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Pancasila Based Character Education to Form Good and Smart Citizens

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ARTICLE INFO	ABSTRAK
<p>Article history</p> <p>Received: Mei 2022 Revised : Mei 2022 Accepted: Mei 2022 Published: June 2022</p> <p>Keywords <i>Character building, Pancasila, good and smart citizen</i></p>	<p>This study aims to describe the cultivation of Pancasila-based character education values to form good and intelligent citizens. In other words, character education teaches youth to think intelligently so that they can overcome various kinds of new problems that exist, and increase their ability to blend in with other nations while maintaining their national identity and culture. This study uses data collection tools from articles on Google Scholar and google.com. The method of delivering material in this activity is through Zoom Meetings with the delivery of lectures and discussions. This research shows that Pancasila-based character education to form good and intelligent citizens is very important to implement because it contains religious character values, social care, independence, national spirit, democracy, tolerance, and discipline. Pancasila-based character education to form good and intelligent citizens is carried out in schools through the teaching and learning process and also in the family.</p>

PRELIMINARY

Character problems occur in almost every element, starting from the family environment, schools, the general public, and even officials who are representatives of the people in government. The problem of character is seen in the poor behavior of citizens as seen from the news in various mass media, both print and electronic. Almost every day, it seems as if the mass media are constantly reporting about crimes committed by citizens, both ordinary crimes and extraordinary crimes which are very difficult to tolerate.

The reality and the current phenomenon is that the Indonesian nation is experiencing a decline in moral values such as conflict, violence, sexual harassment, a culture of lying, juvenile delinquency, and corruption. This can lead to the destruction of a country. Lickona (1992) states that there are ten signs of human behavior that indicate the direction of the destruction of a nation, namely:

1. Increased violence among youth;
2. Cultural dishonesty;
3. The higher the disrespect for parents, teachers, and leadership figures;
4. The influence of peer groups on acts of violence;
5. Increased suspicion and hatred;
6. Deteriorating use of language;
7. Decreased work ethic;
8. Decreased sense of responsibility of individuals and citizens;
9. Increased self-destructive behavior; and
10. More and more blurring of moral guidelines.

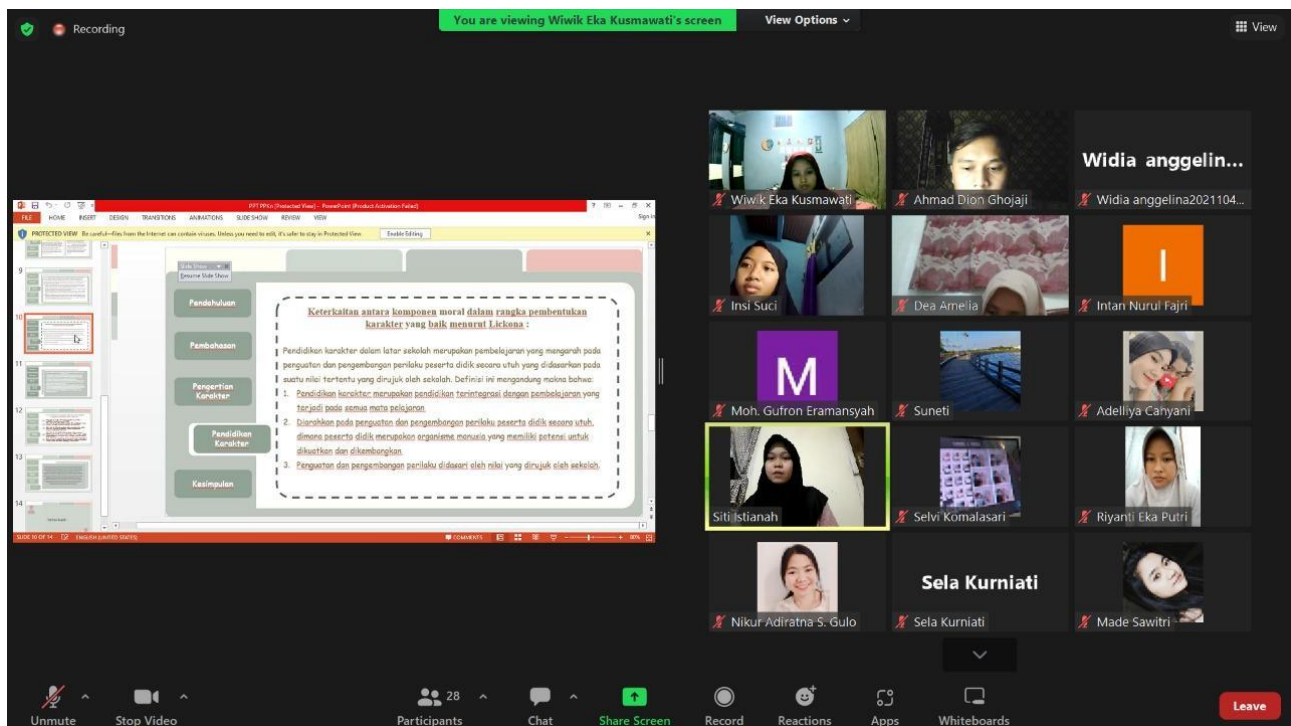
The progress of a country is largely determined by the quality of the nation. Therefore, the founding fathers emphasized the importance of nation and character building. Even the founding fathers have given a clear direction and foundation for the development of the nation-state and character, namely Pancasila. Therefore, Pancasila is not only used as the basis of the state, but also as a way of life and ideology. The function as the basis of the state provides direction and foundation in the order of state life, by placing Pancasila as the source of all sources of the legal order. The function of Pancasila as an ideology provides direction and foundation for development and at the same time provides an overview of the life of the community that is aspired to. While the function of Pancasila as a way of life provides direction and foundation for the development of the nation's character.

