SPIRITUAL INTELLIGENCE: VISION, MISSION, AND CHARACTER STRENGTHENING STRATEGIES IN EDUCATION POLICY

KECERDASAN SPIRITUAL: VISI, MISI, DAN STRATEGI PENGUATAN KARAKTER DALAM KEBIJAKAN PENDIDIKAN

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Abstract: this study aims to describe character education in educational policies, the direction of character education in educational policies, and the implementation of character education in the national context. This study uses the method of literature study with descriptive analysis research type. Data collection uses indicators of educational values and character as inclusive and exclusive criteria. The data sources used in this study consist of primary data and secondary data. The data obtained were analyzed by categorization and classification techniques. The results of the study show that character education is the vision of the national education policy to build a nation with character. Continuous character education along with the times by actualizing the values of Pancasila is the general mission of national education. The implementation of character education must be carried out adaptively in the era of digital openness which demands democratic learning.

Abstrak: kajian ini bertujuan untuk mendeskripsikan pendidikan karakter dalam kebijakan pendidikan, arah pendidikan karakter dalam kebijakan pendidikan, dan pelaksanaan pendidikan karakter dalam konteks kebangsaan. Kajian ini menggunakan metode studi kepustakaan dengan jenis penelitian analisis deskriptif. Pengambilan data menggunakan indikator nilai dan karakter pendidikan sebagai kriteria inklusif sekaligus eksklusif. Sumber data yang digunakan dalam kajian ini terdiri dari data primer dan data sekunder. Data yang diperoleh dianalisis dengan teknik kategorisasi dan klasifikasi. Hasil kajian menunjukkan bahwa pendidikan karakter merupakan visi dari kebijakan pendidikan nasional untuk membangun bangsa yang berkarakter. Pendidikan karakter berkelanjutan seiring perkembangan zaman dengan mengaktualisasikan nilai-nilai Pancasila menjadi misi umum pendidikan nasional. Pelaksanaan pendidikan karakter harus dilakukan secara adaptif di era keterbukaan digital yang menuntut pembelajaran yang demokratis.

INTRODUCTION

Education faces a collision between ideal and reality. Education dreams of humanizing people and creating a good world, but in reality presents the blurry of human actions both personal and social. Education individually develops human potential so that it grows and lives humanely (Aziz, 2016; Heatubun, 2017; Sastrapratedja, 2013; Setyawan, 2018; Siswantara & Mujihandono, 2021; Wasitohadi, 2014). The presence of social ills indicates a loss of good character (Lickona, 2000). Such social ills, among

others, are sexual harassment (Rachmawati, 2021; Sukitman, 2016), corruption and abuse of authority (Hidayah et al., 2019; Hutabarat, 2020; Mufliha et al., 2019; Widyastono, 2013), plagiarism and loss of shame (Darmayati et al.,2013; Santoso & Yanti, 2016), narcotic addiction, dishonest behavior (Lestari & Asyanti, 2015), cultural crisis in the form of hoaxes in social media (Nugraha, 2019). The social ills that occur can worsen the image of education in Indonesia in the future.

The problems that occur in the world of education are a challenge for today's young generation. Education is socially faced with the reality that social cohesion is quite fragile in the diversity of the nation (Primantoro, 2016). The fragility of cohesiveness triggers conflicts based on differences, cultures, religions, social strata and so on (Daulay, 2020; Gogali, 2006; Nugroho & Sardini, 2019; Pelly, 2005; Soemaatmadja et al., 2020; Undang & Thamrin, 2017; Widayat et al., 2021). A Change in the paradigm of multicultural education is urgently needed to minimize conflict (Azra, 2019). The social conflict that occurs shows that the education system must be corrected jointly by both the community and the government.

The clash of ideals and reality of education that occurs push the government to develop and promote character education. Application of character education must be based on morality values or based on competence or performance (Davidson et al., 2008; Lickona et al., 1996). Religion-based character education has been developed by various researchers (Angrosino, 2002; Chanifah, 2019; Hartman, 2020; Hutagalung & Ferinia, 2021; Maxwell, 2011; Nuhamara, 2018; Ismail, 2016) morality (Kristiawan, 2015; Kristjánsson, 2014; Lapsley, 2008; Marvell, 1974); nationalism-based character education (Amzad et al., 2020; Aristin, 2018; Aziziyyah, 2019; Gobel, 2018; Suwahyu, 2019; Ulumudin, 2020), art-based character education (Siswantara, 2021), and culture-based character education (Clark, 2008; Halimah et al., 2020; Widisuseno, 2019). The development of character education can be adapted to the times and good planning.

