



PANCASILA EDUCATION AS AN EFFORT TO FORM HONEST CHARACTER

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Abstract

Honest character is a person's decision to express his words, his actions are not manipulated by lying or deceiving others for his own benefit. Honesty in today's era is increasingly apprehensive. Acts of cheating, violating traffic rules, corrupt behavior, are some of the actions that occur because of the loss of the value of honesty. Lying became normal behavior. This article aims to form an honest character through Pancasila Education. Honesty itself is defined as a behavior based on efforts to make oneself a person who can always be trusted in words, actions, and work, both towards oneself and other parties. Honest is a moral character that has positive and noble qualities. The values and principles of honesty can also be instilled in students at the basic education level through the activity of cross-correcting test results in class. The role of the teacher is very important in observing the correction process with the aim of instilling honesty and responsibility in students. The teacher needs to re-correct the student's work one by one, the student's streaks and writings are listed on the answer sheet, the honesty of the student will be seen. The teacher then conveys the value of honesty and responsibility to students. The results of this study indicate that Pancasila Education succeeds in forming the honest character of students. Pancasila education has an important role in solving all problems, especially in character education. The researcher hopes that the next research can describe the character of Honest as a formula to unite the multicultural Indonesian society. The honest behavior of students is in line with the material content in this subject, which is about values and norms.

Keywords : Pancasila Education, Honest Character, Moral Character

Introduction

In the increasingly complex era of globalization, moral and ethical challenges in modern society are increasingly being felt. At the same time, the values of honesty and integrity are becoming increasingly important to form individuals who are responsible and contribute positively to society. It is in this context that Pancasila education is present as an effective approach in shaping honest character in individuals. Pancasila education offers a solid and relevant framework of values contained in Pancasila as the basis of the Indonesian state. Values such as honesty, integrity, responsibility and exemplary play an important role in shaping the honest character of individuals. Pancasila education is not just learning concepts, but also developing moral and ethical values that underlie honest behavior. Especially in the current era of globalization which is marked by technological advances, so that the values of decency and manners seem to have been ignored (Fauzi et al., 2013). In addition to imitation factors, environmental factors also participate in shaping a person's behavior. A religious environment, for example, will shape the behavior of a religious community. On the other hand, a barbaric environment will shape people's behavior that is arrogant and unethical. This is in accordance with Daryono and Lestariningsih's research in 2017 concerning the Implementation of Strengthening Character Education in Schools, which said that the era of globalization had a negative impact on the way students get along that are far from religious values. Such as brawls, vandalism, consumption of alcoholic beverages, etc According to (Maxwell) The definition of character according to Maxwell's experts, character is not only about good or bad. More than that, character is a choice that can determine the success or failure of a person. Maxwell revealed that character is related to a person's learning process and the ability to deal with this process determines the level of success.

Pancasila education instills attitudes and behaviors in everyday life that are based on Pancasila values (Ibda, 2012). The Pancasila values consist of divine values, human values, unity values, social values, and justice values. Even in a pyramidal hierarchy, these Pancasila values animate each other and are imbued with each of the precepts, such as the first precept animates the second precept, the second precept animates the third precept and is imbued with the first precept, and so on. Pancasila also contains material causal values, meaning that there is a causal relationship in the application of its values. For example, divine values regulate human relations with the creator, if the relationship with God is good, then the relationship with fellow human beings will also be good in this case regarding human values. This means that between divine values and human values have a reciprocal relationship. humans and gods that will form religious character, and human relationships with each other that will give birth to various kinds of characters. In dealing with student character problems it is not enough just to rely on one party, namely the school institution. However, it is a joint task between parents and teachers (Juwantara, 2019). School is one of the institutions that is responsible for the formation of student character while the student is at school, but this responsibility becomes the realm of parents when students are in the home environment (Sultonurohmah, 2017). At school, character problems can be overcome with character education. Character education can be carried out through various types of subjects, such as religious lessons and Pancasila education (Sayektiningsih et al., 2017). One of the contents in character education is honesty (Jailani et al., 2019). This honest character can be the foundation for students to have good character (Nugraha et al., 2019). With the foundation of honesty attached to each individual, other characters will follow, such as the character of discipline, responsibility and so on. Honest character is different from other characters because honest character is a character that comes from cultivating the heart while other characters come from cultivating the soul (Shofiyah & Yonata, 2013). Exercise the heart means the character that comes from the heart of each individual, such as religious character, honesty, responsibility, and discipline. Meanwhile, characters that originate from mental exercise are imitation characters that appear due to the influence of other people, such as caring for the environment, and liking to read.

