discipline, and worship motivation together affect worship behavior in cadets of the Barombong Makassar Shipping Polytechnic, South Sulawesi. The findings are in accordance with the description of the research results where character development, worship discipline, and worship motivation are in the medium category, causing worship behavior to also be in the medium category.

Discussion

The results of the study found that character development in cadets of the Barombong Makassar Shipping Polytechnic in South Sulawesi is categorized as moderate, meaning that character development in terms of cadet worship activities in some activities has been carried out well, but in other activities there is still a need for better coaching. Therefore, character development needs to be improved in worship activities as a Muslim.

Some activities that are carried out well, for example cadet coaching to always respect the coaches, lecturers, instructors, employees, and even their seniors. This coaching has become a tradition and habit in the campus environment of the Barombong Shipping Polytechnic.

One of the character coaches at the Barombong Shipping Polytechnic was fostered by soldiers from the navy. The involvement of the army in fostering peace will have both positive and negative impacts. One of the positive impacts is the compliance of cadets in following all directions from the Coach. Although the obedience shown by cadets is because they are afraid of being punished if they do an action or deed that is not in accordance with the wishes of the Coach. Such compliance will have a negative impact on the character of the cadets. Such cadets when they have graduated can become free individuals regardless of religious norms or rules. When working in a shipping company, with an income that exceeds his needs, he will waste his money on acts contrary to religion.

The coach of the youth must want all cadets to have good character. This goal can be achieved with the active role of all *stakeholders* at the Barombong Shipping Polytechnic, especially cadet coaches and lecturers. The coaches are expected to develop the basic potential in cadets so that they become individuals with good thoughts, and good behavior.

Character development is not just about instilling what is right and what is wrong. Character development is expected to instill better habits, so that cadets are able to behave and act based on Islamic religious values. Character development for cadets is expected to be useful and useful so that after completing their education at the Barombong Shipping Polytechnic, they will become sailors who have intellectual and emotional intelligence in accordance with the rules in Islam.

Therefore, it can be stated that character development is a process that is carried out consciously, planned, directed, and orderly, both formal and informal, to develop and improve the quality of character for the better. Character development helps teach ethical values, morals, and positive attitudes to cadets. This provides a solid foundation for personal development, shaping individuals who better understand the importance of integrity, empathy, and cooperation in living life.

In fact, character development is expected to shape cadets into whole human beings (*holistic*) whose character is not only to form lifelong learners, who will actually be able to develop all the potential of cadets in a balanced manner (spiritual, emotional, intellectual, social, and physical).

Character development is not just about instilling what is right and what is wrong. Character development is an effort to instill good habits (*habituation*), so that cadets are able to behave and act based on the values that have been set in religion. Character development at the Barombong Shipping Polytechnic has been tried to run optimally, but the coaching will be influenced by several things, namely genetic determinism, psychological determinism, and

environmental determination. Or in another sentence, that character development is influenced by innate factors from the family and environmental factors around where cadets live or carry out their education.

Character development activities at the Barombong Shipping Polytechnic are activities that are included in environmental factors. Cadets are trained and fostered to be accustomed to faith, piety, noble character, knowledge/expertise, honesty, discipline, democracy, fairness, responsibility, love for the homeland, orientation to excellence, mutual cooperation, health, independence, creativity, respect, and capable. Faith, piety, and noble character are fostered in several activities, for example, getting used to praying on time in the mosque, fasting in the month of Ramadan, participating cadets in maulid activities, and so on.

Instilling knowledge is carried out in daily learning process activities. This learning takes place similarly to learning at school or campus in general. The added value obtained by cadets is that when learning is carried out outside the campus, it is mandatory to take part in field practice on ships for nautical and engineering majors, while the management department carries out its practice in port offices or shipping companies. This field practice must be carried out for one year from the start of the cadet boarding the ship or starting work at the port office or shipping office. After participating in field practice, cadets return to campus to take part in the next learning process, namely in the form of a package exam and then a seafaring skills exam.

The value of cadet honesty is implemented in daily life on campus. Where they live in a dormitory and are placed in a bedroom with several people, it means that each has personal belongings brought from home. Honesty in boarding life must be possessed by every individual cadet. If someone is dishonest, then daily life does not feel safe because you have to have a divided mind to take good care of personal belongings. If there are cadet items or campus goods are missing, then all cadets without exception will be subject to the same punishment.

