

BUILDING ELEMENTARY SCHOOL STUDENT CHARACTERS THROUGH THE STRENGTHENING OF THE PANCASILA VALUES IN THE DISRUPTION ERA

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Abstract: The emergence of the disruption era marked by the development of advances in digital technology is something that cannot be avoided. This technological advancement has a positive impact that can be enjoyed by humans, but also has a negative impact. The negative impact can threaten the character of students such as the entry of new ideas that can erode the noble values of Pancasila. Pancasila is a way of life for all Indonesian people in various fields of their lives. Elementary school students as the next generation are the main target in strengthening Pancasila values, so that students who are characterized by Pancasila can be realized. Strengthening Pancasila values must be done early by habituation and exemplary. Strengthening Pancasila values and the role of parents, teachers, government and the use of the educational environment both in families, schools and communities is very important in shaping the mindset and attitude so that elementary school students are able to make Pancasila values as a reference in facing the current era of disruption.

Keywords: character, disruption, Pancasila values

Abstrak: Munculnya era disrupsi yang ditandai dengan perkembangan kemajuan teknologi digital menjadi hal yang tidak dapat dihindari. Kemajuan teknologi ini memiliki dampak positif yang bisa dinikmati manusia, namun juga berdampak negatif. Dampak negatif tersebut dapat mengancam karakter siswa seperti masuknya ide-ide baru yang dapat menggerus nilai-nilai luhur Pancasila. Pancasila merupakan pedoman hidup bagi seluruh rakyat Indonesia dalam berbagai bidang kehidupan. Siswa SD sebagai generasi penerus merupakan sasaran utama dalam penguatan nilai-nilai Pancasila, sehingga siswa yang bercirikan Pancasila dapat terwujud. Penguatan nilai-nilai Pancasila harus dilakukan sejak dini dengan pembiasaan dan keteladanan. Penguatan nilai-nilai Pancasila dan peran orang tua, guru, pemerintah serta pemanfaatan lingkungan pendidikan baik dalam keluarga, sekolah maupun masyarakat sangat penting dalam membentuk pola pikir dan sikap agar siswa sekolah dasar mampu menjadikan nilai-nilai Pancasila sebagai acuan dalam menghadapi era gangguan saat ini.

Kata kunci: karakter, gangguan, nilai-nilai Pancasila

INTRODUCTION

The biggest challenge facing the world today is the era of disruption. Disruption can be interpreted as a fundamental change that can shift the value of society. This disruption era is a shifting phenomenon of community activities that were initially carried out in the real world, turning to cyberspace. The era of disruption led to various changes in the pattern of people's lives. This phenomenon develops in the changing

world of business, transportation, social society, and education. The emergence of online transportation is one of the most popular impacts in Indonesia (Anandas, 2018). According to R. Kasali (2017), disruption does not only mean the phenomenon of today change but also reflects the meaning of the phenomenon of future change. These changes can produce something positive and will produce something negative. Therefore, in the era of disruption, it requires us to

be able to keep up with the changes that occur today and also change in the future.

The emergence of the disruption era has had a positive and negative impact on people's lives. The threat from this disruption era is even directed to elementary school students, such as the use of gadget technology and online social media. This makes elementary school students so easy to connect and communicate with other people in various regions of the world. Many things can be easily obtained by children, as a result can change the thinking, attitudes, and behavior of the child's life. This is due to the large number of foreign cultural influences that enter our country, as a result many elementary school students forget their own culture because they assume that foreign culture is a more modern culture than the nation's own culture.

If this is allowed, it can cause the morality of the nation's children to be even more alarming. The decline in socio-cultural values immediately contributed to reducing the existence of the Pancasila, because the Indonesian social cultural values were part of the Pancasila (D. Setiardi, 2018). To overcome this, there needs to be habituation about the importance of applying Pancasila values. One of them is through character education in schools, especially elementary schools where elementary school children are easy to shape. Children as the next generation of the nation must inherit attitudes based on Pancasila values as provisions for the future. It aims to instill the noble values of Pancasila. Thus elementary school students as the next generation of the nation need to affirm and re-strengthen Pancasila values in order to be able to think, behave and behave based on the

values of Pancasila (Pancasila character) as the identity of the Indonesian people in the era of disruption.

