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## Election Smart House (ESH) as a Pre-Voter Political Education Facility To improve the quality of democracy

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**Abstract.** This study aims to describe the Election Smart House (RPP) as a means of pre-voting political education in Pekanbaru City and Dumai City. The study uses a qualitative approach with descriptive methods. Determination of research informants through non-probability sampling techniques with purposive sampling techniques. The data validity testing technique uses triangulation of data sources. The research findings show that pre-voting political education through the use of lesson plans is carried out in two ways, namely (1) a program to disseminate lesson plans to schools. The Election Commission of Pekanbaru City conducted socialization of lesson plans to kindergartens and elementary schools, while junior and senior high schools had not yet done so because of time constraints. While the General Election Commission of Dumai City has never carried out socialization of the RPP to schools, but rather it was carried out in tertiary institutions and; (2) hearings (visits) to the lesson plan. Pre-voter hearing activities have never been conducted in the Pekanbaru City RPP, while the Dumai City RPP has received a one-time visit from the school, namely the Erna City Vocational School in Dumai in December 2019. The RPP as a means of pre-voting political education has not run optimally. This is indicated by the lack of socialization of the RPP to the pre-voters and pre-voter visits to the RPP. In addition, the General Election Commission as the manager of the RPP does not have a special / routine program in educating pre-voters through the use of the RPP. Some efforts are needed to increase the political literacy of pre-voters through the use of RPPs such as the special RPP program that is carried out periodically through the collaboration of the General Election Commission as the manager of RPPs and schools through PPKn teachers as subjects integrated with electoral and pre-voter visits to RPPs.

**Keywords:** Election Smart House, Political Education, Pre-election, Democracy

**Abstrak.** Penelitian ini bertujuan untuk mendeskripsikan Rumah Pintar Pemilu (RPP) sebagai sarana pendidikan politik prapemilih di Kota Pekanbaru dan Kota Dumai. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif. Penentuan informan penelitian melalui teknik *non probability sampling* dengan teknik *purposive sampling*. Teknik pengujian keabsahan data menggunakan triangulasi sumber data. Temuan penelitian menunjukkan bahwa pendidikan politik prapemilih melalui pemanfaatan RPP dilakukan melalui dua cara yakni (1) program kegiatan sosialisasi RPP ke sekolah. Komisi Pemilihan Umum Kota Pekanbaru melakukan sosialisasi RPP ke taman kanak-kanak dan sekolah dasar, sedangkan untuk jenjang SMP dan SMA belum dilakukan karena terkendala waktu. Sementara Komisi Pemilihan Umum Kota Dumai belum pernah melakukan sosialisasi RPP ke sekolah, melainkan dilaksanakan di perguruan tinggi dan; (2) audiensi (kunjungan) ke RPP. Kegiatan audiensi prapemilih belum pernah dilakukan di RPP Kota Pekanbaru, sedangkan RPP Kota Dumai pernah menerima kunjungan sekali dari sekolah yakni SMK Erna Kota Dumai pada Desember 2019. RPP sebagai sarana pendidikan politik prapemilih belum berjalan secara optimal. Hal tersebut ditunjukkan dengan minimnya sosialisasi RPP kepada prapemilih maupun kunjungan prapemilih ke RPP. Selain itu, Komisi Pemilihan Umum sebagai pengelola RPP tidak mempunyai program khusus/rutin dalam mengedukasi prapemilih melalui pemanfaatan RPP. Diperlukan beberapa upaya untuk meningkatkan literasi politik prapemilih melalui pemanfaatan RPP seperti adanya program khusus RPP yang dilaksanakan secara berkala melalui kerjasama Komisi Pemilihan Umum sebagai pengelola RPP dan sekolah melalui guru PPKn sebagai mata pelajaran yang terintegrasi dengan kepemiluan serta kunjungan prapemilih ke RPP.

**Kata Kunci:** Rumah Pintar Pemilu, Pendidikan Politik, Prapemilih, Demokrasi.



## INTRODUCTION

The Election Smart House (ESH) is a program initiated by the General Election Commission to educate the public about democracy and election. RPP is a voter education concept that is carried out through the use of space from a special building or building to carry out all community education project programs. Besides, the ESH can also be a forum for community election activists to build movements. ESH aims to increase voter participation and become a Centre for electoral information; the target of this program is all segments of society (KPU, 2017). The RPP is operationalized based on KPU Circular No. 220 / KPU / 2016 concerning facilitators for voter education and KPU Circular No.339 / KPU / VI / 2016 concerning the control of the RPP formation program..

The ESH program is aimed at all segments of society in order to get comprehensive political education on democracy and electoral matters. The RPP is important to answer the needs of voters and the general public for a means to educate about democracy in general and elections in particular. As a national strategic program, the formation of RPP is needed to build a democratic life so that a sustainable political education process occurs (Al Rafni & Suryanef, 2019)

Political education is a deliberate and systematic dialogue process between message givers and recipients so that members of society/citizens as recipients of messages know and understand the values, norms and political symbols in their country so that participating citizens can be formed, responsible for achieving political goals, and has a solid political literacy (Ramlan Surbakti, 1999: 117; Kartini Kartono, 1999: 64). Political education through ESH is an effort to increase citizens' political knowledge so that they can participate optimally in their political

system. So, it can be said that political education is aimed at efforts to increase the knowledge, understanding and political awareness of citizens which are expected to lead to the active participation of citizens in the political process. Such political activity describes citizens as having good political literacy to build a participant political culture (Kennet P Langston, 1969 in Sunatra, 2016). Political education cannot be done instantly but it takes a long time, starting from the time the election series is over to start the next election stage. This means that political education is sustainable (Nugroho & Arsetyasmoro, 2017). ESH as a means of political education is seen as strategic in providing education to the public, especially to pre-voters.

Pre-voters are the age group who have not entered the voting age, but in the next 5 years will enter the voting age. In Indonesia, the age limit for voting rights is at least 17 years old or already married. Thus, Indonesian citizens who are included in the pre-voting category are children whose age is in the range of 12 to 16 years. On average they are currently in junior high and high school classes. Strategic pre-voter groups are the target of political education because they are still in the phase of mental and intellectual growth (Manik & Budhiati, 2015) and to anticipate that in their development pre-voters will not become objects and victims of money politics or political hoaxes (Hariyanti & Filma Alia, 2020)

In this study, the pre-voting group was seen from the kindergarten and elementary school levels. Voter education needs to be provided from an early age. Pre-voters are citizens who still occupy the primary and secondary school levels so that indirectly schools also have an important role in

educating students about the basic values of elections and democracy. In addition, schools should be able to take advantage of the ESH contained in the district / city KPU as a means of political and democratic education. The research was conducted at two Election Smart Houses in Riau, namely ESH KPU Kota Pekanbaru and ESH KPU Kota Dumai because KPU Kota Pekanbaru and KPU Kota Dumai were selected as ESH pilot projects by the Central KPU in Riau Province.

## RESEARCH METHODS

Pre-voter political education carried out by General Election Commission (KPU) City of Pekanbaru and General Election Commission (KPU) city of Dumai through the use of ESH is carried out in two ways, namely (1) ESH socialization activity program to schools. The General Election Commission of Pekanbaru City has disseminated ESH to kindergartens and elementary schools, while for the junior and senior high school levels it has not been done due to time constraints. Meanwhile, the General Election Commission of Dumai City has never disseminated ESH to schools but has been implemented in universities and; (2) hearings (visits) to the ESH. Pre-voting hearings have never been carried out in ESH Pekanbaru City, while ESH Dumai City has received a visit from the school, namely SMK Erna Dumai City in December 2019. ESH as a means of pre-voter political education has not run optimally. This

is indicated by the lack of socialization of the ESH to pre-voters and pre-voter visits to the ESH. In addition, the General Election Commission as the manager of the ESH does not have a special/routine program in educating pre-voters through the use of RPP. Some efforts are needed to improve pre-voter political literacy through the use of ESH, such as the existence of a special ESH program which is carried out periodically through the collaboration of the General Election Commission as the manager of ESH and schools through PPKn teachers as subjects that are integrated with electoral and pre-voter visits to RPP.

As a means of pre-voter political education, Election smart House (ESH) has two activities to educate pre-voters, namely through socialization activities and audience activities. ESH socialization activities to pre-voters in this case to schools because pre-voters are those who are under 17 years of age, meaning they are still at the school level. The RPP socialization activity is an activity to visit the KPU / ESH manager to schools to introduce the basic values of elections and democracy as well as to inform the existence of ESH in the relevant regional KPU

Based on the ESH KPU activity report for Pekanbaru City, it was stated that ESH was inaugurated in 2017 along with the implementation of the election stages for the Mayor and Deputy Mayor of Pekanbaru, from launching until 2018 there had not been any



activity programs targeting pre-voters. In 2019, to be precise, after the simultaneous elections, at the end of the year the general election commission of Pekanbaru City carried out several KPU socialization activities. This activity is not only aimed at pre-voters but also for first-time voters and the younger generation. In pre-voting strategic voter groups, KPU conducted outreach to several kindergartens and conscious schools in Pekanbaru City. At the Rumbai Caliph Kindergarten, ESH socialization was held on December 9, 2019.

Meanwhile, at Kindergarten Tauladan Syafitri Marpoyan Damai it was held on 17 December 2019. At the kindergarten level, ESH managers introduced electoral and democracy through the selection of favourite teachers. The children were given a piece of paper and then managed to choose their favourite teacher, then the favourite teacher who was given a door prize. This was done to introduce the electoral system to children. Meanwhile, at the elementary school level, the socialization was held at MI 01 Muhammadiyah Rumbai on December 10, 2019. The material presented is about what is an election and electoral history in Indonesia. Then, the socialization of the RPP was carried out at the Panam Aviation Vocational School on December 18, 2019.

The ESH manager has not yet carried out the socialization of the ESH at the junior high school level or other schools in Pekanbaru

because of the quality of time. According to the Head of the Technical Subdivision of KPU Pekanbaru City as the manager of the RPP, the socialization of the ESH at that time was in line with the school schedule entering the year-end semester holiday so that the school that had been written could not facilitate the activity.

Meanwhile, ESH for Dumai City was established in 2017 based on the general election commission of the Dumai City Decree Number 04 / Hk.03.01.Kpt / 02 / I / 2017 dated January 31, 2017, regarding the order for the smart home creation commission for the General Election Commission for the City of Dumai. The inauguration ESH was opened by the mayor of Dumai.

The Dumai City KPU was originally located on Jenderal Sudirman Street, this is where the Dumai City KPU ESH was established in 2017 but after that KPU of the Dumai City moved to the Bagan Besar area, Bukit Kapur, an office area that was recently opened by the Dumai City government for regional development. This area is quite far from the city centre. At the new KPU Dumai office, The Election Smart House is combined with the technical sub-division room. This is due to limited space in the new Dumai KPU office.

Based on interviews with the head of the technical subdivision and data of the Dumai KPU, it was found that since the establishment of ESH socialization to pre-voters at schools in Dumai city there has not

been any, so far the socialization of RPP has only been carried out to universities such as STIA Lancang Kuning Dumai on November 26, 2019, and STT Dumai on November 29, 2019.

Meanwhile, in preparation for the 2019 simultaneous election, the KPU of Dumai City conducts voter education to schools with the KPU Goes to School program such as at SMKN 1 Dumai. However, in this activity, KPU Dumai did not socialize Election Smart House (ESH). The General election Commission Goes To School activity is a voter education activity in preparation for the 2019 simultaneous election so that the activity contains an explanation of the elections to be held, how to vote, the form of ballots and the types of elections that will take place. Socialization is a form of KPU strategy as the manager and communicator of ESH to introduce and invite the public, in this case, pre-voters, to visit the ESH. However, this socialization activity has never been carried out by the KPU of Dumai City.

Second, the program of hearings/visits to ESH. The visit was aimed at observing and obtaining electoral and democracy information through the service facilities provided in ESH. Research findings indicate that pre-voter visit activities to ESH City of Pekanbaru have not existed since ESH was founded. Based on the ESH activity report, during 2017-2019, visits to ESH were dominated by higher education student organizations, professional

organizations such as journalists and work visits from other regional KPU. Meanwhile, in the ESH KPU Kota Dumai as long as it was founded in 2017 until now, there was one visit from the school, namely the visit of SMK Erna Kota Dumai on December 12, 2019. Pre-voters were served by a commissioner of General Election commission who explained about electoral material, democracy, election organizers, to the voting process at the TPS through the TPS replica/miniature found in ESH.

The hearing/visit to ESH is a strategic step to introduce the description and process of the election to pre-voters, it is said that because ESH provides several visiting services consisting of an audiovisual room, an exhibition room, a simulation room and a discussion room.

The visit service facilities provided are aimed at providing knowledge about electoral and democracy to pre-voters such as film players about elections, viewing election history, election data from national elections to regional elections, from the first elections in 1955 to the 2019 simultaneous elections. In addition, pre-voters They were also treated to the experience of giving votes in the simulation room, being taught how to vote and how to vote at the polling stations. Then, invited to the discussion room to discuss matters that still make pre-voters confused or want to be questioned.

## DISCUSSION

The Election Smart House (ESH) is an innovation of the General Election Commission in providing political education to the public. Pre-voters are groups of people who do not yet have the right to vote but are preparing to become voters in the next few years so that they need to be prepared to become smart, rational and responsible voters in order to improve the quality of democracy. Elections as one of the characteristics of a democratic political system are often tarnished by the dirty and fraudulent practices of a handful of irresponsible people. They use voters to gain votes with the practice of black campaigning so that the results of the election do not reflect the people's voice and change people's lives for the better. This happens because voters are not smart and easily deceived by black campaign practices such as handing out groceries, distributing t-shirts and the lure of other materials. Therefore, voters must be educated. One way is to prepare voters as early as possible with knowledge of electoral and democracy and to instill awareness of the importance of participating in a democratic process.

Based on the research findings above, it can be said that ESH for Pekanbaru City and Dumai City have not been running optimally because they consider the following things (1) ESH activities have not been carried out continuously, such as in the ESH KPU Pekanbaru considering that socialization

activities to pre-voters in schools are only carried out in the year 2019 while the socialization activities to schools have never been carried out by the Dumai City Commission. Likewise, pre-voter hearings at ESH have not been carried out at all at ESH KPU Pekanbaru and only once have pre-voter visits to ESH KPU Dumai. The same thing was also revealed in the results of research (Simbolon, 2019) in the ESH KPU Toba Samosir that the introduction of electoral and democracy activities was mostly carried out outside ESH and there were no hearings to the ESH even though The Election smart House (ESH) was provided with various kinds of service facilities that were deliberately designed to increase literacy. Predominantly pre-voting society;

(2) ESH has not been packaged with the introduction of activities that attract pre-voters' attention. Socialization and hearings are carried out classically in schools and in ESH so that pre-voters who get political education from the visit are limited, coupled with socialization activities that are not carried out evenly in all schools in Pekanbaru and Dumai cities. The KPU needs to innovate for the broader development of ESH for pre-voters, not only in the school environment. Other activities such as holding electoral events/competitions that invite pre-voters or taking advantage of other events/activities that present many pre-voters such as festivals, carnivals, or parades. ESH managers can take

advantage of these activities to introduce ESH as well as invite pre-voters to visit ESH and briefly explain the meaning of election and democracy and why citizens should participate in leadership changes.