Democratic values are taught in the campus life of the Barombong Shipping Polytechnic by participating in organizational activities, for example, debauchery sword troops, spiritual administrators, and so on. In the organization's activities, cadets will learn to express opinions and receive opinions from their fellow organizations. Instilling a sense of justice in cadets is carried out by a coaching pattern on campus and by uniformizing clothes and their attributes. This is done so that cadets cannot show their family identity about property ownership, whether from a rich family or a family below them.

One of the activities carried out as a form of character development in terms of responsibility is by giving positions such as battalion commander, danton, and so on. So that everyone is trained in accepting responsibility, every day there is a change of class leader. The class leader is responsible for the class for a day starting from preparing the lesson, meeting the lecturer who has forgotten or has not attended, until the end of the lesson.

Character development in the form of love for the homeland is carried out with daily red and white flag raising ceremonies, and visits to the heroes' graves which are usually carried out every year ahead of the celebration of the Independence Day of the Republic of Indonesia. Character development about the orientation of excellence, where cadets are trained to become skilled sailors. Because cadets at the Barombong Shipping Polytechnic are prepared to become professional seafarers both on national and international shipping.

The character of mutual cooperation is one of the characteristics of Indonesian society. Therefore, this sense of mutual cooperation is sought to be embedded in the cadets. For example, coaching is carried out in the form of cooperation in cleaning the barracks room. Cadets remind each other if there are friends who are negligent in terms of barracks cleanliness. Likewise, with activities that require a lot of manpower, all cadets at the Barombong Shipping Polytechnic are involved.

Health is very concerned because boarding life is at risk if there are cadets who suffer from illness, especially infectious diseases. Therefore, when registering as a cadet, the health is properly checked by a doctor. Likewise, after becoming cadets, their health is still considered. One of the manifestations of his concern is that there is a polyclinic for cadets to be able to check their health at any time. Although various character development activities are tried to be carried out optimally, genetic factors and family environmental factors themselves will still affect the character of the cadets. Because the life of cadets on campus only lasts as long as they are in education, after that they still return to their families and the environment. Especially after working, social environmental factors will be more dominant in influencing the character of cadets.

The results of the study found that the discipline of worship in the cadets of the Barombong Makassar Shipping Polytechnic in South Sulawesi was categorized as medium, meaning that the discipline of cadet worship had been implemented but had not been fully successful because there were cadets who had not carried out their worship regularly. Therefore, the discipline of worship needs to be improved in his activities as a Muslim. The limited discipline of cadet worship is caused by several things, including the presence of cadets who are late in carrying out worship activities, the implementation of rules that are not

The existence of cadets who lack discipline in worship is actually also caused by the actions of the coaches of worship, where there is uneven treatment. This is due to the involvement of seniors in guiding their juniors. The

unevenness is like the implementation of strict rules, especially for Level I and II cadets, but for Level III cadets there is leeway.

Based on the findings of the interview, to further improve the discipline of cadets at the Barombong Shipping Polytechnic, the same and equitable treatment is needed by further increasing control over all cadets. This is in line with Relly's opinion in Lewis that: "discipline is control. Control here is the control of a person's behavior in the expected direction, so that the work carried out is achieved more effectively." In line with that, Torrance and Strom in Sahertian argue that: "discipline is the control of an individual's behavior, which is allowed and not allowed by his environment.

Discipline in worship on campus and in the classroom is a must in forming a good personality for cadets. Discipline can develop abilities through psychomotor, cognitive, and affective. The lack of discipline of a cadet can be caused by lecturers prioritizing cognition rather than affective. However, in essence, a lecturer must have the ability to develop the learning process in the classroom so that a cadet can embed his discipline in himself. Discipline at the Barombong Shipping Polytechnic is carried out during cadets, both while living in the dormitory and when cadets carry out field practice activities on ships or in shipping companies.

Furthermore, to maintain discipline when cadets practice in the field, the Barombong Shipping Polytechnic campus equips cadets with a formal report on cadets at the level of sailing practice. The matters that are considered are: (1) discipline, with its elements of neatness, obedience, manners, duties, and time; (2) creativity, with its elements of initiative, response, information, cooperation, and precision; and (3) mental resilience, with its elements of honesty, firm stance, elegance, and fortitude. The assessment consists of three categories, namely good, moderate, and poor. While the assessor is the skipper or KKM.