The function of Pancasila as a way of life implies that Pancasila is also the soul and at the same time the nation's personality. This means that the moral and character of the Indonesian nation is Pancasila. The development of the nation's character has been recognized as an important element in efforts to develop Indonesian human resources. In his presidential speech on the mandate of the Proclamation of August 17, 1956, Bung Karno reminded us of the importance of the nation having character strength which is built based on a deep appreciation of the nation's view of life.

The national development vision in 2005 placed character education as the first mission of the eight missions that were proposed. In the national long-term development plan for 2005-2025 (Law of the Republic of Indonesia Number 17 of 2007), it is stated that the realization of a strong, competitive, noble and moral character based on Pancasila, characterized by character, human behavior, and diverse Indonesian people, has faith, fears God Almighty, has a noble character, is tolerant, works together, has a patriotic spirit, develops dynamically and is science and technology-oriented.

METHOD

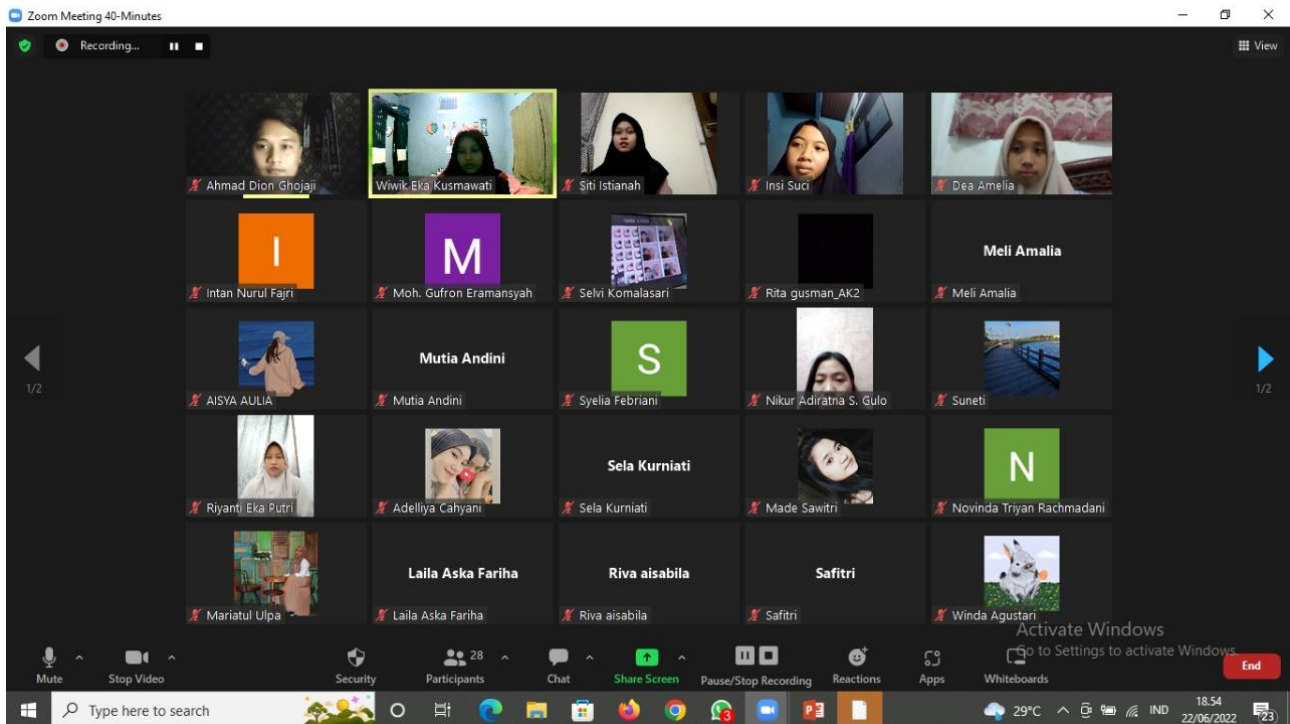
This community service is carried out using lectures and discussions at the media zoom meeting. The number of participants who attended ± 28 people consisted of high school students of economics and the general public.



Picture 1: Presentation of Webinar Speakers

Source: *Implementation of PKM Writer (2022)*

Community service activities with the theme "Pancasila-based character education to form good and intelligent citizens" aim to revive the character of citizens by the values of Pancasila. These include the values of piety, faith, honesty, and caring, to the values of ethics and manners. This community service activity will be held on June 22, 2022, starting at 18:30 WIB until 20:00 WIB.



Picture 1: Presentation of Webinar Speakers

Source: *Implementation of PKM Writer (2022)*