Pre-voters as one of the strategic groups in an urgent society get political education through RPP considering the following points (1) pre-voters are a common segment of society with knowledge and experience about democracy and electoral matters; (2) the uniqueness of pre-voters with democratic and electoral values will result in several problems such as being able to increase the number of white groups (abstain), contributing to invalid votes in elections, or becoming victims of money politics (money politics) and political hoaxes which worsen quality. Democracy. In the 2019 elections in Riau Province, the number of invalid votes varied considerably in several election categories. In order from the lowest to the highest rank, as follows:

Table:1 Percentage of Invalid Votes in the 2019 Election in Riau Province

No.	General Election Category	Invalid Vote Number
1	Presidential and Vice Presidential Election	47.530 (1,45%)
2	Riau Province DPRD Election	268.967 (8,27%)
3	DPR RI Election	339.490 (10,49%)
4	DPD RI election	497.895 (15,27%)

Source: compiled from various sources

The high number of invalid votes in the election is an illustration that the public is not well educated in electoral technical matters; (3) pre-voters are groups that are prepared to enter the beginner novice segment so that they must be equipped with good knowledge and understanding, if this is done then they will become election participants to reap votes without voting from voters with quality voters in a democracy. Efforts to make ESH an optimal means of political education for pre-voters are (1) conducting a special pre-voter political education program through ESH by making regular visits to several schools in all sub-districts in Pekanbaru City and Dumai City. Before the program starts, it is necessary to make the ESH manager with Pancasila and *Civics Education* (PPKn / Civics) teachers first. This is done to facilitate communication and coordination for outreach and hearings activities as well as other reasons, namely the electoral and democracy material integrated into the PPKn subject. *Civics Education* is a vehicle for the implementation of political education in schools. *Civics Education* provides knowledge and understanding to students (pre-voters) to become citizens who see their rights and obligations. Using the right to vote in general elections is the right of every citizen that must be used intelligently to produce quality elections and the right leaders (Hariyanti, 2015).

In the high school / MA civic education (PKn) curriculum, the material on general elections and democracy is studied in class XI. This material contains the legal basis for holding general elections, the definition of general elections, the general election system, election participants, and the relationship between general elections and democracy. Therefore, civic education plays an important role in increasing the knowledge and understanding of students, especially those who have met the requirements as voters to be able to channel their voting rights intelligently and responsibly. Therefore, PPKn teachers have an important role in increasing students' understanding of basic electoral and democratic values.

Citizenship Education Subject Teacher Conference (MGMP Civics) is an association of Civics Education teachers. Civics MGMP is formed at the SMP / MTs and SMA / SMK / MA levels in each Regency / City as a forum for communication and sharing of learning between peers. Civics MGMP can collaborate with other parties concerning the development and deepening of Citizenship Education material. This collaboration is carried out considering that the delivery of general election material is an integral part of Citizenship Education.

Schools can collaborate and coordinate with the Regency / City KPU to utilize the RPP as regulated in article 16 paragraph (3) PKPU No.8 of 2017 concerning

Socialization, Voter Education and Community Participation in the Election of Governors and Deputy Governors, Regents and Deputy Regents, Mayors and the deputy mayor, that the KPU in implementing voter education can cooperate with educational institutions. The results of the research (Ardiyansyah, 2019) at the Bandar Lampung KPU stated that good communication between the school and the RPP management would result in a condition in which visits from schools to RPP were carried out. Besides, it also requires initiatives from teachers in schools to make visits to lesson plans so that students gain knowledge about electoral and democracy. (2) ESH managers cooperate with social media activists such as Facebook, Twitter and Instagram. Social media is closely related to the millennial generation, who on average have the status of pre-voters to disseminate information about electoral and democracy, as well as invitations to be active and care about the socio-political problems that exist around them.

Political education through the Election Smart House (ESH) is an effort to increase pre-voter political literacy. As a strategic group, urgent pre-voters get political education because of limited knowledge and lack of experience in the democratic process. Kartini Kartono (2009, p. 65) states that there are several characteristics of political education, namely (a) Political education is an activity that not only aims to build and develop

certain political knowledge in individuals, but also aims to develop a political orientation that includes values, beliefs, and political direction and feelings which become provisions for individuals to cultivate political awareness; (b) Political education does not aim at fostering individual loyalty to the authorities, but rather formulates a process of activities aimed at forming a critical mentality and being able to carry out constructive dialogue and act with a change for the better; (c) Political education is a lifelong continuous process; (d) The goals to be achieved in political education are political personality, political awareness and political participation; (e) Institutions and methods of implementation involve many parties and many ways.

The RPP as a means of political education aims to (a) educate the public on the importance of elections and democracy by introducing the basic values of elections and democracy (Pre-voters), increasing understanding of the importance of democracy (all segments), and instilling an awareness of democratic values (all segments).

Based on this statement ESH can be said to be a means of political education for the following reasons: (1) Political education through ESH is sustainable because it was deliberately established in the form of a special building equipped with audiovisual room service facilities, showrooms, simulation rooms and discussion rooms for visitors who visit come. ESH is designed as an electoral

information Centre with a service concept such as in a museum where visitors can enjoy electoral information services in one visit; (2) The establishment of ESH is aimed at increasing the quantity and quality of voters. Quantity is expressed by political participation through voting during elections, while quality is indicated by the presence of electoral knowledge and democracy to the community, the installation of awareness to participate in state administration such as using voting rights rationally by looking at the candidate's vision, mission and programs, not being fooled by various kinds black campaign which aims to influence and direct political decisions, provide constructive criticism of the political system, to follow news on socio-political developments and actively discuss them. This means that ESH is aimed at increasing the political literacy of the community, not only about knowledge about elections. If the community is well educated, it will produce quality democracy.

It can be said that in the process of political education, the ultimate goal is political participation in which a person, armed with knowledge, values, orientation, and beliefs, has an awareness of the condition of society and is willing to change it through political activities and roles he can perform ESH as a means of political education, one of which is aimed at increasing community participation, this is confirmed through several studies such as the results of research (Milan



Alfianni Zega, Indra Muda, Beby Masitho, 2018) in Medan City that there is an influence between the smart house of elections on people's political participation at the General Election Commission of Medan City. Political participation carried out responsibly according to the knowledge and understanding possessed is a prerequisite for the implementation of a democratic political system. ESH is a strategic means of providing political education to the public with several considerations, namely (1) ESH is a national scale program so that its reach is wide; (2) ESH has various kinds of facilities, namely an audiovisual room, exhibition room, simulation room, and discussion room which allows people to learn democracy and electoral more easily and comfortably; (3) The ESH is managed by the General Election Commission so that in its management it has competent and qualified human resources in matters of democracy and electoral matters.

## CONCLUSION

Pre-voters as a group preparing to become voters need knowledge and understanding of electoral and democracy to become smart and rational voters to improve the quality of democracy. Pre-voters who do not get adequate political education when they become first-time voters are vulnerable to becoming targets of black campaigns such as money politics and political hoaxes. That is, it only becomes the political object of election

contestants to gain votes. This certainly undermines the quality of democracy because it injures democratic values and affects the legitimacy of elected leaders.

Therefore, RPP as a means of political education as well as KPU innovation in increasing the political literacy of the community needs to be developed as a source of sustainable political learning through several efforts to utilize RPP, such as cooperating with related parties such as schools to develop RPP management.

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## Student Character Building through Mentoring Activities at SMP Negeri 1 Solok Selatan

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**Abstract.** This article aims to describe the implementation of the character building program through mentoring activities at SMP Negeri 1 Solok Selatan. This article uses a qualitative descriptive approach with the research subjects consisting of the vice principal of student affairs, mentoring coaches, mentoring administrators, mentors, and mentoring participants. The results of this study indicate that: 1) The mentoring program at SMP Negeri 1 Solok Selatan is carried out with two activities, namely the main activity which is routine every Saturday, and complementary activities for mentoring participants, mentors, and the mentoring management team; 2) There are seven basic character forms produced after participating in mentoring activities at SMP Negeri 1 Solok Selatan. First, increasing the correct understanding of Islam according to the Al Quran and Sunnah. Second, the close brotherhood between mentoring students. Third, the students' ability to advise each other. Fourth, increasing student achievement in the religious, academic and non-academic fields. Fifth, the implementation of congregational worship at the mosque. Sixth, the improvement of students' abilities in reading the Al Quran. Seventh, the realization of good interactions between students and teachers, students and staff, and students and students.

**Keywords:** *Character Development; Mentoring Activities; Descriptive Research*

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**Abstrak.** Artikel ini bertujuan untuk mendeskripsikan pelaksanaan program pembinaan karakter melalui kegiatan mentoring di SMP Negeri 1 Solok Selatan. Artikel ini menggunakan pendekatan deskriptif kualitatif dengan subjek penelitian terdiri dari wakil kepala sekolah bagian kesiswaan, pembina mentoring, pengurus mentoring, mentor, dan peserta mentoring. Hasil penelitian ini menunjukkan bahwa: 1) Pelaksanaan program mentoring di SMP Negeri 1 Solok Selatan dilaksanakan dengan dua kegiatan yakni kegiatan utama yang secara rutin setiap hari Sabtu, dan kegiatan pelengkap untuk peserta mentoring, mentor, dan tim pengelola mentoring; 2) Terdapat tujuh bentuk karakter dasar yang dihasilkan setelah mengikuti kegiatan mentoring di SMP Negeri 1 Solok Selatan. *Pertama*, bertambahnya pemahaman Islam yang benar sesuai dengan Al Quran dan Sunnah. *Kedua*, eratnya persaudaraan antar siswa mentoring. *Ketiga*, kemampuan siswa dalam saling menasehati. *Keempat*, meningkatnya prestasi siswa baik bidang keagamaan, akademik, maupun non akademik. *Kelima*, pelaksanaan ibadah secara berjamaah di masjid. *Keenam*, peningkatan kemampuan siswa dalam membaca Al Quran. *Ketujuh*, terwujudnya interaksi yang baik antara siswa dengan guru, siswa dengan staf, dan siswa dengan siswa.

**Kata Kunci:** *Pembinaan Karakter, Siswa, Mentoring*

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## INTRODUCTION

The mentoring activity is one of the coaching activities that have the power to pierce the heart, stimulate the mind, and awaken the soul with the learning method in a circular sitting position guided by a mentor with a number of members ranging from ten to fifteen people. The mentoring activity that the author means here is the activity of fostering religious values with full inspiration and intimacy between mentors and mentees in an effort to improve religious attitudes in everyday life. Furthermore, a religious attitude is a condition that exists within a person that encourages someone to behave in accordance with the level of obedience to religion. This religious attitude creates consistency in religion as an effective element and behavior towards religion as a guide for life.

Mentoring activities in SMP are carried out by means of character development through Small Group Guidance Activities. Small-Group Guidance Activities are individual services in groups provided by schools to students, in order to develop character and foster student potential in a *tawazun* / balanced manner between spiritual potential (heart and feeling), intellect potential, and physical potential through routine programs and evaluations. weekly and relationships based on love and affection, development of character values such as giving attention, exemplary, straightening understanding, mentoring, motivation and

evaluation, guidance for worship, caring and cultivating which will create character junior high school students.

The basis for the mentoring activity chosen as a form of Character Building at SMP Negeri 1 Solok Selatan is found in the educational theory which states that the learning process will be effective if the maximum number of students is fifteen people. In this way, the teacher will be more focused and maximal in guiding, accompanying, and serving students. In addition, all students will also get adequate attention and service from the teacher (Individual service). This teaching and learning process will also increase the active involvement of students in the class, especially in mentoring activities.

Small group guidance is a guidance technique that can help individuals develop optimally according to their abilities, talents, interests, and values which are carried out in groups. Group guidance aims to prevent problems from arising in students and develop their potential. Seeing the situation of the younger generation lately and with the discourse of character order in the national personality, various variations of character education have emerged. The formulation of character education is useful for forming a nation that is strong, characterized, dignified, and respected in the international world. To get such a nation and state, it is necessary to apply the correct character education. In Indonesia

itself, character education has long been echoed in the world of education. Given the importance of character education for the nation's children, this study raises one of the most basic, fundamental, and effective characters to control behaviour and shape good student character, namely religious character. This religious character education has been implemented by many schools in the form of full-day school programs, boarding schools, and religious-based schools. SMP Negeri 1 Solok Selatan is one of the first schools to implement character education in South Solok and is also active in instilling religious character in students. Based on the results of observations, one of the problems in SMP Negeri 1 Solok Selatan is the implementation of character values in students that are not in accordance with the expected implementation. One of the strategies for developing student character that has been carried out at SMP Negeri 1 Solok Selatan is through mentoring activities. Mentoring is the focus of this research because it is not known that mentoring activities are generally at the university or secondary school level while mentoring at the basic education level has not been implemented. Mentoring as a forum for student religious guidance can be more effectively applied from an early age or at the age of Elementary and Junior High Schools. Basically, humans have the potential of good character before humans develop. However, this potential must be continuously fostered

through socialization and education from an early age. Therefore, mentoring activities are one of the right solutions as a forum for fostering religious character in students of primary education age.

Mentoring activities at SMP Negeri 1 Solok Selatan are held every Thursday. This activity is guided by several teachers who have been appointed as mentors. In this activity, there are several aspects including memorizing prayers and hadiths which will be discussed together about the benefits, uses, and relationships with the formation of student character. On Saturdays, mentoring activities have a longer duration than other days. On Monday-Friday, mentoring activities last for thirty minutes, but on Saturday, mentoring activities are held for forty-five minutes or one hour of lessons.

Mentoring activities must be followed by all SMP Negeri 1 Solok Selatan students because the school realizes that the age of junior high school students is psychologically the age at which they are known as adolescence or puberty. At this age, there are many changes and developments experienced by students. This transition period often leaves the individual concerned with confusing situations. On the one hand, children at this age still fall into the category of children. However, on the other hand, they already have to behave like adults. This situation often causes shocks in adolescents who are looking for identity, resulting in various kinds of

conflicts such as strange behavior which, if not directed properly, will lead to delinquency and fatal social illness. With this in mind, this article will further describe Student Character Development through Mentoring Activities at SMP Negeri 1 Solok Selatan.