Research Methodology

This article uses a literature study or literature review by analyzing several studies related to the topic of discussion. This article will focus more on discussing the results of previous research related to the importance of Pancasila values in instilling a spirit of nationalism in every citizen, especially the younger generation in the era of globalization to create a generation that loves their homeland, values and culture that exist in Indonesia. The literature review method is a study conducted to analyze various selected literature from several sources so that it becomes a conclusion and becomes a new idea. The researcher will conduct a systematic review of the journals that have been obtained. The data sources obtained in this article come from theories and concepts developed from articles or journals.

Result & Discussion

Pancasila and Citizenship Education is directed at fostering the attitude and ability to defend the country. So it's different from compulsory training which places more emphasis on the physical aspect. Citizenship education is more emphasized on the cognitive and affective aspects of state defense (Amin, 2010: 42). Pancasila comes from Sanskrit which consists of two words, namely "panca" means five and "sila" means foundation, principle or principle. So Pancasila means five foundations or five principles or five principles. These five foundations/principles/principles have become the formulation and guidelines for the life of the nation and state for all Indonesian people. Pancasila is used as the basis of the Indonesian state based on the statement in the Preamble of the 1945 Constitution paragraph IV that "The Republic of Indonesia which is people's sovereignty based on Belief in One Almighty God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberations/representation and by realizing social justice for all Indonesian people." Pancasila and Citizenship Education is certainly a process of instilling citizen awareness in exercising the rights and obligations of citizens, in this case Civics subjects have a strategic role in building a more civilized government system. Through character building in the community, good habits will certainly be realized, and from good habits, good culture will also be born in the government system. In realizing this, of course, requires a complex process and requires quite a long time, therefore it requires cooperation from various components of society. One of the important components in the effort to build a progressive society is of course the need for cooperation from the field of education, especially formal education, meaning that formal education has a role as well as responsibility in fostering national character, especially Civics subjects which generally have the same goal as the concept of building order. a developed society that is: (1) civic attitude including firmness, commitment and civic responsibility (civic confidence, civic commitment, and civic responsibility) (2) citizenship knowledge; (3) citizenship skills including citizenship skills and participation (civic competence and civic responsibility (PP No. 32 of 2013).

Pancasila and Citizenship Education has a fairly broad scope in developing the social values of the Indonesian nation. The positions and functions are carried out in Article 3 Law No. 20 of 2003 namely: (1) PPKn is an education on values, morals/character, and typical Indonesian citizenship which is not the same as civic education in the USA, citizenship education in the UK, *talimatul muwatanah* in Middle Eastern countries, civics education in Latin America (2) PPKn as a vehicle for education on the values, morals/character of Pancasila and the development of psychosocial capacities for Indonesian citizenship is very coherent (sequential and integrated) with a commitment to developing dignified national character and civilization and the realization of democratic and responsible citizenship. Pancasila learning certainly has a very strategic role to produce good future national leaders. Have reliable competence in accordance with the principles and ideological values of Pancasila. It is certain that the nation's leaders in implementing their policies will not cheat their people or commit negative acts such as corruption, collusion and nepotism. Thus it will create a clean and authoritative and civilized government system in the order of people's lives. Of course, in an effort to realize these aspects, a much better Pancasila and Citizenship Education pattern is needed, both from the Civics curriculum, the Civics learning model to the assessment model that includes attitudes, knowledge and skills. Pancasila education must be able to make students behave honestly, namely behavior that does not like to lie and cheat and maintain sportsmanship which will create a harmonious relationship with God and himself (Herawan & Sudarsana, 2017). From the core competencies in the syllabus, the basic competencies consist of: (1) Demonstrate an attitude of *gotong royong* as a form of implementing Pancasila values in the life of the nation and state. In theory, this spirit of *gotong royong* is contained in the National Integration material, namely the unification of Indonesian territories and citizens within the framework of *Bhinneka Tunggal Ika* from all kinds of threats, challenges, obstacles and disturbances, both from within the country and abroad. Whereas in practice in class, students' mutual cooperation is implemented in the form of keeping the class clean, so a daily picket schedule is arranged so that all students get the same turn in keeping the class clean. With this picket habit, students will be honest if their class is caught in dirty conditions (2) Being concerned about the implementation of the provisions of the 1945 Constitution of the Republic of Indonesia which regulates state territory, citizens and residents, religion and belief, defense and security. In theory, concern for the constitution is contained in the material for the 1945 Constitution. In this material, students are taught from the history of the formation of the Constitution to its amendments. Whereas in practice at school, students are required to comply with school rules or regulations, such as arriving on time, wearing the uniform that has been determined according to the day, not having long hair, and so on. Compliance with school rules reflects that students have behaved according to the values contained in Pancasila (3) Be concerned about institutions in schools as a reflection of state institutions. In theory, these basic competencies are contained in the materials of State Institutions and their functions such as legislative, executive and judiciary bodies. Likewise in practice, students are required to know the school's organization or organizational structure starting from the principal, vice principal, teachers, administrative staff, and other education personnel. Not only knowing the people, but also having to know the duties and functions of each of these positions. (4) Being concerned about harmonious relations between the central and regional governments in the local area. In theory, this can be found in regional autonomy material which discusses central policies, in this case the Indonesian government, and regional policies in the form of governor regulations or levels below them. In practice, students also carry out the same thing in their classes with the formation of class leaders, representatives, secretaries, treasurers, and other staff. Thus students not only learn the theory but accompanied by direct practice so that the material presented by the teacher can be received to the fullest (5) Demonstrate an attitude of cooperation in the context of realizing a commitment to national integration within the framework of *Bhinneka Tunggal Ika*. (6) Be responsive and proactive about threats to the state and efforts to resolve them in the field of ideology, politics, economy, social, culture, defense and security within the framework of *Bhinneka Tunggal Ika*. These basic competencies are spread across many subjects such as globalization, human rights, as well as the national legal and judicial system. All of this material requires students to behave in a real way, not only proficient in speaking (7) Responsible for developing awareness of the importance of insight into the archipelago in the context of the Unitary State of the Republic of Indonesia.