These exercises are usually not carried out at home. Therefore, after being accepted at the Barombong Shipping Polytechnic, prospective cadets are mentally equipped so that after living in the dormitory they have begun to get used to life for 24 hours, there are rules that must be followed and obeyed. This is intended so that after living in the dormitory and carrying out daily activities on campus, cadets already have mental readiness. Including mental readiness to be directed and supervised in carrying out their religious activities

Supervision is carried out to foster the discipline of cadets' worship, both mandatory ones such as the five-time prayer and Ramadan fasting while in the dormitory. The worship activities are carried out repeatedly and continuously until the end. As long as they are cadets and carry out worship activities every day with stimuli from coaches, it is hoped that after the end of the year, a cadet will have an impact on the formation of obedient behavior as a Muslim when working on ships or shipping companies

The results of the study found that the motivation for worship in the cadets of the Barombong Makassar Shipping Polytechnic in South Sulawesi was categorized as moderate, meaning that the cadets had the motivation to worship but it was not entirely an encouragement from themselves to carry out worship as Muslims, still having motivation caused by external encouragement. Therefore, the motivation of cadets needs to be increased in worship activities as a Muslim. The limited motivation to worship is caused by a lack of intrinsic motivation that causes a lack of support for one's own awareness, feelings of joy in worship, and so on.

On the other hand, there are also cadets who feel happy if they become sailors. To prepare himself, during his education, this cadet feels happy to do all worship activities on his campus without expecting good grades from lecturers. He carries out his duties as a Muslim solely hoping for pleasure from Allah swt so that in the future he can succeed in becoming a sailor, be able to make his family happy, or help increase the dignity and dignity of his family. The internal motivation of this cadet is an encouragement in him to do or achieve something for himself. This desire starts from feelings of accomplishment, satisfaction, pressure, deadlines, and others.

In addition, character development, worship motivation, and discipline also have an important role in preventing reprehensible behavior. Character development, motivation to worship, and discipline must be given to individuals from an early age, both in the family environment and at school. Through character development, worship motivation, and discipline, individuals can understand the consequences of reprehensible behavior and gain a better understanding of what is considered good and bad in society. Good deeds are positive actions or actions carried out by a person with good intentions and the right purpose, and produce positive benefits or impacts for themselves or others. Good deeds can include various aspects of life, such as moral, ethical, social, and religious.

Good deeds can vary, from small actions such as smiling or helping others in small situations, to large actions such as contributing to charitable efforts or helping those in need. Good deeds are one way to build healthy relationships with others, improve yourself, and create a better society. Based on the previous description, it can be concluded that the cause of the Barombong Shipping Polytechnic's cadet worship has not been maximized because character development, discipline, and mobility also still need to be improved. This is because the behavior of cadets regarding character development, discipline, and motivation carried out on campus is still viewed as just carrying out routines to

facilitate education. Finally, after finishing and sailing, the cadets did not pay attention and even did not carry out worship because there was no supervision from the coaches. Another cause is that worship activities, especially prayers on campus, are only ordered or required for cadets, while lecturers, employees, and other campus staff sometimes continue their work. There are even lecturers or employees who do not carry out prayers.

Therefore, as one of the solutions that can be done on the Barombong Shipping Polytechnic campus so that cadets carry out their worship both on campus or after sailing, the leaders, lecturers, employees, and ranks on campus become examples or examples for cadets in the implementation of worship. Activities that can be applied are prioritizing all worship activities compared to work on campus. For example, when the time for the zhuhur and ashar prayers arrives and the sound of the call to prayer is heard, without any order from the leader, learning activities for lecturers and all office work for employees are stopped to go to the mosque to carry out congregational prayers. Likewise, all types of services, including to seafarers who want to revalidate their diplomas or pasis who want to improve their diplomas, are all stopped. Therefore, it is necessary to be equipped with facilities that support the implementation of prayer services. The mosque needs to be expanded to accommodate all lecturers, employees, and pasis. Another thing is that when the Azan resounds, it can be heard throughout the location of the Barombong Shipping Polytechnic campus.

4. CONCLUSION

Character development, discipline, and motivation in the cadets of the Barombong Makassar Shipping Polytechnic South Sulawesi are categorized as moderate, meaning that character development in terms of cadet worship activities in some activities has been carried out well, but in other activities there is still a need for better coaching. Therefore, character development needs to be improved in worship activities as a Muslim. Character development, worship discipline, and motivation to worship together have an effect on worship behavior in cadets of the Barombong Makassar Shipping Polytechnic, South Sulawesi.