## RESEARCH METHODS

This type of research was qualitative research using descriptive type where the researcher described and revealed all phenomena, symptoms, events as they were in the form of information that occurred at the place under study. The qualitative method looked at the phenomenon more broadly and deeply following what happened and developed in the social situation under study, namely the study of the implementation of character building for students at SMP Negeri 1 Solok Selatan through mentoring activities (Sugiyono, 2009). This writing was intended to reveal the character building of students at SMP Negeri 1 Solok Selatan through mentoring activities, in addition to finding the effectiveness of the implementation of character development at SMP Negeri 1 Solok Selatan through mentoring activities and finally to find better efforts in implementing character building in SMP Negeri 1 Solok Selatan through mentoring activities. The informants in this study were determined by purposive sampling. Purposive sampling according to Bungin (2003: 53), namely determining informants with certain

considerations who were considered to be able to provide maximum data. Based on the purposive sampling technique, the informants in this study were: Principals and Teachers, student representatives, school supervisors and parents and students of SMP Negeri 1 Solok Selatan.

## DISCUSSION

Mentoring activities carried out at SMP Negeri 1 Solok Selatan as a means of developing student character have been carried out by giving rise to many activities based on *Faith and Piety* (IMTAQ) and science and technology (IPTEK). These activities, both directly and indirectly, have supported the general character improvement of SMP Negeri 1 Solok Selatan students. The implementation of mentoring activities as a means of developing student character itself is one form of national education as stipulated in Article 3, Law No. 20 of 2003 which states that the function of national education is to develop and shape the character and civilization of the nation with dignity in the context of educating the nation's life. Besides, this mentoring activity has also succeeded in developing the potential of students in strengthening the value of faith and devotion to God Almighty who is noble, healthy, knowledgeable, competent, creative, independent, and becomes democratic and responsible students.

At SMP Negeri 1 Solok Selatan, the mentoring-based character education strategy



includes two types of activities, namely the main activity and the companion activity. The main mentoring activity which is carried out takes place every Thursday while the companion or additional activities are carried out at certain times. This mentoring activity is one form of adaptation of Islamic mentoring activities that are usually carried out in universities, however, at SMP Negeri 1 Solok Selatan, this mentoring activity is also carried out as an effort to develop the character of students in schools.

Mentoring activities carried out at SMP Negeri 1 Solok Selatan are under the character education strategy put forward by Doni Koesoema (2007) which includes teaching, modelling, determining priorities, practical priorities, and reflection. Mentoring activities at SMP Negeri 1 Solok Selatan require a mentor to be able to teach, be an example, direct, and practice the character values of the students under his guidance. In addition, students are also required to be able to reflect both individually and in groups on problems that arise during the mentoring.

Mentoring activities as a means of character development for students at SMP Negeri 1 Solok Selatan are implemented by carrying out the character approach strategy proposed by Hasan (1985). During the mentoring activities, mentors are trained to always be role models for students by getting used to doing all the positive values of

character development. Thus, mentoring participants become self-disciplined.

Cultivating character values for students also requires a conducive situation. So those mentoring activities at SMP Negeri 1 Solok Selatan are always sought to be conducive and comfortable by holding various fun activities such as chanting, watching together, playing games, or eating together. These activities make students as mentoring participants to feel closer and more comfortable with their mentors. This condition will later make students not burdened in following the mentoring process.

Hasan (1985) also stated that habituation is one of the keys in character development. Therefore, mentoring activities at SMP Negeri 1 Solok Selatan are held every week on Thursday so that students become accustomed and disciplined. Besides, outside of mentoring activities, students are also monitored in carrying out daily worship which is part of the mentoring agenda at SMP Negeri 1 Solok Selatan.

The research findings show that the character of students following the mentoring program is carried out as follows:

Table 14. Student Character Results After Following the Mentoring Program

No.	Expected Value	Behavior
1.	Increasing the correct understanding of Islam according	a. Students do not do actions leading to shirk. b. Students take the initiative themselves

No.	Expected Value	Behavior
	to Al-Quran and Sunnah	to provide culture in AMT activities (mabit).
2.	Strengthening the brotherhood between mentoring students	<p>a. Students get along well with other students at school such as family.</p> <p>b. Students have emotional bonds with other students so they feel homesick to meet their mentoring group, even if their mentoring activities continue to the next level</p>
3.	Mentoring as a means of regenerating Muslim students to want to move to call for things that are good (good) and prevent them from being evil (bad)	<p>a. Students give culture in turn during the mentoring.</p> <p>b. Students invite goodness and prevent badness which is accommodated through the ROHIS organization.</p>
4.	Improve students' intellectuality in the religious, academic and non-academic fields	<p>a. Students achieve achievements in academic fields such as science Olympiad competitions, physics festivals, quiz, debates on religious education.</p> <p>b. Students made achievements in the arts, such as</p>

No.	Expected Value	Behavior
		musabaqoh qiroatil pole pesantren, MTQ at the provincial level
5.	The number of students praying in congregation in mosques and worshipping Sunnah increase	<p>a. The intensity of students when dzuhur prayer takes place.</p> <p>b. Students fill mosques and halls during midday prayers.</p> <p>c. Students perform dhuha prayers during recess.</p> <p>d. Students carry out the fast Monday Thursday.</p>
6.	Students' ability to read Al Quran increases	a. Students read Al-Quran fluently and pay attention to the reading.
7.	Students who have good morals and respect for their parents and teachers	<p>a. Students interact well with teachers, students with staff, students with students.</p> <p>b. Students practice honesty, responsibility, respect for others, in dealing with peers, with older ones, as well as with younger ones.</p>
8.	Students are personally able to face and solve problems without	a. Students are able to solve problems faced through discussions that have been carried out with their mentors and group friends.

No.	Expected Value	Behavior
	causing disorientation	<p>b. Students can take lessons from problems their group mates have experienced.</p> <p>c. Students are able to solve problems on their own without involving parents at home</p> <p>d. Students do not experience changes in attitude or disorientation when dealing with problems.</p> <p>e. Students have a place that is able and can listen to their aspirations.</p>
9.	Students have a desire to change for the better	<p>a. Through mentoring, students will usually be motivated by their peers and mentors.</p> <p>b. Student achievement increases because of the motivation to learn from friends and mentors.</p> <p>c. Students become more motivated to become devout Muslims.</p>

The table above reveals the results of students' character after participating in the mentoring program. This activity is carried out once a week on Thursday by dividing the mentoring participants into small groups totalling 10-15 students. Each group will be

accompanied by one or two mentors as the main advisor who will meet for approximately 1-2 hours regularly.

The location of the mentoring is free according to a mutual agreement, it could be in the Musshala, the classroom terrace, the schoolyard or the classroom. The mentoring activity began with the opening of the mentor and continued with reading the Quran in turn from the mentoring participants. The mentoring agenda is then determined by discussing the theme of certain materials or sharing experiences. The material tends to adjust to the curriculum that has been compiled so that it has a sequence and linkages with one another.

The methods used in delivering mentoring materials also vary from one mentor to another. Mentors usually adjust the context of the material to be conveyed to mentor participants. The approach most often used in mentoring at SMP Negeri 1 Solok Selatan is lectures. However, there are also mentors who make games in delivering the material. Other methods used in mentoring are modelling, watching movies, and also attracting sympathy from mentoring participants.

Complementary activities are carried out incidentally according to their needs and desires. At SMP Negeri 1 Solok Selatan, complementary activities were carried out not only for mentoring participants but also for mentoring managers and mentors. Examples of complementary activities that have been

carried out are the general mentoring stadium, mentor training, joint outings, and others.

The purpose of these activities, both primary and complementary in nature, is to create active and always developing students. This is in line with the mandate of Law Number 20 of 2003 concerning the National Education System regarding the meaning of education, namely to create students who actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills they need. , society, nation and state.

## CONCLUSION

The implementation of character building through mentoring activities at SMP Negeri 1 Solok Selatan has succeeded in implying religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curious, the spirit of nationalism, love for the country, respect for achievement, communicative, love peace, love reading, care about the environment, care socially, and be responsible in accordance with the character values recommended by the Ministry of National Education. The strategy implemented by the school in facilitating students to implement character values in mentoring activities at SMP Negeri 1 Solok Selatan is to carry out regular mentoring activities every Thursday as the main activity carried out through small groups with several delivery methods such as lectures, exemplary, attract

sympathy from mentoring participants, games, watching movies, and discussions

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## The Essence of Civil Society in Democracy

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**Abstract.** Currently, the role of civil society tends to be stronger in counterbalancing state domination through a democratic system. The state's efforts to create a responsive civil society, namely continuing to instill democratic values based on Pancasila and the 1945 Constitution of the Republic of Indonesia. This article aims to examine the prospects for civil society in a democracy. This research uses a qualitative descriptive approach with the type of literature study with data sources in the form of journals, books, and working papers that are relevant to deductive, inductive, and comparative data analysis. The results show that civil society in the current democracy frame is seen as being able to balance the dominance of the state in policymaking. However, if we look at it, on the other hand, it is quite difficult for us to argue with the actors and political elites, businessmen, and other elites who are not directly involved with the government so that their role is able to determine the wheels of policy as their output even though it may reduce the legitimacy of the state. This is also when we elaborate with the theory of democracy according to Robeth Dahl, where basically modern democracy today is strongly influenced by the capitalization and liberalization of the market economy sector which has a significant double impact on the prospect of a complete democracy.

**Keywords:** *Civil Society, democracy.*

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**Abstrak.** Saat ini peran masyarakat sipil cenderung lebih kuat dalam mengimbangi dominasi negara melalui sistem demokrasi. Upaya negara mewujudkan masyarakat sipil yang responsif yaitu terus menanamkan nilai demokratis berdasarkan Pancasila dan UUD NRI Tahun 1945. Artikel ini bertujuan untuk mengulas tentang prospek masyarakat sipil dalam demokrasi. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan jenis studi kepustakaan dengan sumber data berupa jurnal, buku-buku, dan working paper yang relevan dengan analisis data deduktif, induktif, dan komparatif. Hasil penelitian menunjukkan bahwa masyarakat sipil dalam bingkai demokrasi saat ini dipandang mampu mengimbangi dominasi negara dalam penentuan kebijakan. Namun apabila kita cermati dilain sisi bahwa cukup sulit kita bantah terkait para aktor dan elit politik, pengusaha, dan elit yang lainnya secara tidak langsung terlibat dengan pemerintah hingga peran mereka mampu menentukan roda kebijakan sebagai outputnya meski kemungkinan mengurangi legitimasi negara. Hal ini juga apabila kita elaborasi dengan teori demokrasi menurut Robeth Dahl dimana pada dasarnya demokrasi modern saat ini memang kuat dipengaruhi oleh kapitalisasi dan liberalisasi sektor ekonomi pasar yang signifikan berdampak ganda pada prospek demokrasi yang utuh.

**Kata Kunci:** *Masyarakat Sipil, demokrasi*

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## INTRODUCTION

During the last few years, many social movements calling for more direct citizen participation in the political process have emerged in several countries around the world (Correa-Lopera, 2019). The results show that the role of direct democracy is better if the first is that the majority of voters are pragmatic, and the second is that the society is ideologically polarized. Direct democracy is a collective instrument of choice in Indonesia, where the majority of voters have the same ideological bias (Zaini, 2019). There are three basic patterns of democracy related to political orientation, namely, 1) oriented to ignore minority rights and interests, 2) conventional, namely having a narrow understanding of civil liberties, 3) liberal, namely supporting minority rights and civil liberties. Of these, the pattern of liberal views is considered to be the most unstable over time and its stability when linked to institutional trust and public participation (Šerek & Lomičová, 2020).

In the literature when considering the features of political structure, democracy produces its strongest positive impact in the long run (Elbahnasawy, 2020). Policymakers generally believe that civic intervention improves the performance of democracy. Positive things of democracy in enhancing a responsive political system are the basis for civil society intervention (John & Sjoberg, 2020). People's attitudes in democracy as reflected in citizens' knowledge and electoral

behaviour certainly affect their political participation (Stutzer et al., 2019). A democratic process that produces political information can organize civil society to discuss social issues and political issues that can strengthen democratic participation.

The quality of democracy in general can be viewed objectively from an economic perspective in influencing people's satisfaction with the quality of democracy itself (Christmann, 2018). The results show that the parameters in the evaluation of the democratic process can also be measured through public policy and administration. Finally, democratic claims such as transparency and accountability are not only features of the political system as a whole but have also entered into the way public organizations are managed (Sager, 2018). In fact, society today believes that the institutional contribution of public institutions through regulations is an effective decision-making process that is transparent in today's democracy (Gallier, 2020).

The strengthening of national democracy in a country depends on the success of democracy locally. To achieve this, the most important aspects, namely political behaviour and a way of life, require the support of each individual in society as the owner of sovereignty, (Rahmatulloh, 2013). Currently, civil society and the market depend on each other as the connectivity of civil society in carrying out their civilian duties according to the circumstances. Thus, of course, it has a

difference when compared to the military, which must be obeyed (civil disobedience) (Sandy, 2018). The aspect of democracy in strengthening efforts emphasizes various important aspects, of course, such as knowledge, behaviour, and the role of policies in various aspects of life in a state.

This article aims to explore the nature of civil society in terms of democracy in Indonesia. This article focuses on the form, application and efforts to become a democratic society that is always politically involved and participating as the prospect of deliberative democracy. Strengthening civil society is a basic concept of democracy guaranteed through the 1945 Constitution of the Republic of Indonesia. The prospect of strengthening civil society is to form good, active and politically responsible citizens as part of the actualization of human rights (HAM).

## **RESEARCH METHODS**

This research used a descriptive qualitative approach with the type of literature study. This library research was used to collect in-depth information and data through literature, books, notes, magazines, research articles and references to previous research results (Norman K. Densin & Lincoln, 2009). Sources of data in this study were primary data sources and secondary data sources. Primary data sources were the main data sources that

researchers collected directly from the research object, namely, books, news, and articles. Secondary data was additional data to support primary data such as articles, books, and news to support concepts and theoretical studies on primary data. This study used data collection techniques which consisted of editing, namely the process of checking raw data, organizing, namely organizing the data from the results of editing, and finding, namely the researcher carrying out further analysis of the data from the results of the organization based on the predetermined theoretical method to find conclusions from the formulation of the problem. lifted up. The data analysis used was deductive, inductive, and comparative analysis, namely comparing the results of the analysis with relevant theories (Yaniawati, 2020).