Meanwhile, related to the media used in this activity is the media zoom meeting with the method of delivering material with the lecture method or discussion between resource persons and participants.

This activity is divided into two sessions, the first session is the delivery of material by the speaker and the second session is discussion and question and answer between participants and speakers.

DISCUSSION

Pancasila is etymologically derived from the word Pancasila which means five and Syiila which means basic. When combined Pancasila contains five basic meanings. On June 1, 1945, Ir. Soekarno gave a speech without text regarding the formulation of Pancasila as the State Foundation. On August 17, 1945, Indonesia proclaimed independence, then the next day on August 18, 1945 the 1945 Constitution was ratified including the Preamble in which there was a formulation of the 5 Principles as the Basic State (ideology) which was named Pancasila. Since then, the word Pancasila has become the Indonesian language commonly used by the Indonesian people. Furthermore, Pancasila is better known as the ideology of the Indonesian nation (Dianasari, 2018).

In general, ideology is a comprehensive and systematic collection of ideas and sand, beliefs concerning various fields of human life. This means that the ideals of the state or ideals that form the basis for a state system for all the people and the nation concerned are essentially spiritual principles with the characteristics of having a high degree of national and state life value and embodying a spiritual principle. a world view, a way of life, a way of life that is maintained, developed, practiced, preserved to the next generation, though,t for, and maintained with a willingness to sacrifice (Disdik Pemuda and Sport, 2016).

Pancasila is an ideology that is the basic principle of a nation in which noble values are contained as a solution to solving problems faced both internally and externally, even very relevant to the progress of the times and able to overcome the challenges in the future. It's just a matter of how to implement the noble values contained in the Pancasila in everyday life.