REFERENCES

- [1] Abidin, Slamet & Muh. Suyono, HS. *Fiqh Worship*. (Jakarta: Pustaka Setia, 2018).
- [2] Abimanyu, Soli, *Interaction and Motivation of Teaching and Learning*, (Ujung Pandang: FIP IKIP Ujung Pandang, 1987).
- [3] Abustam, Idrus; Djaali; M. Asfah Rahman, *Practical Guidelines for Research & Writing Scientific Papers*, (Ujung Pandang: IKIP Ujung Pandang Research Institute, 1996).
- [4] Amir, HT, *Development of Job Training Program at the Surabaya Instructor and Development Job Training Center*, (Journal of IAARD East Java, 2017), Horizon edition I, month 6.
- [5] Ardhana, Wayan, *Principles of General Psychiatry*, (Surabaya: National Business, 2015).
- [6] Arifin, H.M., *Da'wah Psychology An Introduction to Study*, (Jakarta: Bumi Aksara, 2014).
- [7] Arikunto, Suharsimi, *Research Procedures of a Practical Approach*, (Yogyakarta: Rineka Cipta, 2016).
- [8] Azwar, Saifuddin, *Human Attitude Theory and Its Measurement*, (Yogyakarta: Pustaka Siswa, 2015).
- [9] Djoyonegoro, W., *National Discipline Culture in the National Discipline Movement*, (Jakarta: Mini Jaya Abadi, 2015).
- [10] Elkind, D. H. & Sweet, F., *How to do Character Education*, Artikel diambil pada Tanggal 11 April 2016 dari <http://www.goodcharacter.com/Article-4.html>.
- [11] Faisal, Sanapiah & Mulyadi Guntur Waseso, *Educational Research Methodology*, (Surabaya: Usaha Nasional, 2012).
- [12] Gerungan, W.A., *Social Psychology*, (Bandung: Erisco, 2016).
- [13] Gunarsa, S.D., Rani A. A., Rogi, H. E., Harsono, M., and Wismaningsih, H, *Sports Psychology*, (Jakarta: Mr. Gunung Mulia, 2015).
- [14] Hanif, Suzanne, *Islam and Muslims*, (Jakarta: Pustaka Firdaus, 2013).
- [15] Harta, I., *Integrating Character Education in Mathematics Learning in Junior High School/MTs*, (Article accessed on April 14, 2016).
- [16] Hasan, Aliah B. Purwakania, *Discipline of Worship; A Sedation Tool When Social Support Doesn't Help Academic Stress*, (Al-Azhar Indonesia Humanities Series, Vol. 1. No. 3, 2012).
- [17] Hasibuan, S.P. Malayu, *Organization and Motivation*, (Jakarta: Bumi Aksara, 2013).
- [18] Hidayatullah, Furqon, *Character Education: Building the Nation's Civilization*, (Surabaya: Yuma Pustaka, 2018).
- [19] <http://kbbi.web.id/karakter>, at Access February 22, 2024.
- [20] <https://quran.kemenag.go.id/>, Accessed April 25, 2024.
- [21] <https://www.gramedia.com>. Discipline attitude: definition, kinds, examples, benefits. Accessed, April 22,