## **DISCUSSION**

The research results show that a state is a form of civil society as a result of the proletarian revolution. As it develops, however, state power is still manifested by hegemony itself (Raharjo, 2016). Even though the hegemony role of the state is quite strong, what is one form of civilian power to counterbalance it is the strong religious ideology which strongly opposes any aspect

that is considered unbalanced or fair. The results of this research are also based on several literacy reviews showing that the civil society movement is essentially seen as a form of resistance to the country's strong hegemony, either through the military apparatus, the bureaucracy or through its technocrats. Another finding of this research is that the current state hegemony is a problem related to power, economy, social, culture, religion, to the problem of the majority with the minority (Duija, 2017). So far the chaos in the current context of civil society sees that The political construction of the state is too dominant and extends to the issue of the privacy of its citizens. Thus, if we review the emergence of a form of civil society challenge against state domination, which often goes through demonstrations and even affiliation through certain ideologies. this is significant by the middle-class movement, non-governmental organizations (NGOs), intellectual movements, as well as the mass media, and other movements. Furthermore, the issue of civil society and democracy, if we examine it based on the theory of civic engagement from Donatela Dela Porta (2012: 254), explains that there is a causal relationship between social movements carried out by civil society and the upholding of democracy. The three concepts offered from this theory include liberalization, transition, and consolidation (Putri, 2018). Liberalization is marked by the emergence of a sense of volunteerism in the form of mass

mobilization to protest against the regime. Transition is a civilian movement that was initiated because of the pressure, especially on the human rights aspect, and consolidation is the last process to create a new regime in a complete democracy. These three aspects are the specifics of the civil movement regarding the mode of upholding complete democratization.

### **Civil Society**

We can review the beginning of the awakening of Indonesian civil society from historical studies where the milestones of civil society's struggle against colonial nations such as the Dutch, British, Portuguese, Spanish and Japanese. The rise of Indonesian civil society is indicated by three forms of resistance, namely, the resistance of peasants in Java and Sumatra in the 19th century to the 20th century, then demonstrations and labour strike to demand a minimum wage, and the struggle of intellectual youth in expressing the spirit of nationalism, freedom. politics, and fighting for massive justice in the 90s. This series of components aimed to oppose the domination and manipulation designed by the colonial state.

Unlike the previous era, the resurrection of civil society today is essentially moving based on a concept of rationality that is different from the revival of civil society in the past, which was based on acts of domination, manipulation, and hegemony. The

constitutional juridical basis for civil society participation is stated in Article 28 of the 1945 Constitution of the Republic of Indonesia which states that "freedom of association and assembly and expressing good oral thoughts and so on is stipulated by a law". Furthermore, this explanation from the aspect of internalization of civil rights can be reviewed based on the study of human rights as stated in the 1945 Constitution of the Republic of Indonesia in article 28 c paragraph 2, which states that "every individual has the right to advance himself by fighting for his rights acutely for the development of society, nation and society. his country ". Guarantee of political freedom and aspects of the actualization of human rights are the legality of civil society in democracy (Cahyono, 2017).

This classification of the rise of civil society can also be manifested in several forms of social movements. The First, namely in the form of symbolic resistance with indicators such as direct action aimed at controlling the domination of the state. Second, namely pragmatic resistance which is seen as a form of direct reaction to ongoing policies such as economy, politics, and social, involving community organizations, political parties, and even students. The third form is in the form of symbolic resistance which is pragmatism in which this form is carried out by action, either directly or indirectly, to reduce state control of certain actions in

society as a representation of a balanced socio-political life.

As for the context of civil society, if we look at it based on the views of a sociologist named Ernest Geller, who argues that civil society is an actor outside the government who has the main function of controlling the government. In this case, civil society is a predictor of order and prosperity with the aim that government domination and manipulation is minimized as much as possible to sustain the sovereignty of the people and the state (Parmudi, 2017). On the one side, civil society also participates intending to form joint public policies in the implementation of the state. Thus, the state and civil society collaborate in various aspects as a form of actualization of the values contained in the current constitution.

The relationship between civil society and the state is a form of association that is voluntary, both individually and collectively. The relationship between the two is independent in order to create responsive legal legality, so it is hoped that all components of both civil society itself and the government as policy actors have access through the public space in an accountable, open and responsive manner. The concept of accountability, openness and responsiveness can be assumed that civil society can act through the individuals it represents, such as The Houses Of Representatives of the Republic of Indonesia (DPR RI), The Regional



Representative Council (Dpd), Even Law Enforcers Or Judges To Be Able To Prevent Theft Of Public Resources. Held By A Group Of Oligarchic Elites. However, It Turns Out That The Facts In The Field Show That The Represented Groups Tend To Behave Opportunistically And Do Not Act Accountably (Wahyunengseh, 2018). This Condition Is The Paradox Between Civil Society And The Government Today.

The current dynamics between the rises of civil society to control the domination of the state tend to be more symmetrical. If we relate it to the *integralistic state* theory conceptualized by Soepomo about organic community unity by prioritizing public interests over personal or individual interests. From this *integralistic state* state theory, it is manifested that in essence the government or the state must guarantee harmony because elements of society are seen as a complete unity. The dream is between elements of society and the government in power by promoting a harmonious balance (Arrobi, 2019). If one of the elements is stronger to dominate, then one day there will be vertical conflicts and it will cause divisions, which will certainly affect the integration of the country itself.

The presence of civil society is strongly influenced by the influence of liberalism and democracy, which are considered capable of ensuring participation in the public sphere. Civil society, which had

previously handed over the legitimacy of its rights to the state, has the aim of ensuring that the state ensures its existence and capacity in various spheres. The role of civil society as part of liberal democracy certainly provides power to the state which enables the public to be able to be actively involved in responding to any existing policies. This is reinforced by the viewpoint of Tocqueville (1982: 3) in Seftyono, which explains that civil society is a democratic education that ultimately forms a stronger and more complete democracy (Seftyono, 2019). As part of this form of political participation from civil society, we can review the extent to which they can provide ideas, criticism and evaluation, in various fields of state policy. This transformation can be said to be a form of strengthening civil society against the beauty of the democratic process.

Furthermore, if we examine the experiences of other countries such as Latin America, Eastern Europe and Southern Europe, we should learn from the fact that the existence and participation of civil society are very instrumental in boosting the authoritarian power of the government. From this, it can also be understood that the essence of civil society is not only a forum for joining various associations, but more than that what is more urgent is the quality of civilians who can accept various kinds of political views, social behaviour, and are willing to be voluntarily

involved in assisting the state in implementing public decisions.

We can refer to the constituent civil power in creating a responsive and accountable new era in legal democracy in Indonesia through the direct popular checker model. This is seen as a form of author's agreement when linked to Huberman's' ideas of deliberative democracy theory. In this study, civil society can become a pillar in charge of overseeing the running of the ongoing government. The constellation of civil society in this deliberative democratic order provides options for political goals that will be enforced through responsive legal policies.

As a broad illustration, the involvement of civil society certainly yearns for the realization of government and the fulfillment of sovereignty. This conception is based on the meaning that deliberative democracy can provide space for the growth of the principle of individual existence in carrying out maximum civic duties. With that, the creation of deliberative democracy can indirectly be improved and maintained. Although in the actualization and application of democracy, civil society has different features. This background is also inseparable from the aspects of the country's history, culture, ideology, and the targets to be achieved. Deliberative democracy is reflected in the aspects of feelings as well as behavior as the progress of democratic activities in the

political system (Paristiyanti Nurwadani, 2016).

### **Indonesian Democracy**

The assurance of human rights in democracy in the form of Indonesian constitutional practices is manifested in a system in accordance with the will of the state as stated in the fourth paragraph of the 1945 State Law of the Republic of Indonesia, namely people's sovereignty based on Pancasila. The existence of Pancasila in Indonesia can be a parameter in the implementation of democracy and human rights (Armiwulan, 2019). The realization of human rights is manifested in political party institutions in accordance with the predicate of democracy that comes from the people, by the people, and for the people which is further projected through institutional mechanisms such as political parties (Agun Gunandjar Sudarsa, 2008)

The main characteristic of democracy as an absolute requirement in the form of government by all citizens who meet the requirements as citizens (Paristiyanti Nurwadani, 2016). Democracy can be divided into two studies, namely formal democracy and substantive democracy. Formal democracy refers to democracy which is closely related to the government system and various state practices. Meanwhile, substantive democracy refers to how the democratic process is applied in society.

Some experts have actually described various forms of the concept of democracy with their respective theories as a picture of our study in examining the nature of democracy itself. First, the concept of the theory of protective democracy popularized by Jeremy Betham and James Mill, where they explain that the power of a regular market economy is a separate concept with the aim of advancing market interests, on the other hand, protecting tyrants. Second, namely development democracy where this conception assesses that humans are possessive individuals or creatures capable of developing the power to carry out state activities. Third, namely the concept of equilibrium democracy theory or pluralist democracy proposed by Joseph Schumpeter where according to his view that intensive rational participation is seen as a function of democracy itself. Fourth, namely participatory democracy proposed by Machperson, that it turns out that every individual will not be able to achieve democratic participation without prior changes such as social imbalances and social awareness. Some of these theoretical studies do have a causal relationship in shaping individuals and communities in an effective democratization process.

The democratization process indicates that there is a public space that becomes an arena for the implementation of both individual and collective rights of civil society in a democracy. We can make further studies

from Hubermans as a knife of analysis that in fact, the public space has several characteristics, namely, a focus on rational and critical issues, equality for all participants so that they continue to develop themselves to always be involved until these individuals participate and are supported by basic freedom such as speech, expression, and publication of any issues related to the public interest. This competence, both individually and in groups as citizens, certainly has the opportunity to participate or be fully involved for the state as a basic attitude of the integration of civil rights (Rahmandani & Samsuri, 2019).

Ideally, the rationality of power is in the form of space for critical public discussion. In principle, civil society consists of private individuals, not as officials, state apparatus, or businessmen, but in principle, they are the ones who form the space, namely the public space. This context is what makes these private individuals public because apart from that they certainly have the guarantee to assemble and associate freely (Bahrudin, 2020).

Other studies related to democracy can also be viewed from the viewpoint of Robeth Dahl who said that the biggest challenge to high-quality democracy in the era of modern society today is the aspect of unequal political distribution. Ideally, people have the same competence in determining important policies implemented by their countries. However, these ideals are quite difficult to achieve, especially in an economic community that

prioritizes a capitalist market economy. Whether it's a developed country like America or a developing country like Indonesia today. According to Dahl in *On Democracy* (1998), it is explained that modern democracy is currently strongly influenced by the existence of a capitalist market. The quality of democracy today requires serious efforts from various groups, especially in areas that are considered very strategic and potential (Thomas B. Pepinsky, R William Liddle, 2012).

Although several critical theoretical arguments from some of these experts provide detailed knowledge regarding how true democracy is in accommodating the interests of civil society, in fact, the existence of civil society is only considered to be capable of complaining about moral, economic and socio-political injustice. In fact, it is quite difficult for us to argue that actors and political elites, businessmen, and other elites are not directly involved with the government so that they determine the wheels of policy even though it may have negative effects such as a lack of state legitimacy. Concretely from Dahl's point of view, it is very clear that it makes us realize that in fact, it is the capitalist economy and market liberalization that have a significant double impact on the prospects for complete democracy. Various forms of policies, such as those in the social, economic, and even political spheres, have now succeeded in deceiving the essence of democracy, which is

seen only as of the right of civil society. This has now become a real challenge for the Indonesian state.

Democracy as a political system leads to a fundamental paradox of participation because on the one hand democracy is a political system that empowers all citizens to participate in their own government. As has been conceptualized by Schumpeter (1974) that this minimalist conception of democracy does not require that groups or individuals participate in democratic elections either as voters or as candidates. Most democracy theorists say that the political system has ceased to be a democracy. But the challenge of potentially anti-democratic groups participating in democratic elections is not just a theoretical possibility. This is a practical concern that occupies pro-democracy activists, practitioners, and policy makers both now and in the future (Thomas B. Pepinsky, R William Liddle, 2012).

## CONCLUSION

Liberalization, transition and consolidation are modes of democratization carried out by civil society to fight against the hegemonic regime of the state on various problems. As a form of strengthening in a democratic frame, we can understand it by placing civil society in it so that it is more active and massively involved through civil and political action. Based on the theory of democracy developed by Dahl and other

experts, in essence, it is said that modern democracy today is very clearly dominated by certain elites through the liberal market capitalism system. Some forms of civil society awakening are manifested in several types of movements, be it social, symbolic resistance, pragmatic resistance and even in the form of pragmatic symbolic resistance. This is an indicator that it turns out that civil society as an actor outside the government has the power to balance the dominance of the state.

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## Implementation Of Civil Education As Character Education In Schools

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**Abstract.** This study aims to determine how the implementation of civic education as character education in schools, especially at SDN 077 Sejahtera, Bandung. The research focus is on religious character, national spirit, curiosity, responsibility, friendly/communicative, and hard work. This study used a qualitative descriptive-analytical method. The instruments used were observation, interview, and documentation study. The results of this study indicate that (1) Planning the implementation of civic education as character education in schools, especially SDN 077 Sejahtera, has been prepared in learning planning, namely in syllabus and character lesson plans. (2) The implementation of civic education as character education in schools, especially at SDN 077 Sejahtera, namely Civics teachers have implemented and used various learning methods and resources and integrated various characters in activities. (3) Evaluation of the implementation of civic education as character education in schools, especially at SDN 077 Sejahtera, namely the teacher has carried out various assessments such as written tests but is still not maximal in assessing the attitudes of students during the learning process. (4) The constraints on the implementation of civic education as character education in schools, especially at SDN 077 Sejahtera are that learning time is considered very fast so that the assessment of student attitudes is not optimal, and character education at home is lacking, so that character education in schools is also less than optimal.