Ideology for a nation is a point of view in organizingcountry because ideology is a value system consisting of 1) basic values that become ideals, and 2) instrumental values that function as methods or ways to realize these ideals (Dianasari, 2007). 2018).

As the basis of the state, Pancasila is used as a source of Indonesian legal order or the source of all sources of law that regulate the life of the state and society. The stipulation of Pancasila as the basis of the state, then the moral of

Pancasila becomes the moral of the state (Soejadi, 1994). The socialization and grounding of Pancasila must be carried out in a dialogical and contextual manner so that it is comfortable and relevant to the problems faced by the Indonesian people and nation. When the nation's generation believes their awareness of the truth and feels the benefits of Pancasila in life. For that, all parties must realize that Pancasila is about us, from us, and for us. Its realization cannot wait for the role of the state, but it is the responsibility of all parties (Latif, 2017).

Pancasila as the core character of the Indonesian nation contains five pillars of character, namely:

Transcendence, realizing that humans are creations of God Almighty, from Him will bring forth mere servitude to God, this awareness also means understanding the existence of oneself and the natural stocks to be able to prosper them;

1. Humanization, every human being is essentially equal before God except for piety and knowledge that distinguishes them, humans are created as subjects with potential;
2. Diversity, awareness that there are many differences in the world, but able to take similarities to grow strength;
3. Liberation, liberation from the oppression of fellow human beings, therefore it is not justified the existence of human colonization by humans; and,
4. Justice is the key to welfare, fair does not mean equal, but proportional (I. Gunawan, 2012).

Instilling the Core Values of Character Education Based on Pancasila in Schools

Instilling the core values of character education based on Pancasila in students in schools is intended so that they will become accustomed to actions and behavior with the values of Pancasila. In addition, instilling the core values of character education based on Pancasila so that it is more deeply embedded in his soul, ingrained, and becomes his character as a future generation.

Instilling the core values of character education based on Pancasila in a student is a must when various information begins to spread in cyberspace. These core values function as a fortress so that they do not easily forget the culture of this country. It's okay to learn understanding or ideology from the outside, but just to know, because we were born and raised in Indonesia.

Character education teaches habitual ways of thinking and behaving that help individuals to live and work together as families, communities, and nations and to make responsible decisions. In other words, character education teaches youth to think intelligently so that they can overcome various kinds of new problems that exist, and increase their ability to blend in with other nations while maintaining their national identity and culture. Pancasila has a purpose, one of which is the nation's view of life. That the values of Pancasila must always be used as the main basis for thinking and doing. This requires the Indonesian people to realize the values of Pancasila into good attitudes and behavior in the behavior of living in society, nation, and state. One of them is by implementing character education. Law No. 20 of 2003 concerning National Education in article 3 states that national education functions to develop capabilities and shape the character and civilization of a dignified nation to educate the nation's life. This is also contained in the preamble of the 1945 Constitution, paragraph 4.

Education is a conscious effort to develop the potential of students both at the elementary, middle and advanced, and high levels optimally. In other words, education is a process to develop all aspects of the human personality, which includes knowledge, values and attitudes, and skills. "...education is an effort to promote the growth of character (inner strength, character), mind (intellect), and a child's body. These parts should not be separated so that we can advance the perfection of our children's lives." (Ki Hajar Dewantara).

Character according to Alwisol (2006) is defined as a description of behavior that emphasizes the value of right-wrong, good-bad, either explicitly or implicitly. The word character comes from the Greek which means "to mark" and focuses on how to apply the value of goodness in the form of action or behavior (Wynne, 1991). Therefore, people who behave dishonestly, cruelly, and greedily are said to be people of bad character, while people who behave honestly, and like to help, are said to be people of noble character. So the term character is closely related to a person's personality. A person can be called a person of character if his behavior is by moral rules.

Thus character education can be understood as a planned effort to make students recognize, care, and internalize, values so that students behave like human beings.

According to Abidin (2012), character education is defined as education that develops character values in students so that they have values and character as their character, apply these values in their lives, as members of society, and religious, nationalist citizens., productive and creative. Thus, to improve the quality of human resources, especially in character education, the values of Pancasila should be realized and implemented. Each of the precepts contained in Pancasila is the basic capital of character education.