- 2024).
- [22] Hunggerfort, H.R. & Volk, T.L., *Changing Learner Behavior Through Environmental Education*, (The Journal of Environmental Education, vol. 21 (3) spring, 1990).
- [23] Jihad, Asep, *Theoretical and Implementation Character Education*, (Jakarta: Ministry of National Education, 2020).
- [24] Imron, A., *Teacher Development in Indonesia*, (Jakarta: Pustaka Jaya, 2015).
- [25] Kartono, Kartini, *Social Psychology for Corporate and Industrial Management*, (Jakarta: Rajawali, 2019).
- [26] Ministry of Transportation, Directorate General, *Policy and Strategy for the Development of Sea Transportation in Indonesia*, accessed from <https://supplychainindonesia.com/new/>, March 31, 2020.
- [27] Kusuma, Wijoyo, *Educational Psychology*, (Jakarta: Inter Aksara, 2017).
- [28] Lestari, Sri, *Family Psychology of Instilling Values and Handling Conflicts in the Family*, (Jakarta: Kencana, 2013).
- [29] Lewis, *Organization and Management*, Translator Hasini Ali, (Jakarta: Bumi Aksara, 2010).
- [30] Majid, Abdul & Dian Andayani, *Islamic Perspective Character Education*, (Bandung: Remaja Rosdakarya Offset, 2012).
- [31] Mangkunegara, A. A. Anwar Prabu, *Corporate Human Resource Management*, (Bandung: Remaja Rosyda Karya, 2012).
- [32] Mangunhardjana, *Coaching, Meaning, and Method*, (Yogyakarta: Kanimus, 2016).
- [33] Marjuni, Al asma, *Journal of Islamic Education*, Article, vol. 2., 2020), p. 210.
- [34] Marliany, Rosleny, *General Psychology*, (Bandung: Pustaka Setia, 2010).
- [35] Maududi, Abul 'Ala Al., *The Basics of Islam*, (Bandung: Pustaka, 2014).
- [36] McClelland, David, *The Achievement Motive*, (Irvintong: Halsted Press, 1975).
- [37] Moekijat, *Personnel Management*, (Bandung: Alumni, 2019).
- [38] Mu'in, Fatchul, *Character Education: Theoretical and Practical Construction*, (Yogyakarta: Ar-Ruzz Media, 2021).
- [39] Partanto, Pius A. & M. Dahlan Al-Barry, *Popular Scientific Dictionary*, (Surabaya: Arkola, 2014).
- [40] Barombong Makassar Polytechnic, <https://poltekpelbarombong.ac.id.>, (Accessed, Monday, August 21, 2023).
- [41] Prathama, Akhdi Martin, Kompas.com, 24 November 2021.
- [42] Purwanto, M. Ngalim, *Educational Psychology*, (Bandung: Remaja Rosdakarya, 2012).
- [43] Rahmat, Jalaluddin, *Alternative Islam*, (Bandung: Mizan, 1991).
- [44] Raviyanto, *Productivity and Management*, (Jakarta: SIUP, 2014).
- [45] Rohani, A. HM. & Abu Ahmadi, *Teaching Management*, (Jakarta: Rineka Cipta, 2011).
- [46] Sabri, Alisuf, *Introduction to General and Developmental Psychology*, (Jakarta: Pedomon Ilmu Jaya, 1993).
- [47] Sabri, Muhammad, *Rediscovering the Eternal Trace to God*, (Makassar: Alauddin University Press, 2012).
- [48] Sadily, Hassan, *Encyclopedia Indonesia*, (Jakarta: Ikhtiar Baru Van Hoeve, 2016).
- [49] Sahertian, *Dimensions of Education Administration*, (Surabaya: Usaha Nasional, 2014).
- [50] Saleh, Akh Muwafik, *Building Character with Conscience, Educating Character for the Nation's Generation*, (Jakarta: Erlangga, 2022).
- [51] Samawi, Muchlas and Hadiyanto, *Concept and Model of Character Education*, (Bandung: Remaja Rosda Karya, 2017).
- [52] Sardiman. *Interaction and Motivation for Teaching and Learning*. (Jakarta: Raja Grafindo Persada, 2013).
- [53] Sejati, Sugeng, A Review of the Qur'an on Human Behavior: in the Perspective of Islamic Psychology, *Siyar Journal*, Vol. 17 No. 1, 2017.
- [54] Simanjuntak, B., I. I. Pasaribu, *Fostering and Developing the Young Generation*, (Bandung: Tarsito, 2000).
- [55] Soelaeman, Munandar M, *Basic Social Sciences Theory and Concepts of Social Sciences*, (Bandung: Eresco, 2012).
- [56] Thomas I. Good & Jere E. Brophy, *Educational Psychology: A Realistic Approach*, (New York: Longman, 2010).
- [57] Uno, Hamzah B., *Motivation Theory & Its Measurement Analysis in the Field of Education*, (Jakarta: Bumi Aksara, 2011).
- [58] Veeger, K.J., *Social Reality: Reflection of Social Philosophy on Individual Relationships of Society in the Historical Horizon of Sociology*, (Jakarta: Gramedia, 2016).
- [59] Weber, Max, *Protestant Ethics and Capitalism*, Translated by Yusuf Priyosudiardjo, (Surabaya: Pustaka Pramethea, 2013).
- [60] Wibowo, Agus, *Character Education in Higher Education Building the Ideal Character of Students in Higher*

Education, (Yogyakarta: Pustaka Siswa, 2013).

- [61] Wibowo, Timothy, *Children's Character Formation Day*, (Jakarta: Gramedia Widiasarana Indonesia, 2021).