**Keywords:** *Civic Education; Character Education; School*

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**Abstrak.** Penelitian ini bertujuan untuk mengetahui bagaimanakah Implementasi Pendidikan Kewarganegaraan sebagai sebagai Pendidikan Karakter di Persekolahan khususnya di SDN 077 Sejahtera, Bandung. Adapun fokus penelitian pada karakter religius, semangat kebangsaan, rasa ingin tahu, tanggung jawab, bersahabat/komunikatif dan kerja keras. Penelitian ini menggunakan metode kualitatif deskriptif analitis. Instrumen yang digunakan observasi, wawancara, dan studi dokumentasi. Hasil penelitian ini menunjukkan bahwa (1) perencanaan implementasi pendidikan kewarganegaraan sebagai pendidikan karakter di persekolahan khususnya di SDN 077 Sejahtera telah disiapkan dalam perencanaan pembelajaran yaitu dalam silabus dan RPP berkarakter. (2) pelaksanaan implementasi pendidikan kewarganegaraan sebagai pendidikan karakter di persekolahan khususnya di SDN 077 Sejahtera yaitu guru PKn telah menerapkan dan menggunakan metode dan sumber belajar yang beragam serta mengintegrasikan berbagai karakter dalam kegiatan. (3) Evaluasi implementasi pendidikan kewarganegaraan sebagai pendidikan karakter di persekolahan khususnya di SDN 077 Sejahtera yaitu guru telah melakukan berbagai penilaian seperti tes tulis, tetapi masih kurang maksimal dalam melakukan penilaian terhadap sikap peserta didik selama proses pembelajaran. (4) Kendala implementasi pendidikan kewarganegaraan sebagai pendidikan karakter di persekolahan khususnya di SDN 077 Sejahtera adalah waktu pembelajaran dianggap sangat cepat, sehingga penilaian terhadap sikap siswa kurang optimal, dan pendidikan karakter di rumah yang kurang, sehingga pendidikan karakter di sekolah juga kurang optimal.

**Kata Kunci:** *Pendidikan kewarganegaraan, Pendidikan karakter, Sekolah*

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## INTRODUCTION

The 21st century is the century of culture and education (Zakiyah and Rusdiana, 2014, p. 59) which is marked by the availability of easily accessible information, advanced technology, a rapidly changing society, and high competitiveness. Of the many changes that have occurred, at least some are permanent and agreed by all countries in the world that education has two main objectives, first to help students become smarter, and second to help students become better (Lickona, 2012, p. 5). As civilization advances in this century, teachers and students as a component of education are required to have the learning ability of the 21st century.

According to BSNP (2010), the challenges facing education in the 21st century include critical thinking and problem-solving skills, communication and collaboration skills, creativity and renewal skills, information and communication technology literacy, contextual learning skills, as well as information and media literacy skills. . By facing the challenges of education in the 21st century, will encourage the realization of the ideals of the Indonesian state, namely prosperity and happiness by forming a society consisting of quality human resources, namely individuals who are independent and willing, so that they can realize the ideals of the country and equal to other countries in the world (Haryanto, 2019). But the reality is that the education system in Indonesia has not been

able to face the challenges of 21st-century education. This can be seen from the one-way learning model that is still running in most schools so that students only know and listen to the teacher's explanation. Another condition can be seen from the habits of less creative students, lack the ability to innovate, have poor problem-solving abilities, and are not used to two-way communication (Lydiasari, 2018).

Another problem in 21st-century education, especially those experienced by teachers, is the cultivation of character education because the teacher's job is not to educate students only but how to transform them into pious individuals, individuals with integrity, disciplined personalities, creative and curious personalities, as well as a person who continues to be enthusiastic and continues to respect others (Nuraini, 2019). Education is defined as a conscious and planned effort that aims to develop students' potential and make them better human beings (Sauri, & Budimansyah, 2014, p. 24; Sauri, & Nurdin 2019, p. 34). Besides, education also functions to develop abilities, shape personality, and create a dignified national civilization and educate the nation's life. The meaning of dignified education here is to develop the potential of students and make them people who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Prasetyo & Marzuki, 2016, pp. 215-216). Meanwhile,

the character is a unique value in character, morality and personality, which is formed through the internalization of various policies that are considered and used as a way of observation, thinking, behaviour, conversation and behaviour in everyday life (Wahyu, 2011, p. 141; Putra, 2017, p. 49). So it can be concluded that character education is a conscious and planned effort through a learning environment that aims to encourage the growth and development of all human potential, so that they have a good personality and character, and have a good impact on nature and society. Character education can also be interpreted as a guidance process that helps to grow, develop, mature, and shape a person's personality which is a person's traits or character (Shenfield, 2016, Putra, 2017; White & Shin, 2017).

One of the ways to achieve this is through educational institutions, especially schools. Schools are formal educational institutions that are expected to meet academic targets and implement the urgency of character education. The school consists of various levels, be it Kindergarten, Elementary School, Junior High School, Senior High School, College and other schools that have equal levels (Permendikbud, 2019). Elementary school (SD) is one of the regular schools and is the basis for further studies.

The implementation of character education in elementary schools can be incorporated into the learning process such as

various subjects that come into direct contact with religion or educational material (Julaiha, 2014). One of the subjects that can provide character development is Citizenship Education. Citizenship education (Civics) is essentially an educational program that has discussions about nationality, citizenship issues related to the state, democracy, human rights and civil society, and applies the principles of democracy and humanistic education (Dianti, 2014; Juliardi, 2015). Another view says that civic education aims to remind citizens of the importance of values, rights and obligations so that everything that is done is in line with the goals and ideals of the country and does not deviate from expectations (Swalwell, 2015; Llano, 2017; Ngozwana, 2017).

However, in the implementation process, Civics subjects face several obstacles, namely being considered less attractive, trivial, boring, teacher-centred, many lectures, developing a memorizing culture, textbook-based teaching, and the position of teachers who still transfer knowledge and emotions/attitudes of students who related to the process of personality formation is often neglected (Setiawan, 2014).

Therefore, Civics learning needs to be improved by developing student character starting from planning, process/implementation, evaluation, and the obstacles that will be experienced. There have been many studies on civic education as

character education in schools (Kurniawan, 2013; Karimah, 2015; Suardi, et al, 2019). Furthermore, for the concept of character education, there have been several studies (Cahyono, 2015; Nastiti, 2017; Sugiana, 2019). This research has been carried out at the middle and upper levels. At the university level, there are also several studies on civic education as higher character education (Dhiu & Bate, 2017; Mansir, 2017; Hidayah, Ulfah, & Suyitno, 2019). Based on the various problems discussed in the previous paragraph, the writer tries to trace the root of the problem that is currently happening, especially in the implementation of civic education as character education in school.

## RESEARCH METHODS

This research used qualitative research methods to clearly reveal the facts about the phenomena that occur in the field, then carry out an in-depth analysis of the results. Qualitative research aimed to comprehend the phenomena experienced by the object of research in a comprehensive manner, such as perception, motivation, self-action, and description through language and forms of language through the use of special natural contexts and various scientific methods (Moleong, 2007, p. 6). The research design in this research was through case studies. The participants in this study consisted of Pkn teachers and students. Researchers selected these participants based on their understanding

of the problems in the research being carried out. The research site was conducted at SDN 077 Sejahtera Sukajadi, Bandung City. The type of data disclosed in this study is narrative, participant data is described and explained in the form of oral and written document data, and participant behaviour that was observed directly on the spot was also the data to collect the results of this study. The steps for implementing the research were collecting interview data from sources, which were then processed, the results of field observations, collecting documents related to character education through Civics in schools. Then did the overall data collection by making data descriptions and the next step was to analyse the data that had been collected.

## DISCUSSION

The Civics subject is actually one of the subjects that has many character values because this subject is one of the main sectors in the cultivation of character education. But in reality, Civics are not considered important, because they are considered to have a lot of memorization material and cannot carry out its function as the main sector of character education. In fact, in Civics there are two important character values, namely the main character values and the main character values. The main character values aim to create students who are religious, honest, smart, tough, democratic, and caring. Meanwhile, the main character values aim to create students

who are nationalist, obey social rules, respect diversity, are aware of the rights and obligations of themselves and others, are responsible, think logically, are critical, creative, and innovative, and independent (Juliardi, 2015). Listyarti (2012, pp. 5-8) states that there are 18 national character values that must be inserted in education, namely religion, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country. , respect for achievement, friendly/communicative, love peace, love to read, care for the environment, care for social, and responsibility. Therefore, the researcher conducted a series of activities that allowed Civics subjects to instil character education in students, especially religious character, national spirit, curiosity, responsibility, friendly/communicative and hard work.

Based on the research results, SDN 077 Sejahtera teachers stated that character education is education related to student attitudes and behaviour so that individual students become better. This is in line with the Ministry of Education and Culture (2016) which suggests that character education is an educational movement in schools that aims to shape, transform, spread and develop the potential of students by coordinating hearts, feelings, thoughts and movements in accordance with the philosophy of life in Pancasila. Therefore, as educators, teachers have an obligation to instil character education

in students. This can be started by giving examples / exemplary during teaching and learning activities in class because, in addition to teaching the duties and obligations of the teacher, they must also become role models and facilitators for students.

Planning for the implementation of civic education as character education at SDN 077 Sejahtera, especially those carried out by Civics teachers, namely preparing lesson plans consisting of an annual program (prota), a semester program (promes), a syllabus, a Learning Implementation Plan (RPP) which contains character values which will be developed. Mulyasa in Dianti (2014, p. 231) states that learning planning includes at least three activities, namely determining needs, determining competencies and preparing learning plans. Meanwhile, according to Hamalik (2009, p. 50), the things that must be considered in preparing the RPP are:

1. The plan developed must adapt to existing resources.
2. The learning organization must always pay attention to the situation in the school environment.
3. Teachers who are managers of learning must take full responsibility for their responsibilities and functions.

In the implementation of civic education as character education at SDN 077 Sejahtera, this learning plan serves to determine the activities to be achieved and how to achieve them, how long it will take,



how many people will be needed, and what must always be prepared in planning the lesson. In order to compile syllabus and lesson plans, the school always contains values, attitudes and behaviours that can facilitate the learning process and encourage the formation of student character in accordance with the planned learning objectives. The purpose of preparing this lesson plan and syllabus is to encourage each teacher to prepare teaching and learning activities that can help shape students' abilities and character (Karimah, 2015). The concept of syllabus and character lesson plans itself aims to facilitate the learning process and shape the character of students according to what has been planned. This is in line with Mulyasa's (2011, p. 83) view that the planning stage for character education in Civics learning includes the preparation of a syllabus and lesson plans, where these activities must develop attitudes, values and behaviour and in compiling this syllabus and lesson plans must facilitate the learning process in forming the character of students.

At the implementation stage of the implementation of civic education as character education at SDN 077 Sejahtera, teachers carry out teaching and learning activities in accordance with the character lesson plans that have been previously made. In the early learning activities, the teacher always habituates by carrying out prayers according to their respective religions and also singing the

Indonesia Raya song or other national compulsory songs to instil a religious and nationalistic attitude in students. This religious character value reflects faith in God Almighty, which is reflected in the act of carrying out his religious teachings (Dewi, Suresman, & Mustikasari, 2020). Meanwhile, the value of the character of nationalism / national spirit reflects attitudes or actions in protecting and protecting the nation and placing the interests of the nation and state above personal or group interests (Annisa, Hasibuan, & Siregar, 2020). Then, the teacher also provides an example/role model by coming to teach on time, dressed neatly and politely when teaching in class, and paying attention to class tidiness. This role model is very important and has a major contribution to education and character building, because it puts forward all aspects of behaviour in the form of practical action, not just talking (Prasetyo & Marzuki, 2016). Therefore, this teacher's example becomes one of the most important factors for the effectiveness of character education in schools.

Furthermore, teachers also use appropriate learning methods to instil character education in students. This can be seen when carrying out teaching and learning activities, where the teacher always creates a learning atmosphere through the steps of teaching and learning activities, namely:

1. The teacher gives students a stimulus to encourage students to explore by asking

questions, thereby providing stimulation through questioning skills.

2. After being stimulated, students receive student worksheets (LKS) given by the teacher, so that students have the opportunity to find problems through discussions with friends, and this aims to foster curiosity and student responsibility.
3. Students gather relevant information to help them complete worksheets through various sources such as printed books and the internet.
4. After collecting data, students process the data obtained by discussing with friends and selecting relevant information to fill in the worksheets, then confirming the data obtained and answering questions on the LKS. Through these activities, students will indirectly develop a friendly/communicative character and work hard. Friendly/communicative character values reflect the ability to convey ideas/ideas to others so as to create a pleasant atmosphere when working together (Hanum & Meilinda, 2019). Meanwhile, the character value of hard work reflects a serious attitude in achieving goals, overcoming obstacles in completing a task or job (Wuryanti & Kartowagiran, 2016).
5. Finally, the teacher asks each group to explain the results of the discussion and draw conclusions about the material that was studied together.

The last stage in character Civics learning is the closing activity. In the closing activity, the teacher integrates character values in accordance with the lesson plans that have been prepared previously. So, the teacher does the closing activities well and this is very helpful for cultivating character education for students.

In addition, based on the data obtained by researchers through direct observation and interviews in the field, researchers found that the evaluation/assessment techniques in Civics learning were not yet diverse. Teachers only evaluate student assignments in written form and do not fully evaluate students' attitudes during the learning process. In fact, when viewed from the perspective of learning evaluation theory, teachers can evaluate through observation, interviews, anecdotal notes, graded scales, self-assessment, peer-to-peer assessments, and portfolios (Ratnawulan & Rusdiana, 2014). Then, in this study, the researcher also found several obstacles during the implementation of civic education as character education at SDN 077 Sejahtera. The first obstacle is that sometimes-teaching activities are too fast so that the assessment of student attitudes is not optimal. The solution is to solve the problem of time so that the teacher can optimally evaluate attitudes towards students. The second obstacle is the lack of character education in the family, so that character education in schools is not optimal. The solution taken is that schools provide

opportunities for children to get character education at home on weekends, namely Saturdays and Sundays. In addition, the school also invites parents of students to exchange information about knowledge related to character education carried out by schools, so that parents can participate in providing character education to their children.

## CONCLUSION

Based on the results of the previous research and discussion, several conclusions were obtained, namely planning the implementation of civic education as character education in schools, especially at SDN 077 Sejahtera, namely in the learning planning, the character values developed in the RPP were included and immediately added them into learning activities, where This is done by modifying the RPP character based on the type of character to be achieved. Then the implementation of civic education as character education in schools, especially at SDN 077 Sejahtera, namely by applying and using various learning methods and resources, and incorporating various characters into learning activities, such as being religious when worshipping, national spirit when singing various national compulsory songs, developing a sense of want and responsibility when discussing, and friendly/communicative and work hard to find all kinds of information. Evaluation of the implementation of civic education as character education in schools,

especially at SDN 077 Sejahtera, namely the teacher has made various assessments such as written tests, but it is still not optimal when assessing the attitudes of students during the learning process. The obstacle to the implementation of civic education as character education in schools, especially at SDN 077 Sejahtera is that learning time is considered very fast so that the assessment of student attitudes is less than optimal, and character education at home is lacking, so that character education in schools is also less than optimal.