Through strengthening Pancasila values it is expected that elementary school students are able to think and behave based on the values of Pancasila or we call students who are characterized by Pancasila. This is very important to avoid the negative impact of the disruption era. Through government policy in the form of Presidential Regulation (Perpres) Number 87 of 2017 concerning Character Education Strengthening (PPK) and Minister of Education and Culture (Permendikbud) Regulation Number 20 Year 2018 concerning Strengthening Character Education in Formal Education Units, it is expected that strengthening Pancasila values can be implemented at all levels of education, especially elementary school level. Character Education Strengthening is an educational program in schools to strengthen students' character through harmonization of hearts (ethics and spirituality), aesthetics, thought (literacy and numeracy) and physical (kinesthetic) in accordance with the philosophy of Pancasila (Kemdikbud, 2018). From the program, it is clear that strengthening Pancasila values is important for building the character of students at all levels of education in general and in elementary schools especially.

DISCUSSION

The disruption era is the shifting phenomenon of community activities that were initially carried out in the real world, turning to cyberspace so that fundamental changes occur in everyday life (S. Dharma, 2018). According to R. Kasali (2017: 27) disruption is innovation. This is an innovation that will replace the entire old system with

new ways. Disruption has the potential to replace old players with new ones. Disruption replaces old technology that is all physical with digital technology that produces something completely new and more efficient, also more useful.

The era of disruption creates two different sides, on the one hand if we reject the era of disruption it can result in the loss of the nation itself from the advancement of technology and world association. While on the other hand if it too follows the era of disruption, it does not rule out the possibility of creating risks, namely the entry of foreign influences into various aspects of the life of the Indonesian nation so that it has an impact on changes in the way of thinking and behaving that is not in accordance with Indonesian identity. Thus, there is a possibility that this can lead to changes in the character of the child which results in the fading of the values of Pancasila in the young generation of the Indonesian people (D. Setiardi, 2018).

In the current era of disruption, the role of Pancasila is certainly very important for building children's character so that they think and behave based on the values of Pancasila as the identity of the Indonesian people. Therefore, the right steps are needed to build the character of the child (elementary school students), including by reinforcing the values of Pancasila in children as the next generation of the nation. The process of reaffirming the Pancasila values will be useful to reduce the negative influence of the disruption era on the formation of children's character (elementary school students).

Character and Character Education

Character is habit. The etymological character comes from the Greek

"karasso", meaning "blueprint", "basic ". (D. Koesoema A, 2010: 80). According to Sjarkawi (D. Koesoema A, 2010: 80) the term character is considered the same as personality. Personality is considered as "a characteristic or style or characteristic of a person that comes from the formations received from the environment, such as the family in childhood, and also from someone born from birth. According to Suparlan (2010), the understanding of character is also widely associated with the understanding noble, morality and even with multiple intelligences. According to Sudirman (1992) character is the values of human behavior related to God, oneself, fellow human beings, environment and nationality which are manifested in thoughts, attitudes, words, and deeds, based on religious, legal, etiquette, cultural norms and customs.

From the opinion of some experts above, it can be concluded that character is referring to attitudes and behaviors that become personalities so that they become a characteristic of someone. If we associate it with Pancasila as the identity of the Indonesian nation, it is hoped that the character of Indonesian children (elementary school students) must be based on values that are contained in Pancasila, namely divine values, humanity, unity, popularism and justice (Pancasila character).

To make children who have Pancasila character, it is necessary to hold an educational process in which there is learning, habituation, and obedience in the form of character education. Character education comes from two words of education and character, according to some experts, the word education has different definitions depending on the perspective, paradigm, methodology and scientific discipline used. In Law Number 20 of 2003 concerning the National Education System in Article 1 paragraph (1) it is

stated that education is a conscious and planned effort to create a learning atmosphere and learning process, so that students actively develop their potential, to have religious spiritual power, self-control, personality, intelligence, noble character, and skills needed by him, society, nation and state.

Sudrajad (2010) argues that character education is a system of planting character values to school citizens which includes components of knowledge, awareness or willingness and actions to implement these values, both towards God, the Almighty, oneself, others, and environment . Whereas according to Thomas Lickona (2003) defines character education as a serious effort to help someone understand, care and act on the basis of ethical values. Character education according to Lickona contains three main elements, namely knowing goodness, loving kindness, and doing good (Indrastoeti, 2016).