National education policy must integrate character values in it to produce good citizens. Analysis related to education policy as a reference for national education has been widely studied by various researchers, in reality it is still partial or looks at one dimension (Solichin, 2015). National education policy includes teacher welfare (Oktafiana et al., 2020), pandemic conditions (Cikka & Kahar, 2021), implementation of one-level education policy (Larasati, 2014; Supardi, 2017; Syahid, 2020; Zakaria, 2021), and implementation of subjects (Disas, 2018). Instead of looking at partiality, policy analysis should put education in a holistic perspective by paying attention to three conditions moral-based character education, the demands of 21st century skills, and the threat of national conflict due to diversity. The government needs to issue an education policy that is able to uphold the synergy of the younger generation for the progress of the nation.

Policy analysis is carried out by paying attention to four variables, namely communication methods, driving force, disposition, and bureaucratic structure. A policy can work well if communication is done effectively. The effectiveness of communication allows all policy implementers to understand the essence of education policy. The success of communication can be seen using three indicators: transmission, clarity of information, consistency of information, and communicator. The resources must include everything in order to be able to complete policy implementation. A policy works well if there are movers who carry out or execute. The commitment, honesty, and resilience that exist in implementors affect policy implementation. The bureaucratic structure guarantees the implementation of good operational procedures (Amal, 2018). Based on the problems that have been described, this study will discuss (1) character education in education policy, (2) the direction of character education in education policy, and (3) implementation of character education in the national context.

METHODS

This study used a literature review method with a descriptive analytics type of research. Literature review method used in this study because researchers need to analyze public policy about the national education system. Data capture uses indicators value and character education as inclusive and at the same time exclusive criteria with a selective system of analytics. The indicator is the theme of value education and character becomes a criterion for the selection

and separation of public policy data as stated in the rules and regulations. Sources of data in this study include primary data taken from laws and regulations as the main source and analysis as a companion or secondary source. The data collected is related to public policies and various stakeholders such as professionals, educational institutions, professional institutions, regional representatives, as well as various parties who have direct or indirect interest in the implementation of national education. The data obtained were analyzed by categorizing and classifying techniques.

RESULTS AND DISCUSSIONS

Character Education in Education Policy

The state exists to educate the life of the nation, achieve prosperity and the ability to protect the nation and its involvement in the world. Education goal is entirely the duty and responsibility of the government as stipulated in The Constitution of the Republic of Indonesia 1945. Article 31 paragraph (3) explains that the government is obliged to strive for and organize a national education system for the development of the nation's character in educating the life of the nation. The development of national character is motivated by the need for human rights in a nation, efforts to strengthen Pancasila values as the nation's basic values, implementation of the mandate of the constitution, character education is an ongoing effort carried out by the Indonesian people, and a multi curricular society requires efforts to develop shared values (Nurdin, 2010). Every citizen has the right to get character education in accordance with state principles based on law.

The formation of national character is related to three understandings that must be expressed. First, character places a person with good values in understanding, attitude, and habit of acting. Character is an expression of the processing of thinking power, the deposition of feelings and hearts, habits of action, and willingness so that students have their own uniqueness. Second, the national character is the characteristic of a group of unique individuals. National character is placed as a collectivity with the same and uniform characteristics (Zakaria, 2021). The character of a nation shows characteristics that are reflected in the consciousness, thinking, and behavior of group identity. Third, the development

of the character of the nation means a conscious and systematic effort to build the identity of the nation with its basic values. The character of the Indonesian nation has characteristics that are based on the values of Pancasila, Bhinneka Tunggal Ika, and commitment to the Unitary State of the Republic of Indonesia with the 1945 Constitution.

Character values become the focus of the strategic plan in education policies. The Ministry of Education and Culture has a strategic plan for 2015 to 2019 with raised efforts to strengthen Indonesia's human character by improving the quality of life and productivity (Kemendikbud, 2015). Education policy is also the pillar for the revolution of the nation's character and strengthens the sense of community in differences or the spirit of diversity and strengthens the social restoration movement in Indonesia. Improving the quality of life through productive ways of acting and strengthening the sense of community as a national value needs to be developed in a pleasant atmosphere and teaching and learning space. The government has made every effort to integrate character values into the learning process in the school environment.

Education as a systematic and planned business in a futures and tiered manner creates learning activities in such a way that all the potential of learners can be explored. An important focus in education must be in line with the philosophy of Pancasila, which aims to strengthen faith. Students with the foundation of faith have a good character that is a person who does good things in accordance with religious teachings. Students individually have self-control and ability with a noble intelligent and skilled person as needed and needed for themselves, the people of the nation and the state. Education develops the ability to be able to do the best job. Students do good things with good skills as well (Narvaez & Nucci, 2014). Education develops good individuals by believing and piety to God the Almighty, and has the quality of acting excellent or best in completing duties and responsibilities as a person or responsible citizen.