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## **Sociological Foundation of Pancasila Education as the Original Identity of Indonesian Society**

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**Abstract.** The purpose of writing this article is to understand the sociological foundation of Pancasila education as the original identity of Indonesian society. A sociological foundation is a foundation that relies on the interaction between individuals with fundamental values in society. Pancasila is described as the norm of ethics because based on Pancasila are moral values. This type of research uses qualitative description. The results of the discussion on the sociological basis of Pancasila education as the original identity of Indonesian society is the basis of a basic or focused explanation contained on an aspect of social sciences that teaches about the values of Pancasila that live and develop in local wisdom customs in Indonesia. Conclusion The sociological foundation of Pancasila as the traditional identity of Indonesian society is Pancasila a formulation of values rooted in the value of values contained and derived from various values in the ethnic group in Indonesia.

**Keywords:** *Sociology Foundation; Pancasila Education; Indigenous Tradition Identity*

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**Abstrak.** Tujuan dari penulisan artikel ini adalah memahami landasan sosiologis pendidikan Pancasila sebagai identitas asli masyarakat Indonesia. Landasan sosiologis merupakan landasan yang bertumpu pada interaksi antar individu satu dengan lainnya dengan nilai-nilai yang fundamental dalam masyarakat. Pancasila dijabarkan sebagai norma etik karena pada dasar Pancasila adalah nilai-nilai moral. Jenis Penelitian ini menggunakan deskriptif kualitatif. Hasil pembahasan pada landasan sosiologis pendidikan Pancasila sebagai identitas asli masyarakat Indonesia yaitu landasan sebuah dasar atau tumpuan penjelasan yang terkandung mengenai suatu aspek ilmu sosial yang mengajarkan tentang nilai-nilai pada Pancasila yang hidup dan berkembang dalam kearifan lokal adat istiadat di Indonesia. Kesimpulan Landasan sosiologis yang berjiwa Pancasila sebagai identitas tradisi masyarakat Indonesia adalah Pancasila sebuah rumusan nilai-nilai yang berakar dalam penghayatan nilai yang terkandung dan berasal dari berbagai nilai pada suku bangsa di Indonesia.

**Kata Kunci:** *Landasan Sosiologi; Pendidikan Pancasila; Identitas Tradisi Masyarakat Asli*

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## INTRODUCTION

Pancasila is the source of all legal resources in Indonesia (Kurnisar, 2020). Pancasila is the basis of the Indonesian state that will not be denied. But Pancasila in the Reformation era of 1998 seemed to "sink" into a vortex of history that was no longer relevant to be included in dialectics. At that time Pancasila was increasingly rarely spoken, discussed, quoted especially applied both in the context of the life of the state, nationality and to the layers of society. In the Reformation era, the context of democracy and political freedom, teaching, discussion, and socialization of Pancasila was limited and "buried" amidst the frenzy of the democratic agenda of the Government of the Republic of Indonesia.

The dynamics of society and nationhood in life will not be separated from the sociological foundation of Pancasila. Social sensitivity in every human being is seen by being constructed by society (Wijaya 2016). The sociological foundation of Pancasila excavated in society is still not touched too much. Revitalization is necessary sufficient to be explored into something more interesting and relevant. This needs to be excavated because the era is constantly moving and now it has entered the digital era and new media (Hendar, 2016).

Sociological studies on education in principle cover all educational pathways, both school education, and non-school education.

The process of socialization of Pancasila education began from the family by introducing Pancasila in everyday life. Article 1 number 10 of the Law of the Republic of Indonesia Number 20 the year 2003 concerning the National Education System (UU Sisdiknas), that is: "The education unit is an educational services group that organizes education on formal, non-formal, and informal lines at every level and type of education."

Informal education services are also regulated in Article 1 number 13 of the Sisdiknas Law, namely: "Informal education is a pathway to family and environmental education." Informal education determines a child's personality before the formal school process.

The education process is also heavily influenced by various social groups in the community such as religious groups, youth and scout organizations, and others. Social influences that affect children include one specific group that comes not from adults, but from other children who are almost the same age called the peer group (Umar, 2005).

Another important role is the influence of education on society. Aspects that can be used as a learning media of social change are social change itself, forms of social change, social change processes, and channels used to make social changes (Nursafitri et al. 2020). Social change to the influence of education is a classic issue that has been studied since time immemorial. The problem is related to the

sociological foundation of Pancasila education that needs to be specially emphasized on all elements in extracting the original identity of multicultural Indonesian society. Education is a provision to prepare children to live in the community (emphasis on socialization) and prepare children to revitalize the pattern of community life (emphasis on renewal agents). The purpose of this writing is to understand the sociological foundation of Pancasila education and explore sociological values as the original identity of Indonesian society. By summarizing all aspects of sociological foundations containing explanations of theories in society and methods of education Pancasila becomes more interesting and relevant for children. Related to all the things described above, the author will spell out the thoughts by discussing comprehensively in this article with the title "Sociological Foundation of Pancasila Education as the Original Identity of Indonesian Society".

## RESEARCH METHODS

The method used to solve this research problem is using the descriptive qualitative research method. The qualitative method is used to obtain in-depth data, data containing meaning. Meaning is the actual data, the data is certain and is a value behind the visible thing. So in qualitative research does not emphasize generalization, but rather the value of meaning (Sugiyono, 2014).

## DISCUSSION

Based on the problems and the excavation of values in this research, it will be discussed related to the sociological foundation of Pancasila education and the elaboration related to the traditions of the indigenous identity of Indonesian society by Pancasila analyzed with the theory of evolution.

### Sociological Foundation of Pancasila Education

The runway comes from the word "takeoff" which means "pedestal or pedestal" (KLBI, 2003). Lexically, the foundation means the pedestal, the base, or the base, because the foundation is a resting place or a starting point or the base of the (Sulipan, 2009). Sociology itself comes from the creation of the Count or rather Auguste Comte (1798-1857) is a combination of the Roman word *socius* and the Greek word *logos*. Coser recounted that the Count originally intended to give the name social physics to the science he was going to create, but later abandoned his intentions because the term had been used by another character, Saint Simon, which eventually used the term (Kamanto, 2004).

Sociology of education comes from two words, namely sociology and education. Sociological etymology comes from the Latin/Roman word *socius* meaning "comrade" and the Greek word *logos* meaning "word" or "to speak" (Soerjono, 1986). Education itself

comes from the Greek pedagogies which means guidance given to children (Padil, 2010). The definition of 'education' is the process of changing the attitudes and behaviors of a person or group to humanize people through teaching and training (Damsar, 2011).

Sociology of education emphasizes the social implications and consequences of education and looks at educational issues from the point of the social and cultural, political, and economic totality of society (Suhada 2020).

Experts have contributed to his thinking, especially in defining the sociology of education. Here are some definitions of expert opinion: 1) Ellwood. Sociology of education is a science that learns about the meaning of the relationships between all the main problems between the educational process and the social process. 2) FG. Robbin and Brown. Sociology of education is the science that discusses and explains social relationships that influence individuals to gain and organize experiences. Sociology of education studies social behavior and the principles of controlling it (Padil, 2010). 3) Zainuddin Maliki, understands terminologically that the sociology of education is the study of how institutions and social forces affect the processes and outcomes of education and vice versa (Zainuddin, 2008:5). 4) Menurut S. Nasution, sociology of education is a science that seeks to know ways

of controlling the educational process to develop the personality of the individual for the better (S.Nasution, 2010). This definition explains that education itself is a social activity to print a generation that has a good personality, character, and morals. 5) Abdullah Idi defines the sociology of education as a science that describes and describes institutions, social groups, social processes, where there is a social relationship with that social interaction the individual acquires and organizes his/her experience (Abdullah, 2011). Thus, it is concluded that the so-called sociology of education is a science that studies educational problems and tries to find solutions based on sociological approaches. Sociology of education is a scientific analysis of social processes and patterns of social interaction in the education system.

The sociological foundation of Pancasila education can not be separated from the theory of evolution that shaped it. The theory of evolution was the earliest in sociology and was initiated by Auguste Comte and Herbert Spenser. This theory provides a description that human society develops and grows and describes human thinking developing. Evolution goes through different cycles but no common process affects the whole society equally (George & Douglas, 2014).

The theory of evolution gives the spirit that the education system in Indonesia can not be separated from Pancasila. Cooperation

between parents, communities, schools, and the government is to teach socio-cultural based on Pancasila (M.Si 2018). The meaning of Pancasila etymologically in Sanskrit has two kinds of lexical meanings, namely: "panca" means five, and "syiila" means the regulation of good behavior. These words in Indonesian, especially Javanese, are defined as "moral" which has a relationship with morality. Therefore etymologically the word "Pancasila" is intended to be the term "Panca Syiila" which has the lexical meaning of "rocky joints five or the basis of which has five elements". The term Panca Syiila with the letter Dewanagari means 5 (five) important rules of conduct. Pancasila as a way of life becomes a guide for the Indonesian nation in everyday life (Suparlan, 2016).

In the presentation of the above discussion, it can be concluded that the sociological basis of Pancasila education is a basic or focused explanation of a thing seen from aspects of social sciences related to teaching about the values contained in Pancasila, especially disseminating it through education.

The basis of the sociology of education is a set of assumptions that serve as a starting point in the framework of practice and/or educational studies derived from sociology (n.d.). Exploring the values of Pancasila in the life of society, especially disseminating it through education is an appropriate step. On educational values, there

needs to be religious habituation applied and ingrained in to create and foster social care, help help, tolerant, responsible, sincere, and high religiosity (Saputri 2020). If the value is not in line with the factors from within, then it is difficult to identify effective support in creating trust and form of social capital (Fortunato 2015). Education makes it possible to influence social networks and access to information that is a key pillar of government (Kamim, Amal, and Khandiq 2019).

Pancasila is described as the norm of ethics because based on Pancasila are moral values. Thus, Pancasila becomes a kind of ethical behavior to the organizers of the state and society of Indonesia to align with the normative values of Pancasila itself.

### **Traditions of Indigenous Identity of Indonesian People**

The soul of Pancasila is an extract derived from the values contained and derived from various values in the ethnic groups in Indonesia. Pancasila is a formulation of values rooted in the dreaming of Indonesian society. Pancasila is the essence of the abstract and explicit form of the wealth of local wisdom of various ethnic groups in Indonesia.

Indonesian people have the values contained in it. Value is something abstract and cannot be seen, felt, or felt and has no scope. Value is closely related to complex human understanding and activity that is difficult to determine (Djamal 2017).

Pancasila is not an import ideology that is forced authoritarian to live in Indonesia. On the contrary, Pancasila is excavated from the richness of culture and local wisdom that thrives in the archipelago (Frans, 1992). Pancasila is the soul and life in the sanubari of the Indonesian nation. This confirms that the five principles of Pancasila as enshrined in the Preamble of the Constitution of the Republic of Indonesia Year 1945 (UUD NRI Tahun 1945) is the knot of the personality of the Indonesian nation whose content and meaning is ingrained and can be found in local customs, tribes, and cultures. Culture is a fundamental continuation in the management of identity and reputation (Hadiprabuono 2020).

The Indonesian nation is a multi-ethnic nation with a large number of tribal ethics and the diversity of Indonesian society is inseparable from the variety of traditions that exist (Anon n.d.). The tradition or routine of community action is a socio-cultural reality that can be seen from sociological and anthropological analysis (Sofyan 2020). Thus, below will be described in depth the attachment of ethnic values with the original traditions of The People of Indonesia, as follows:

### **The Value of the One True God in The Understanding of the Concept of Mulajadi Na Bolon Tradition of the Batak Toba People and the Concept of Opo Wailan Tradition in the Minahasa Tribe**

One of the sila in Batak Toba people that is inherent in life is about Mulajadi Na Bolon (The Great Origin) is the belief in the absolute ruler that makes the universe the basis of all activities and actions carried out by the Batak Toba people either in personal or joint terms. Nuances of Mulajadi Na Bolon's involvement were also found in the cooperation system at open meetings, as well as the taste and social action in the form of Tumpak for traditional parties and Ilu Manetek for the grieving, respect for the elderly, the construction of monuments and so on (Armada, 2015).

### **The Value of a Just and Civilized Humanity in the Concept of Mustika Puraga Jati Sunda Tradition in Sundanese People**

The second syllabus is a Just and Civilized Humanity. The value that can be excavated is found in the values that live in the Sundanese tribe, namely the matter of the contents of the essay on "Mustika Puraga Jati Sunda", it is explained that this contextual processing results in deep thinking about how fundamental the awareness of human self-power is in the context of corative relationships between humans. Interaction

between people and individuals is a form of upholding true human values (Armada, 2015).

### **The Value of Indonesian Unity in the Concept of Ain Ni Ain Tradition in the Kei People, Maluku Islands**

The third principle of Pancasila is the Unity of Indonesia. The value of this third sila is also taken from the dream of the Kei people in the Maluku Islands. In the Kei tribe, there is an understanding that Ain Ni Ain has the essence that self and others are considered as family, society is synonymous with kinship or kinship.

Kei people understand that family is not limited to batih family (Father-Mother-Son) but always the extended family that includes family from Mother clan and Dad family. From this, it can be traced that the meaning of unity has become a value that exists in the people of the archipelago that is ultimately poured on the principles of Pancasila (Kudubun 2016).

### **People's Values Led by Wisdom of Wisdom in Deliberation/Representation in Kombongan Tradition There's a Toraja People**

The fourth principle of Pancasila is the People Led by Wisdom of Wisdom in Deliberation / Representation. The fourth sila also underlies the values contained in the tradition of deliberation of the Toraja people. The tradition of deliberation of the Toraja

people is commonly called Kombongan Ada' by expressing the meaning of the fourth principle of Pancasila that is lived and lived by the Toraja people.

The wheels of government and solving the problems faced by the Indigenous Peoples of Toraja are solved with Kombongan Ada' (Adat Deliberation). Based on the value of the fourth principle in Pancasila is very well lived on the value of tradition that applies to the Toraja people who have been around for a long time and live in the social life of the community (Lura and Sampeasang 2018).

### **The Value of Social Justice for All Indonesians in the Concept of Memayu Hayuning Bawono Tradition in Javanese People**

The formulation of values in the fifth Sila is Social Justice for All Indonesian People. Pancasila gives an articulation meaning of the terminology "whole". In this context, local Javanese wisdom present brings the concept of Memayu Hayuning Bawono (beautifying the universe system) has relevance to the concept of fairness for the Indonesian nation as a whole.

The implementation is real and has a deep connection with the concept of Memayu Hayuning Bawono which has been firmly held in the philosophy and tradition of Javanese society. Indirectly, the values of Pancasila itself have been attached to the fundamental essence of being a Javanese human being who



is a *Menjawani* or whole. In the end one cannot ignore that being a Javanese man, then indirectly has become a Pancasilaist human being. This is because the two are correlated (Armada, 2015).