Pancasila as the Character of the Indonesian Nation

Maswardi Rauf (2008: 88) asserts that the character of the nation is "a trait inherent in the nation as a whole which can be seen from the mindset and behavior, namely culture/culture values adopted by members of the community to be a guide in behaving". Based on the opinion above, the character of the nation can be built through the culture that exists in society. Meanwhile, these cultures are crystallized and give birth to a shared view of life which we know as Pancasila. So that the existence of Pancasila values needs to be fostered, developed preserved. The development of the nation's character with the values of Pancasila aims to make the Indonesian people able to behave and behave appropriately so that they arcane the nation to a successful life in accord abs of the nation. The success of a nation's life depends on how the nation can carry itself by the idebyd is able articipate the challenges of the times. Thus the source of character is a belief system that has been imprinted in the hearts of the nation, as well as challenges from outsideso as to form attitudes antors that will lead the nation to achieve a successful life. For the Indonesian people, this belief system is none other than Pancasila, in which there are concepts, principles and values which are endogenous factors indonesia nation in shaping its character.

The Master Design for National Character Development (2010:7) states that national character is "the unique quality of national collective behavior that is reflected in the awareness, understanding, taste, intention, and behavior of the nation and the state from the results of thought, heart, taste and action." intention, as well as the sport of a person or group of people". So that individuals who have been imbued with the precepts of Pancasila carry out the following values:

1. Characters that come from the heart, including faith and piety, honest, trustworthy, fair, orderly, obeying the rules, being responsible, empathetic, daring to take risks, never giving up, willing to sacrifice, and having a patriotic spirit;
2. Characters that come from thinking include intelligent, critical, creative, innovative, curious, productive, science and technology oriented and reflective;
3. Characters, technology-orienteds ,include: clean, healthy, sporty, tough, reliable, resilient, friendly, cooperative, determinative, competitive, cheerful, and persistent;
4. Characters derived from taste and initiative include, among others, humanity, mutual respect, mutual assistance, togetherness, friendly, respectful, tolerant, nationalist, caring, cosmopolitan, prioritizing the public interest, love for the homeland, proud to use Indonesian language and products, dynamic, hard work, and work ethic (Master Design for National Character Development, 2010:22).

Thus, based on the opinions above, the nation's character is interpreted as relatively fixed personality traits, a distinctive lifestyle, way of thinking, acting, and behaving by mob culture of the Indonesia value you which is imbued with the values of Pancasila.

Pancasila values that can be taken from Pancasila to strengthen character education include:

1. In the first precept there is a value of religious tolerance in character education of students
2. In the second precept, Seco they the value of understanding and respecting fellow human beings so as to form a civilized character
3. In toprecept, you to precepts value of unity and love for the homeland so that education always prioritizes cultural diversity in Indonesia
4. In the fourth precept, it becomes an important value to understand democratic life in accordance with conscience, as well as the necessity of obeying they become a disciplined person.
5. The fifth principle contains the value of fighting for common interests in social life, so that social justice always exists in everyday life.

Throueveryday Example

Exemplary is an example of a son's attitude panda behavior by providing good real examples (behaviors) to others. A lecturer must set a good example for his students. The form of exemplary that can be done is by arriving on time

during lectures, wearing neat and clean clothes, greeting students, being disciplined in acting and not activating cell phones while teaching,

Family Factor

According to Firdaus (2012:401) the family environment is the first and foremost educational environment for children because in the family, children first receive education and guidance. It is said to be primary because most of the child's life is in the family. The family environment as one of the determining factors that influence a child's personal development can be further divided into three aspects, namely: (1) the economic condition of the family; (2) parent-child attachment; and (3) parenting patterns/the way parents educate their children (Ormrod, 2008:94-95).

Value Cultivation

Planting is a process of action or how to instill (Purwadarminta, 1984). This means a teacher's efforts to instill character education values in their students are based on an understanding of different learning conditions. Value comes from the Latin "vale's" which means useful, capable of being female's, and valid, so that value is defined as something that is considered good, useful and most correct according to the beliefs of a person or group of people (Sutarjo Adisusilo, 2012).