The Direction of Character Education in Education Policy

Education bears responsibility for optimizing generational potential in the midst of technological challenges and the integrity of the nation. It is

intended so that the good character of the nation can develop and take part in the development of nations. Digital literacy is a development of national character in a character learning model (Amran et al., 2019). The challenge of developing the nation's character is actualization and existence of the nation in the arena of the development of science and digital technology, as well as unity based on the values of Pancasila and the legal basis of the Constitution 1945 (Siswanto, 2019; Sumbulah & Nurjanah, 2013; Suryandari, 2017). The application of the character education model is faced with various challenges that must be addressed by the government.

The direction and framework of education is outlined in education policy. Two important contexts in policy are the character of the times and the character of Pancasila. Historically, this kind of awareness provided the frame of mind of the founding fathers of the nation by listing the intelligence of the life of the nation in addition to protecting, advancing welfare, and participating in world peace in the basic law as a formulation of the obligations of the state to its people (Supardi, 2021). Therefore, education determines the quality of a nation so that character values as a continuous effort and process have been proclaimed since the beginning of Indonesian independence (Kristiawan, 2015). The goal of the Indonesian state in educating the nation's life requires the integration of character values to improve the quality of education.

The character that is developed in Indonesia must lead to the goals of the country that have been regulated in law. Article 31 paragraph (3) of the Constitution 1945 explains that the education system is carried out on the foundation of spirituality or spirituality for the sake of the ingenuity of the nation. That is, since the beginning of independence the main and fundamental focus in national education has been spiritual intelligence. Law Number 20 of 2003 explains that the focus of national education, which is expected to be realized properly and completely through the stages of developing the potential of students with established educational standards, whether primary education, secondary education, or higher education. The potential of students must be developed in accordance with the objectives of predetermined educational standards.

The spiritual intelligence formulates and establishes well for the life of the nation. The three components of the direction of national education are the process of forming intelligence processes and efforts to intelligent codification, life, and the nation. The first component is education that forms a person or intelligent character. A person must grow into a person who is not only clever but intelligent (Azra, 2019). Definition of intelligent is expressed as 'perfect in the growth of mind so as to be able to think, understand, and draw conclusions, whereas clever means to quickly catch lessons and understand something (Lapsley, 2008). Therefore, intelligence is an effort to optimize the ability of reason well and not just capture lessons. The education system in Indonesia must have a vision, namely to form the intelligent character of each student.

Second, education forms a person or character that is relevant in life. This means that education must have a correlation with the lives of students who are different in fact. Education without such correlations only be a theory that would be forgotten and makes students alienated from the context of their lives (Larasati, 2014). Education should depart from life and return to life so that it can be a solution to problems in life. Educational vision in higher education is formulated in the Tri Dharma of higher education, which is community service. Life has a very rich dimension, where spirituality becomes the center of Eastern culture if the West connotes intellectuals without spirit (Siswantara, 2019). National education Implicitly is not directed towards intellectual development without spiritual values, but on the contrary intelligence is optimized as a spiritual action. Smart and good students are the direction that must be achieved in every educational unit.

Third, nationality as a framework for community life is a very basic vision in education in Indonesia. Societies in living together without nationality have no social forms and the potential of the individual cannot grow properly. The issue of division, alternative ideologies other than Pancasila, and various issues of national destruction are challenges that realize the importance of national values for citizens especially the next generation of the nation. Education always directs its activities to two things, namely helping intelligent students and

helping wise students (Davidson et al, 2008). Students grow to be the best person they can be as human beings. The direction of character education is to make students become individuals with character and actualize human potential in carrying out good values and in doing things well (Narvaez & Nucci, 2014). Education in the natural context of Indonesia has the potential for plurality-based conflict so that Bhineka Tunggal Ika is used as a central issue to build national character.

The intelligence of the nation's life becomes the focus of national education with its actual challenges related to the competence of the digital era and the threat of the integrity of the nation. This is the basis and basis for various educational policies, including link and match programs in vocational education and Merdeka Belajar Kampus Merdeka (MBKM) program (Arifin, Abidin, & Anshori, 2021). The integrity of the nation is strengthened by the presence of Pancasila strengthening institutions to minimize the emergence of alternative ideologies that deal with the nation's ideology (Burhanuddin, 2020). The result of the degradation of the actualization of Pancasila values so that it is necessary to respond to central issues such as increasing prosperity, reducing sausage exclusivism, inequality, lack of internalization of Pancasila values, and strengthening Pancasila (Badan Pembinaan Ideologi Pancasila Republik Indonesia, 2023; Hermanto, 2021). Presence of Pancasila student profiles as part of the 2020-2024 Ministry of Education and Culture visit regulated in Permendikbud Number 22 of 2020. Policies set by the government seek to strengthen national character which focuses on intelligence.