## CONCLUSION

The sociological foundation of Pancasila as the traditional identity of Indonesian society is Pancasila, a formulation of values rooted in the value of values contained and derived from various values in the ethnic group in Indonesia. The values contained in it contain five values in Pancasila, including 1) The value of the One True God in the understanding of the concept of tradition Mulajadi Na Bolon Batak Toba people and the Concept of Opo Wailan tradition in the Minahasa Tribe. 2) The Value of a Just and Civilized Humanity on the concept of Sundanese Teak Mustika Puraga tradition in Sundanese Tribal communities. 3) The value of Indonesian Unity in the concept of Ain Ni Ain Tradition in the Kei Tribal community, Maluku Islands. 4) The Values of The People Led by Wisdom of Wisdom in Consultative/Representative in the Tradition of the Kombongan Ada' Toraja Tribal community. 5) The value of Social Justice for all Indonesians in the concept of the tradition of Memayu Hayuning Bawono in Javanese Tribal communities.

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## Intervention Councelling Based Multicultural Values In Child Behavior Alleviation

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**Abstract.** The research background describes the social changes that occur in the Indonesian nation-state so rapidly, this is one the reasons it is easy to obtain means of communication and transportation so that if adolescents do not have strong filters they can sore norms and behavior, especially teenagers are very vulnerable to changes that are leads to a form of mischief. The purpose of this study describes: 1) the factors that cause delinquency in children; 2) forms of child delinquency; 3) how to deal with children's delinquency; 4) implementation of multicultural values-based counseling intervention services; and 5) barriers to service delivery. This type of research is quantitative with a descriptive approach. The research subjects were students of SMA in Semarang City, while the data collection tools were observation, documentation, interviews, and questionnaires, while the data analysis technique used is descriptive percentages. The results obtained the conclusion that the handling of delinquency in high school children by counseling counseling through the intervention of multicultural values-based counseling services still needs serious attention from various parties and there needs to be a sustainable program, because there are still some counseling teachers who experience obstacles in the implementation of counseling intervention. Then alleviation of children's deviant behavior in the form of delinquency has not been optimal.

**Keywords:** *Counseling Intervention, Multicultural Values.*

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**Abstrak.** Latar belakang penelitian mendeskripsikan perubahan sosial yang terjadi di negara-bangsa Indonesia begitu cepat, hal ini salah satu sebabnya adalah mudahnya diperoleh sarana komunikasi dan transportasi sehingga jika remaja tidak memiliki filter kuat dapat melakukan penyimpangan terhadap norma dan perilaku, apalagi remaja sangat rentan terhadap perubahan yang mengarah pada bentuk kenakalan. Tujuan kajian ini mendeskripsikan: 1) faktor penyebab kenakalan anak; 2) bentuk kenakalan anak; 3) cara mengatasi kenakalan anak; 4) pelaksanaan layanan intervensi konseling berbasis nilai-nilai multikultural; dan 5) hambatan dalam pelaksanaan layanan. Jenis penelitian digunakan kuantitatif dengan desain deskriptif. Subjek penelitian adalah peserta didik SMA di Kota Semarang dengan alat pengumpul data observasi, dokumentasi, wawancara, dan angket, sedangkan teknik analisis data digunakan deskriptif persentase. Hasil penelitian diperoleh simpulan bahwa penanganan anak oleh guru BK melalui intervensi layanan konseling berbasis nilai-nilai multikultural masih diperlukan perhatian secara serius dari berbagai pihak dan perlu ada program tindak lanjut, sebab masih ada sebagian guru BK yang mengalami hambatan dalam pelaksanaan intervensi konseling, maka pengentasan perilaku menyimpang anak berupa kenakalan hasilnya belum maksimal.

**Kata Kunci:** *intervensi konseling, nilai-nilai multikultural.*

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## INTRODUCTION

In this decade, social change has been very fast, one of which is caused by the poverty of the community (: children) in obtaining communication facilities and supporting factors in the form of reading tools. This condition is if there is no filter as a control tool, it will allow the child's behaviour to experience deviations in both behaviour and normal terms. Likewise with the psychological condition of the child both individually and by external influences, so that in general it can be said that adolescents are easy and vulnerable to change, this change can be manifested in the form of behaviour deviations, such as delinquency for adolescents (Sayekti, 2013).

The perspective of deviating behavioural begins following social rules, the existence of various value systems, and norms that apply in society, especially for the Indonesian nation-state which is very complex and diverse and plural. It should be noted for individuals that multicultural values from diverse ethnic groups need awareness that does not need to be regional, ethnic, and religious, but is focused on the view of one Indonesian nation-state (Slamet, 2019).

The existence of deviant behaviour is the cause of a problem, this, if allowed to drag on, can endanger its purity in the value system in society. Talking about the concept of deviant behaviour, there is actually a way to the truth as a path that must be taken, so it is necessary to distinguish between deliberate

and unintentional deviant behaviour. Unintentional behaviour occurs because someone does not understand the existing rules and norms, while deliberate deviant behaviour is generally due to certain interests so that awareness in the application of the behaviour is not carried out properly and the result is offensive or detrimental to the interests of others.

The description above, as developed by Beker, was quoted by Anthony (2002) which states that there are people who have and do deviant behaviour from the norms and values in the social order due to certain needs and interests so that the person commits deviations. This condition can occur because basically, every human being has a desire or urge which in certain situations deviant behaviour is needed. This happens because of an abnormal situation, but if in a normal situation it is based on the consideration of understanding and applying the values and norms of truth, the motive for the deviant behaviour will not occur.

Sayekti (2006) suggests that based on the results of a research survey on adolescents (school) it was found that there was deviant behaviour during school hours. This description is known because children are still wearing school uniforms in shopping malls, smoking, and just sitting on the side of the road, as well as other activities such as eating at malls and the like.

Related to deviant behaviour in school children, this behaviour can be categorized as a form of delinquency. Therefore it is necessary to immediately take action so that the delinquency does not spread to other friends and can even lead to failure in his studies. One of the actions or treatments in reducing the child's behaviour is through multicultural values-based counselling interventions.

This counselling intervention is carried out by counsellors or counselling teachers and other teachers (History and PPKn), while the need for the application of multicultural values, because historically Indonesia is a pluralistic country, so the application of these values has become a necessity (Slamet, 2017). It is hoped that with the application of this model children will realize the mistakes they made so that children have positive behaviour that can be accepted at every level of association.

In the implementation of counselling interventions, the role of counselling teachers is very important in alleviating children's behaviour at school. Moreover, if it is seen from the ratio of the number of BK teachers to the number of children who take education is still very low, this is not to mention the addition of some BK teachers who do not have professionalism. Whereas the professional counselling of counselling teachers is a professional teacher who assists in alleviating problems that are owned by children.

The need for this assistance is based on the viewpoint of Jones (2011) which states that there are several dimensions of the need for the application of assistance by counsellors to individuals, including children. The first dimension needs clarity in seeking help, the desire to assist, the skills the counsellor has, the method or process for the assistance given and received. The second dimension is a dimension of assistance in several preconditions based on character, both the character of the counsellor and the character of the client.

The implementation of counselling interventions can be assisted the counsellor to the client through data collection such as factors that cause children to commit deviant behaviour so that assistance in solving is needed, diagnosis of specific characteristics of deviant behaviour, and the results obtained after alleviation and notes as a follow-up to deviate behaviour these can be eliminated over time and overtime.

Regarding the application of multicultural values in the realm of education, it can be believed in a real way as a way of solving conflicts from disharmony, especially the association of children. In other words, the application of multicultural values by History and PPKn teachers can be used as a solution in solving socio-cultural problems (Parekh, 2012). The learning model related to the inculcation of national values already exists, but in its implementation, it lacks accreditation

(related to hours) so that children's understanding of ways to respect differences in friends from culture, ethnicity, religion, language, territoriality, and other diversity is still considered very important. less. This condition can be seen by the existence of conflicts that often arise in community activities, such as those associated with SARA, ethnicity and the like (Slamet, 2020). This incident shows that the understanding of tolerance and respect for others is still low and very lacking.

This description is as emphasized by (Naim and Sauqi, 2011) which states that education with the application of multicultural values has 2 (two) responsibilities, preparing the nation to face and stem cultural flows from outside, especially in this era of globalization, and understanding the nation itself because of a plural condition in terms of religion, culture, ethnicity, regionalism, and other differences.

Education related to nationality and ideology has been given to children from basic education to tertiary education, but multicultural education has not been given in the correct proportion, so schools and colleges as educational institutions need to develop multicultural education in accordance with the principles of autonomy and educational models in respective schools. According to Slamet (2019), multicultural education should be included in subjects of nationality, ideology and morals, as well as subjects: History, Civics, Religion, and BK. Thus, the objectives

of this study are 1) to identify the forms and factors that cause wear and tear through treatment with counselling service interventions; and 2) handling and raising awareness by applying multicultural values that even though there are different ethnic groups, languages, religions, social societies, cultures, regions and so on, in fact, they are one, namely the Indonesian nation-state.

## RESEARCH METHODS

The research design used descriptive with a quantitative approach, intending to describe with the intention of making a systematic, factual and accurate narrative or description of the facts and characteristics of the phenomena being investigated (Creswell, 2009). Quantitative descriptive research was a study that places scientific methods and methods to obtain data for a specific purpose. Data collection techniques used observation, documentation, interviews, and questionnaires to obtain the latest conditions about the object and subject being studied (Arikunto, 2010). Quantitative descriptive research also tried to describe the real conditions that were current and happening currently under study. Therefore, the choice of research method hat to be determined correctly by selecting and sorting based on scientific characteristics to obtain data with the proper purpose and use.

The subjects of this study were 60 high school students in Semarang City using a proportional random sampling technique. The



indicators of the variables were used to measure the dimensions of 1) factors that cause delinquency in children; 2) forms of child delinquency; 3) how to deal with children's delinquency; 4) implementation of multicultural values-based counselling interventions and 5) barriers to service delivery.

Data collection tools used observation, documentation, questionnaires, and interviews. Before the questionnaire was used for data collection, validity and reliability were tested, and all instruments had met the requirements so that they were said to be valid and reliable, while the data analysis used the percentage descriptive analysis technique (DP).

## **DISCUSSION**

### **Factors that cause delinquency in children**

The results of the distribution of instruments from 16 questionnaire items showed that 14.22% of children strongly agreed, which means that children did delinquency (more than friends), 52.63% agreed, which meant that students committed delinquency, 32.55% disagreed, which means that children did not commit delinquency, for the criterion strongly disagree, a score of 0% is obtained which means that there are no children who do not commit delinquency. As for the mean or mean score, it was obtained 3.23, which means that most of the children answered at a score of 3, which means

agreeing with the children's answers to delinquency.

This answer is supported by the results of interviews with resource persons (counselling teachers). It can be argued that the factors causing children's delinquency are very diverse, which can be grouped into internal and external. However, in detail, it can come from the influence of technology, lack of parental attention and affection, parents lack supervision, association with peers and peers, lack of basic understanding of religion, lack of availability of places or media for channelling talents and hobbies, children like harbouring problems, there is no education specifically related to personality or character education as well as the application of multicultural values.

### **Forms of Children's Delinquency**

The results of data processing based on the distribution of instruments to children discussed by 16 statement items show that 15.04% of the children strongly agree, which means that children commit violations as revealed by the teacher, 53.74% agree, which means that children commit forms of delinquency revealed by the teacher, 31.22% disagree and for the answers strongly disagree, a score of 0% is obtained, which means that no child gives a response. As for the mean score, it was obtained 3.16, which means that most children gave answers at a score of 3, which means agreeing with the forms of delinquency

carried out by children and expressed by the teacher.

This data is supported by the results of interviews with informants, namely counseling teachers, that the forms of children's delinquency are very diverse, such as: speeding on the road when riding a motorcycle, forming groups that deviate from ethics and norms such as motorcycle gangs that lead to destructive actions such as fighting, storing pictures or reading. porn stories that can destroy morals and mentally, smoking, drinking alcohol, breaking school rules, doing doodling or vandalism in public places, and annoying friends to get the attention of others, all as disciplinary actions, deviant from the rules in the home and society as a deviation from ethics and norms.

### **Overcoming Children's Delinquency**

The results of descriptive data processing based on the distribution of instruments to children with 20 statement items showed that 14.92% of the children strongly agreed with the guidance that the counselling teacher used for handling, 52.15% agreed with the method used by the counselling teacher to handle children's delinquency, 32.93% disagreed Regarding the method of handling carried out by the counselling teacher, the answer was very disagreeable, a score of 0% was obtained, which means that no child answered it. As for the mean score, it was obtained 3.22, which

means that most of the children answered at a score of 3, which means that they agree on how to handle children's delinquency behaviour carried out by the counselling teacher.

The conditions above are supported by the results of interviews from resource persons, namely counselling teachers that how to deal with children's delinquency by counselling teachers, among others, can be formed learning experiences in arousing curiosity tailored to the needs and goals and interests of children in engaging in planning learning activities, understanding experiences real life, and the child actively strives for development so that the learning program is not rigid so that it encourages children to carry out investigations and experiments so that children can find the results independently. The teacher acts as a learning resource rather than conveying information, the teacher provides motivation and appreciates the child's opinion, allows the child to learn based on mistakes because it can be used as a basis for standing so that no more mistakes are made, trying to understand the child's personality so that children need guidance to understand their personality and interest in facing the future. Understand awareness so that children have the enthusiasm to get maximum results, instil a sense of compassion for others, understand spiritual values to the maximum, and instil an attitude of love to help others who need them so that children have a spirit of high social awareness.

### **Implementation of Multicultural Values-Based Counseling Interventions**

The results of data processing from the 27 item instrument showed that 90.8% of the teachers answered YES, which means that BK teachers carry out BK services seriously and according to what is new, and 9.1% with the answers does not mean that the teachers do not carry out BK services seriously -really. The answer is NO if it is seen as small, but seen from the role of the guidance and counselling teacher is very large, therefore it is necessary to find an answer, the reason for the counselling teacher is not implementing it properly and not optimally. In standing the need for handling children's delinquency through counselling interventions based on multicultural values.

The implementation of services carried out by counselling teachers is based on the instrument of teacher needs in handling children's delinquency through appropriate counselling interventions, so that the results of interviews and answers to open questionnaires can be presented. Based on the results of interviews with counselling teachers, it can be argued that there is a need for an increase in the relationship with the character of positive assistance to important (actual) conditions for a child's personality to change. The relationship condition, for example, is related to empathy as a child's strength in understanding the feelings of others. A sense of empathy is also a child's understanding of

the proper framework for thinking internally in the child, besides that it is also part of the counsellor or counseling teacher's communication to students as verbal clients.