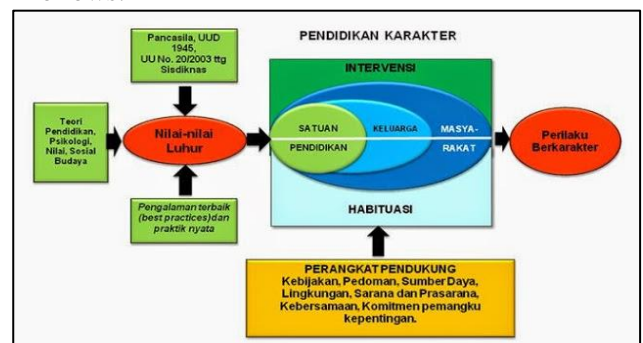
According to T. Ramli (2003), character education has the same essence and meaning as moral education and moral education. The goal is to shape the personalities of students, so that they become good human beings, citizens and good citizens. Therefore, the essence of character education in the context of education in Indonesia is value education, namely the noble values of Pancasila that are derived from the culture of the Indonesian nation itself.

According to Elkind and Sweet (2004), character education is interpreted as follows, *character education is deliberate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able judge what is right, care deeply about what is right, and then do what they believe to be right, even the face of pressure from without and tempetation from within.*

Character education is important to do, especially in the current era of

disruption. As explained above, the era of disruption aside from providing many benefits but also poses a threat, including in the world of education, especially in elementary schools. Many students do not show good manners, lack respect for others, individualism and are more proud of foreign cultures. These attitudes contradict the values of Pancasila which are upheld by the Indonesian people, which is also the identity of the Indonesian people. Changes in bad behavior in students at this time in elementary school, is a matter that must be given attention and find a solution. One way that can be taken is to teach character education through strengthening Pancasila values. Thus, it is expected that through character education carried out in schools, it can minimize the character of bad students who are not in accordance with the values of Pancasila.

In Article 3 of Law No. 20 of 2003 concerning the National Education System, it states "National education functions to develop and shape dignified character of national civilization in order to educate the nation's life, aiming at developing potential students to become faithful and godly human beings. , having noble character, being healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen ". Therefore national education is the basis for the development of character education. In the macro context, the nation's character education program can be described as follows.



Picture 1. Macro Context of Character Education

To support the implementation of character education in schools, the government is currently issuing a policy in the form of Presidential Regulation Number 87 of 2017 on Strengthening Character Education and Minister of Education and Culture Regulation No. 20 of 2018 concerning Strengthening Character Education in Formal Education Units. carried out at all levels of education, especially elementary school level. Strengthening Character Education is an educational program in schools to strengthen students' character through harmonizing the heart (ethics and spirituality), aesthetics, thinking (literacy and numeracy) and physical

(kinesthetic) in accordance with the philosophy of Pancasila (Kemdikbud, 2018). The program emphasizes that strengthening Pancasila values is important for building the character of students at all levels of education.

In the Character Education Strengthening program in schools there are 5 main values of character strengthening, namely religious, nationalism, independence, mutual cooperation, and integrity. The five values are the actualization of the values contained in the Pancasila. In macro, Character Education Strengthening can be described as follows.



Picture 2. Strengthening Character Education

(Picture reference: https://cerdasberkarakter.kemdikbud.go.id/?page_id=132)

Character education should be applied at an early childhood education, because at an early age is the formation of attitudes and personal in the development period and easier to do. As revealed by Marzano (1985) and Bruner (1960) at the elementary school level the domain of attitude must be more or more dominant introduced, taught or

exemplified in children, then followed by the realm of skills and knowledge. Elementary school level emphasizes more on the attitude aspect but does not mean overruling the realm of knowledge and skills, according to what is explained by Marzano (1985) and Bruner (1960) in the following figure



Picture 3. Balance between attitudes, skills and knowledge to build soft skills and hard skills

Picture reference:

[https://www.google.com/search?q=Marzano+\(1985\),+Bruner+\(1960\)\)](https://www.google.com/search?q=Marzano+(1985),+Bruner+(1960)))

Why in elementary school students is it easier to build or shape characters? As explained by Basset, Jack and Logan in Mulyani Sumantri and Johar Permana (2001: 11) the characteristics of elementary school students in general are as follows: (1) they naturally have strong curiosity and are attracted to the world around them themselves, (2) they like to play and prefer to be happy / happy, (3) they like to organize themselves to handle various things, explore a situation and try new ventures, (4) they are usually thrilled with feelings and are encouraged to perform as they do not like to experience dissatisfaction and reject failures, (5) they learn effectively when they are satisfied with the situation that occurs, (6) they learn by working, observing, initiating, and pursuing other children.