Implementation of Character Education in The National Context

The implementation of the nation's character education develops in accordance with the conditions and challenges. Requirements that must be considered in the implementation of character education include Pancasila ideology has suffered a setback in the vision, the character education and ethics is considered not optimally implemented, the values of religiosity in religions have not been understood, the weak attitude of moderation in religious can disrupt harmony and live together between citizens of different religious communities, the family is a

social unit that has not played an optimal role in character education and personality formation of the nation's younger generation, and the community has a culture of literacy ability to innovate and copyright that is not yet high (Kemendikbud, 2015). The implementation of character education is based on the rationale that national education is the intelligence of the nation's life which can be categorized in moral character and performance character.

The direction of education needs to change from individual glory to be oriented towards national development and competition to mutual success, understanding interdependence, and global insight. The shift in the direction of education has implications for the change in the paradigm of education (Abi, 2017). Education must have an interconnection paradigm. Educational challenges focus on global problems, fading democracy and the strong dichotomy or polarization, technological revolutions that bring closer and distance, and the obscurity of the world of work (Primantoro, 2016). Facing the global problems, interconnection paradigm as the main foundation with a clear conceptual foundation. The use of various sciences and habits across disciplines makes teacher and student become interconnected.

Education should lead to the inter-developmental paradigm. Consequently, teaching is not one-way in which knowledge flows from teacher to student, but knowledge becomes shared and developed together. The teacher positions himself as a discussion partner of science from various sources (Davidson et al., 2008). Class dynamics conduct dialogue and discussion of ideas. The teacher in the learning process is only a facility and must be student-centered in order to be able to construct his own knowledge (Oktafiana, Fathiyani, & Musdalifah, 2020). Students in academic dynamics and interactions, learn to connect the concepts learned with various real phenomena in their environment (Supriyanto, 2020). Education requires new values as reason systematic, holistic, and at the same time detailed efforts are needed. Students educate themselves with conceptual science, field of study or subjects as a whole.

Spiritual intelligence demands the realization of values that are able to move the spirit of national character education. Pancasila Education is a lesson that is required in the national

curriculum. The inculcation of the values of the nation's character can be carried out through Pancasila Education (Siswanto, 2019). Apart from the loss of the nomenclature of Pancasila Education and Indonesian in Pasal 50 paragraph (1) dan paragraph (2) government Regulation Number 57 of 2021 which is counterproductive and provokes debate and polemics. Pancasila occupies a strategic position in the development of national values as a fundamental or basis of good citizen character.

The values of the five precepts of Pancasila as the basis for implementing citizen character education. The Supreme Godhead underlies a sense of spirituality that is universal that one good value in one religion is confirmed by the good values of another religion. The spiritual value is not based only in certain religions so as to foster intolerance between religions. Humanity awakens the development and growth between nations to advance common life on planet earth. Commitment and awareness are needed in nation building as an effort to increase competence in accordance with the times (Darmayati, Prasetya, & Masruri, 2013). The unity and unity of the nation become a joint commitment in living together as a nation and an effort to avoid division for any reason. Democracy deliberation takes the spirit of values and wisdom in decision making for the common good for the common good to achieve social justice as the fifth value.

Pancasila education isthe development of the character of the nation in external and internal challenges. Therefore, Pancasila education is in the position and part of the nation's character education. Pancasila Education as of character education, also develops value-based learning in the framework of curriculum, co-curriculum, and extra-curriculum by paying attention to four fields. Pancasila and its values form the basis of the culture used in the classroom (Chanifah, 2019). Organizational governance must be designed based on the values and culture that you want to develop (Amal, 2018). The education system and curriculum in every educational institution must provide a framework for managing teaching plans as part of integrating the values of the five precepts of Pancasila. Character education in its implementation must be attention to challenges technological development and the integrity of the nation.

CONCLUSION

National education is character education in a broad sense. Ignoring the character dimension means failing to understand the nature of education. Character education is the vision of the national education system in Indonesia to build a nation with character. The direction and framework of education is outlined in education policy. Two important contexts in policy are the character of the times and the character of Pancasila. The process of continuous education is in line with the times as the direction of character education. Sensitivity in analyzing conditions is very important in character education. Spiritual intelligence is the main foundation that underlies efforts to actualize education according to the times. Implementation of character education depends on the development of the character itself. The era of openness and digital demands the implementation of more democratic character education in accordance with Pancasila values.

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