Values are divided into two, namely basic values and instrumental values. The base value is the value that cannot be changed and should not change again. While instrumental values are values that have been described directly in everyday life as a direction for real life, where instrumental values must still refer to basic values so that they do not conflict between instrumental values and basic values (Widiantari, 2017).

According to Raths in (Sutarjo Adisusilo, 2012b) that value as something abstract has several indicators that can be observed, including:

1. Values give purpose or direction (goals or purpose) where life must go, must be developed and directed
2. Values can provide aspirations or inspiration to someone for something useful, good, and positive for life
3. Values can direct a person to behave (attitudes), or behave by the morality of society.
4. Values are interesting (interests), captivate a person's heart to be thought about, contemplated, owned, fought for, and lived
5. The value of disturbing feelings (feelings), one's conscience when experiencing various feelings or moods of happy, sad, depressed, happy, and excited
6. Values are related to a person's beliefs and convictions, where a belief or belief is related to certain values.
7. Values usually appear in one's consciousness, conscience, or mind when the person concerned is in a situation of confusion, experiencing a dilemma or facing various life problems (worries, problems, obstacles)

Character building

Character education is a system of inculcating character values in school members which includes components of knowledge, awareness, willingness, and action to implement these values, both towards God Almighty, oneself, others, the environment, and nationality so that they become human perfect (Novan Ardy Wiyani, 2012). Character education is a term that is increasingly getting recognition by the Indonesian people today. Especially with the perceived inequality of educational outcomes when viewed from the behavior of students, such as brawls, murders, robberies, drugs, and unemployment for middle and high school graduates. Everything feels stronger when this country is hit by a crisis that does not move from the crisis experienced (Dharma Kesuma, 2011).

Character is a description of behavior that emphasizes the value of right-wrong, good-bad, either explicitly or implicitly. Character more clearly refers to a series of attitudes (attitudes), behavior (behavior attitude evasions (motivations), and skills (skills). Character includes attitudes such as the desire to do the best, intellectual capacities, such as critical thinking and moral reasoning, behaviors such as honesty and responsibility, maintaining moral principles in situations of injustice, interpersonal and emotional sand, and kills that enable a person to interact effectively in various situations. circumstances, and a commitment to contribute to the community and its people (Ngainun Naim, 2012).

The relationship between moral components in the context of forming good character according to Lickona (Sulistyarini, 2015)

Character education in a school setting is learning that leads to strengthening and developing student behavior as a whole based on a certain value referred to by the school. This definition implies that:

1. Character education is an integrated education with learning that occurs in all subjects
2. It is directed at strengthening and developing student behavior as a whole, where students are human organisms that have the potential to be strengthened and developed
3. Strengthening and developing behavior based on the values referred to by the school (Dharma Kesuma, 2011).

Schools essentially have a very important role in shaping the personality and moral behavior of students who uphold universal values in life. Schools can also provide students with understanding and fortifications to avoid the negative trappings of information media (Muslimatun, 2015).

In essence, the purpose of character education is to form a nation that is strong, competitive, noble, moral, tolerant, cooperative, patriotic, dynamically developing, oriented to science and technology, all of which are inspired by faith and piety to God Almighty based on Pancasila. (H. Gunawan, 2012).

CONCLUSION

From the discussion that has been explained, character education needs to be planted from an early age, starting from the family where children know everything, then developed in the world of education and the community environment, with character education children will have an attitude of piety to God Almighty, have honesty, respect for parents and others, and care for the environment. So that it can create and make a smart society. The cultivation of the core values of Pancasila-based character education to form good and intelligent citizens aims to revive the character of citizens by the value these include the values of piety, faith, honesty, caring, to the values of ethics, and courtesy. Schools are one of the right means to instill the core values of Pancasila-based character education to form good and intelligent citizens to students. Because Pancasila-based character education to form good and intelligent citizens is basically to create students to become democratic citizens and have character by the values of Pancasila.

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