Pancasila Values

Values include the field of philosophy. The debates about value are discussed and discussed in one branch of philosophy, namely philosophy of value (*Axiologi, Theory of Value*). Philosophy is often also interpreted as the science of values. The term value in the field of philosophy is used to designate abstract nouns which mean "worth" or goodness, and the verb which means a certain psychological action in assessing or making an assessment (Kaelan, 2010: 87).

In the Dictionary of Sociology and Related Sciences it is stated that value is an ability that is believed to exist in an object to satisfy humans. The nature of an object that causes interest in a person or group, (*The believed capacity of any object to satisfy a human desire*). So the value is essentially the nature or quality that is attached to an object, not the object itself. Something that contains value means that there are qualities inherent in that thing (Kaelan, 2010: 87).

From the opinion above, it can be concluded that the notion of value is something that is valuable, quality, shows quality, and is useful for humans.

Something that is valuable means that something is valuable and useful for human life.

Pancasila Values are the values contained in Pancasila so that they become values that govern the life of society, nation, and state. Pancasila contains five precepts which essentially contain five fundamental values. The basic values of the Pancasila are the supreme divine values, the values of just and civilized humanity, the value of Indonesian unity, people's values led by wisdom of wisdom in deliberation / representation, and the value of social justice for all Indonesian people. With a brief statement that the basic values of Pancasila are divine values, human values, values of unity, people's values, and values of justice.

The values contained in Pancasila can be described as follows.

1. Divinity (First Precept, Godhead)
The divine value of the One implies the recognition and conviction of the nation towards the existence of God as the creator of the universe. With this value, the Indonesian nation is a religious nation. This is in accordance with the 1945 Constitution of the Republic of Indonesia Article 29. The value of divinity also means the recognition of freedom to embrace religion, respect for religious freedom, no coercion and no discriminatory acts among religious believers.
2. Values of Humanity (Second Precept, Fair and Civilized Humanity)
Fair and civilized human values mean awareness of attitudes and behavior in accordance with moral values in living together on the basis of the demands of conscience by treating things as they should (Hasibuan, 2016). The concept of human values is that all human beings basically have the same degree, dignity and dignity without discriminating against race, ethnicity, and religion.

3. The Value of Unity (Third Precept, Indonesian Unity)

The value of Indonesian unity implies effort towards unity in the sovereignty of the people to foster a sense of nationalism within the Unitary State of the Republic of Indonesia. Indonesian unity at the same time acknowledges and fully appreciates the diversity of the Indonesian people in the frame of Bhineka Tunggal Ika. Attitudes that are in accordance with the manifestation of the value of unity include:

- Prioritizing unity and unity above personal and group interests.
- Have a sense of love for the country and are willing to sacrifice for the sake of nation and state.

4. Population Value (Fourth Precept, Popularism led by wisdom of wisdom in representative consultations)

The Indonesian nation states that the rights of every citizen of Indonesia are the same in the state of Pancasila. All rights and obligations are determined by the same laws and regulations fairly, honestly and correctly as stated in Article 27 paragraph 3 of the 1945 Constitution. "Every citizen has the right and obligation to participate in efforts to defend the state" (D. Setiardi, 2018).

5. Value of Justice (Fifth Precept, Social Justice for all Indonesian people)

The value of social justice for all the people of Indonesia implies as a basis as well as a goal, namely the achievement of a just and prosperous Indonesian society outwardly and inwardly (Hasibuan, 2016).

The Pancasila values are used as guidelines in managing the order of life in the community, nation and state that gives characteristics, shows the character and characteristics of the people and the Indonesian people that distinguishes it from other peoples or nations in the world. Thus, to build the character of elementary school students can be done by strengthening the values contained in

the Pancasila. The Pancasila values must be studied, cultured, adhered to and implemented in everyday life.

CONCLUSION

The era of disruption besides having a positive impact also has a negative impact on the Indonesian people. The positive impact of this era is the availability of extremely fast access to information. But on the other hand the community is also not easy to reject the existence of a culture that is not in accordance with our national culture. This is due to the large number of foreign cultural influences that enter our country, as a result many elementary school students forget their own culture because they assume that foreign culture is a more modern culture than the nation's own culture.

Strengthening the values of Pancasila must be an important agenda for the government by implementing character education at every level of education, especially at the elementary school level. Character education based on Pancasila values will be able to filter the weaknesses that may occur in the era of disruption. The family also has important responsibilities in providing education to family members, because the family is the most appropriate friend of interaction or discussion. With the application of character education based on the values of Pancasila, it is believed that it can build the character of students who are moral and dignified.

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