Of the seven basic competencies, Pancasila Education is not only a matter of memorizing a lot of material, but still prioritizing student behavior so that they have skills and noble character. These skills are given to students with the aim that students are able to compete amidst the tough competition in the world of work or in college life later. Based on these basic competencies, there are also three indicators in learning Pancasila Education so that students can have an honest character, namely through mutual cooperation activities, caring attitude, and responsiveness. Thus, honest character can be formed through Pancasila Education and the teacher's role in setting an example. This is in accordance with research conducted by Nurani in 2016 concerning instilling honest behavior through stories which states that honest behavior can be formed through the provision of relevant subjects and specifically influences students to behave honestly. In addition to giving subjects, students' honest behavior can also be formed

through the example of the teacher as a figure worthy of being emulated both in his words and actions. Although this example is considered an old-fashioned way of education, this example has proven to be very effective in changing students' attitudes and behavior in the school environment (Aeni, 2014). The formation of honest character is the most valuable goal of implementing education. Honesty will be a key to achieving one's success. If in educational institutions, in this case schools, the values of honesty are no longer found embedded in students and teachers, then the Indonesian nation will experience destruction and mental decline. Nowadays, honesty is something that is rare and difficult to find, so it has an impact on the convoluted government bureaucracy which in turn will lead to the practice of bribery to smooth out certain desires or ideals. If this is allowed to go unpunished, then the practice of KKN (Corruption, Collusion, Nepotism) will become more rampant and considered normal, even though these methods are dirty practices that harm sportsmanship and honesty. Educational institutions such as schools should not only prioritize cognitive aspects without paying attention to affective and psychomotor aspects. Education is only limited to the process of transforming knowledge without guiding students to have an honest character.

Conclusion

The Indonesian nation implements character education in every lesson, especially in the civics education subject, this is a must because it is considered capable of making students smart, virtuous and polite. Elementary school students as the future of the nation with a golden age are the main capital to save the nation in the future. With some cases of students lacking character, as a teacher, they must be able to build character education so that students can apply it in everyday life. Character values that are appropriate and expected in the development of national character which are applied to civics education subjects in elementary schools, namely: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, love peace, respect for achievement, friendly/communicative, love the motherland, love to read, care for the environment, responsibility, curiosity, care for the environment, national spirit, and social care. As a teacher who plays an important role in the process of forming the character of students, the teacher can implement Internship learning in the classroom by using teaching media that civics education subject matter that supports the formation of student character, and adequate and attractive learning facilities and media to support the successful implementation of character education.

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