Positive reinforcement is an appreciation for clients who see each of them as having their uniqueness, so the counselling teacher in the implementation of handling avoids distinguishing values and personalities towards certain children. Concerning assistance with children's problems, counsellors through the application of authenticity characteristics in counselling interventions, namely suitability related to situations and conditions as a reflection of honesty, openness, and clarity, because the authenticity of the counsellor to clients can facilitate an atmosphere of mutual trust from the running of processes and services carried out by the counsellor or counsellor. Multicultural values that can provide an understanding of differences, both ethnicity, language, religion, social, culture, and territory and the like give an idea that there is only one, namely Indonesia, so children's delinquency takes the form of brawls, fights, especially related ones. with SARA need not happen.

### **Barriers in Service implementation**

Based on the results of data processing from the distribution of the 6 item instrument, it shows that 75.75% of the guidance and counselling teachers answered YES means that the BK teachers have encountered

obstacles in the implementation of BK services in schools, and 24.25% with the answers NO means that the BK teachers have found no obstacles in implementing BK services in school. It can also be argued that although the efforts of BK teachers in implementing services are quite high, there are still obstacles in the implementation of services.

Obstacles in the implementation of guidance and counselling services carried out by counselling teachers are based on the results of interviews with several counselling teachers which show that some children are still shy and maybe proud to not openly disclose the problems they face so that the guidance and counselling teachers as counsellors must have the initiative to open up so that the client (child) wants to reveal the problem at hand. The purpose of addressing this problem is that the child is between worry and objection, between awareness and unconsciousness, which all affect the service process in the form of counselling interventions.

Counsellors in dealing with conditions like this must begin with interviews that generate information from clients to provide the solutions needed for clients. The objectives to be achieved in the implementation of this counselling intervention include the counsellor listening to something conveyed by the client, the counsellor refrains from talking too much which can increase anxiety for the client, counselling needs to arrange the words subtly in conveying information, and realizing that

the topic choosing with the client is a topic that is currently being understood and needs solving as a solution. In addition to the obstacles obtained from clients, other obstacles experienced by BK teachers in general and especially in SMA Kota Semarang both public and private, include the ratio of the number of BK teachers to the number of children is not balanced.

According to Permendikbud Number: 111/2014, the ratio of the number of BK teachers to handle and provide services and guidance is 150 children, so administratively there are many obstacles. This can happen because BK teachers do not / lack the opportunity to do administrative activities, which is due to the many problems faced by students and it is necessary to immediately reduce them to get alleviation

## CONCLUSION

In general, the handling of delinquency in high school children by counselling teachers based on multicultural values-based counselling in the city of Semarang needs serious attention from various parties, especially officials and stakeholders, in the education sector. This can be seen from the results of the assessment of instruments both to children and to counselling teachers, as well as the results of interviews with History, Civics, and BK teachers. There are still some BK teachers, who encounter obstacles in implementing the intervention, this is

necessary. One of them is the offer and/or findings of research on counselling interventions based on multicultural values from researchers carried out in alleviating deviant behaviour in the form of delinquency in high school children in general.

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## **Dimensional Analysis of All Units on Intergovernmental Relations Within the Mining Authority (Study on Unlicensed Gold Mining in District of Kuantan Singingi)**

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**Abstract.** This research is located in Kuantan Singingi Regency which is motivated by the busy activities of gold mining without permits (PETI) carried out by the local community. This is driven by promising income so that these activities are used as a livelihood and a lack of public awareness of the dangers of PETI. In addition, the low level of involvement of government actors and community participation has an impact on the weakness of regulations that form the legal basis for mining activities. This study looks at the relationship between government units that work together in managing gold mining based on their authority. The informants of this study were employees of the Riau Province ESDM Service, members of the Riau DPRD, Kuantan Singingi District Polres staff, DLH employees of Kuantan Singingi Regency and the community. The technique of determining the informants was carried out by purposive method by digging in-depth information according to the characteristics of the study. The data collection technique is done by interview, observation and documentation. The data analysis technique was used by applying a qualitative narrative approach that conveyed the results of the analysis related to PETI. The results of the study found that the importance of local regulations on community mining that involves both provincial and district governments. The weakness of the legal regarding the implementation of gold mining activities must be strengthened by coordinative efforts and cooperation between the provincial government, DPRD and district governments by sharing the perceptions, ideas of each actor.

**Keywords:** *All Units, Authority, Mining*

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**Abstrak.** Penelitian ini bertempat di Kabupaten Kuantan Singingi yang dilatarbelakangi oleh ramainya aktivitas pertambangan emas tanpa izin (PETI) yang dilakukan oleh masyarakat setempat. Hal ini didorong oleh penghasilan yang menjanjikan sehingga kegiatan tersebut dijadikan sebagai mata pencaharian dan kurangnya kesadaran masyarakat akan bahaya PETI. Selain itu, rendahnya tingkat keterlibatan aktor pemerintah dan partisipasi masyarakat, berdampak terhadap lemahnya aturan yang menjadi dasar hukum kegiatan pertambangan. Penelitian ini melihat bagaimana hubungan antar unit pemerintah yang bekerjasama dalam mengelola pertambangan emas berdasarkan kewenangan yang dimiliki. Informan penelitian ini yakni meliputi pegawai Dinas ESDM Provinsi Riau, anggota DPRD Riau, Pegawai Polres Kabupaten Kuantan Singingi, Pegawai DLH Kabupaten Kuantan Singingi serta masyarakat. Teknik penentuan informan dilakukan dengan cara purposive dengan menggali informasi secara mendalam sesuai dengan karakteristik penelitian. Teknik pengumpulan data dilakukan dengan wawancara, observasi dan dokumentasi. Teknik analisis data yang digunakan dengan menerapkan pendekatan narasi kualitatif yang menyampaikan hasil analisis berkaitan dengan PETI. Hasil penelitian mendapati bahwa pentingnya peraturan daerah tentang pertambangan rakyat yang melibatkan pemerintah baik provinsi maupun kabupaten. Lemahnya payung hukum tentang pelaksanaan kegiatan pertambangan emas harus diperkuat dengan upaya koordinatif dan kerjasama antara pemerintah provinsi, DPRD dan pemerintah kabupaten melalui penyamaan persepsi, ide dari masing-masing aktor.

**Kata Kunci:** *All Units, Kewenangan, Pertambangan*

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## INTRODUCTION

Indonesia is a country that has a wealth of natural resources including land and water and even has natural products in the form of mining materials, in the form of gold, silver, copper, oil and gas, coal, diamonds and other mining products which are fully controlled by the state. Of course, the results of natural wealth controlled by the state must be managed in order to improve the standard of living and welfare of all the people. The government has authority, among others, in terms of making policies and laws and regulations as well as establishing a mining licensing system. Regulations regarding mining in Indonesia are actually regulated in Law Number 4 of 2009 concerning Mineral and Coal Mining. This Law regulates the authority possessed by each level of government in terms of mining management, from the central government to local governments.

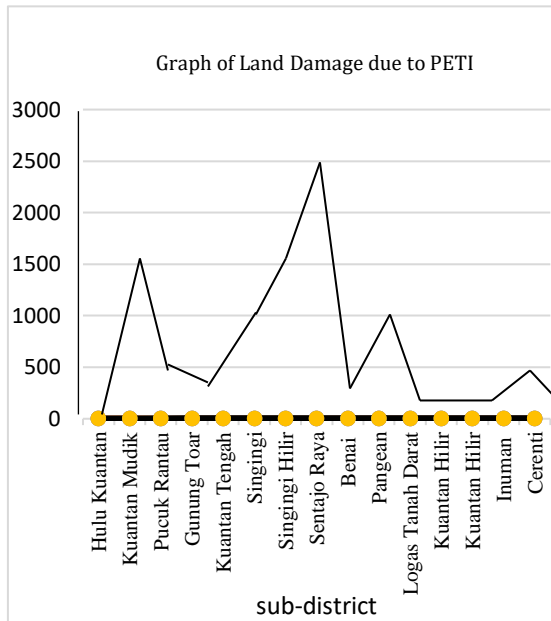
After the issuance of Law Number 23 of 2014 concerning Regional Government, there has been a paradigm shift in the administration of government authority related to natural resource management, including the mineral and coal mining sector which is shared between the central government and local governments. The provincial government in this case has the authority to issue mining business permits (IUP) for metal and non-metal minerals in accordance with the 7 (seven) pieces of authority held by the

provincial government in the mineral and coal sub-sector. Meanwhile, the district government after the enactment of the Regional Government Law does not have the authority in mineral and coal mining.

With regard to mining, the potential for gold mining in Riau Province is in one area, namely in Kuantan Singingi Regency. But unfortunately, this potential has not been well managed by the local government through legal regulations regarding community mining area permits so that the gold products are illegally explored by the community without any permission from the government. Gold mining activities without a permit (PETI) in Kuantan Singingi Regency have occurred since early 2008. Environmental pollution, soil damage due to excavation of PETI activities in a number of areas in Kuantan Singingi Regency is a negative impact of mining, where the problem basically originates from a lack of awareness miners of the importance of preserving the environment. So if this is not resolved immediately it will have a negative impact on the lives of the communities around the mining site in the long term. Most of the sub-districts in Kuantan Singingi Regency have PETI activities. Based on data obtained from the Kuantan Singingi Regency Government, of the 15 sub-districts in Kuantan Singingi Regency, almost part of the existing sub-districts have illegal mining practices and are experiencing land damage. The comparison of land damage due to PETI

activities in all sub-districts in Kuantan Singingi Regency can be seen in the following graph:

Figure 1. Land Damage due to PETI Activities in Kuantan Singingi Regency



Source: Environmental Service of Kuantan Singingi Regency, 2020

Based on the data above, land damage due to gold mining activities without permission is spread across almost all districts in Kuantan Singingi Regency. This shows that almost all areas in Kuantan Singingi Regency have PETI activities that have an impact on land damage. The consequences of mining activities that are illegal in nature cause losses and problems, both for the state and for the community, compared to the benefits that can be obtained. The rise of illegal gold mining activities in a number of sub-districts in Kuantan Singingi Regency is mostly carried out by local people. The factor that affects the prevalence of gold mining activities without

permits is due to the promising income so that local people make this illegal mining activity their livelihood. In addition, this condition is supported by the lack of awareness of the local community about the dangers of PETI, causing the growth of PETI to increase. This is because land owners, village officials, as well as local youths get a fee from mining activities. Another factor that also dominates is the low level of involvement of actors in the government (inside government) and community participation in policy formulation, which affects the weakness of regulatory products that serve as the legal umbrella for gold mining activities in Riau Province, so this is one of the driving factors for growth. and the development of illegal gold mining activities that are detrimental to the government and local communities. Based on this empirical description, the authors ask questions in this study, namely: How is the exercise of authority by government units in gold mining issues in Kuantan Singingi Regency, Riau Province?

The unitary state according to Cohen and Peterson can be understood as a country where the central government exercises the highest sovereignty in the country. In order for the central government to carry out its duties effectively, its activities are directly monitored and limited by law. All government units formed under the central government must submit to the Central government in an organizational manner based

on the prevailing laws and regulations. Fred Isjwara (1974: 188) argues that a unitary state is the strongest form of state when compared to a federal or confederation state, because in a unitary state there is union and unity. Abu Daud Busroh (1990: 64-65) states that a unitary state is a single state which means that there is no state within the state, there is only one single government, namely the central government which has the highest power and authority in the country. Meanwhile, Amrusyi, (1987: 56) sees that the unitary state has 2 forms:

- a. Unitary State with a centralized system. In a unitary state with a centralized system, all affairs in the state are directly regulated by the central government, while the regions will carry out instructions from the central government.
- b. Unitary State with a decentralized system. In a unitary state with a decentralized system, regions are given the authority to manage their own households (regional autonomy) which are called autonomous regions.

#### 1. Central Government

The central government as a government entity is the highest government entity compared to other government entities in the Unitary State of the Republic of Indonesia. In other words, it is the highest government structure in the Republic of Indonesia as a unitary state which has the characteristic that there is only one

government that is centralized in the national/central government. Meanwhile, in a unitary state, the autonomous region is not an independent government entity or as a state within a state like the one in the most orthodox federal states, this is because Indonesia is a unitary state that does not allow a state within a state (Bhenyamin, 1993).

#### 2. Provincial Government

As explained above, the province is an autonomous region which is also an administrative area as the Governor's working area is given partial authority by the central government to regulate and manage government affairs and the interests of local communities based on their own initiatives that come from the aspirations of the people in the system of the Republic of Indonesia. Province is a unit of territory which is used as the name of an administrative region that is under the territory of a state or state. In its position as an autonomous region as well as an administrative region, the province is led by a Governor as an extension of the central government who is also the regional head in administering government affairs in the provincial area.

#### 3. District Government

The status of the district autonomous region as well as the administrative area is the working area for the Regent in carrying out government affairs based on his own initiative in the interest of the local community which refers to the prevailing laws and regulations.

As an affirmation, apart from having the status of a district/city, it is also an administrative area which becomes the working area for the regent/mayor in carrying out general government affairs in the regency/city area.

According to W.S Sayre (1960), in its best definition, government is an organization of the state that shows and exercises its power. Furthermore, according to David Apter (1977), the government is the most common member unit that has a certain responsibility to maintain the system that includes it and the practical monopoly regarding its coercive power (in Kencana Syafi'e, 2010).

#### 4. Village Government

Village government is part of the national government whose implementation is aimed at rural areas. Village government is a process in which the efforts of the village community concerned are combined with government efforts to improve the standard of living of the community (Maria Eni Surasih, 2003: 23). Meanwhile, for village communities, the term village autonomy refers not only to village government autonomy but also to village communities' autonomy in determining themselves and managing what they have for the welfare of the village community itself.

Furthermore, Ateng Syafrudin (2000: 22) argues that there is a difference between the notions of authority and authority. We must distinguish between authority (authority, gezag) and authority (competence,

bevoegheid). Authority is what is called formal power, power that comes from the power given by law, whereas authority only concerns a certain "onderdeel" (part) of the authority. Within the authority there are powers (rechtsbevoegdheden).

Furthermore (Wasistiono, 2003: 26) provides a description of the authority that the private sector plays an important role at the distribution or production level, while the policy, standards and licensing levels are still held by the government. Meanwhile, the most important part of decentralization to non-government institutions is relief from government officials for various roles with the private sector and society. This is in accordance with the reflection of the new paradigm of government, namely that good governance is the one that governs the least.

According to H.D Stout, authority is the definition that comes from the law of government organizations, which can be explained as all the rules relating to the acquisition and use of governmental powers by public legal subjects in public legal relations (in Ridwan, 2013: 71). According to Bagir Manan, authority in legal language is not the same as power. Power only describes the right to do and not act. Authority at the same time means rights and obligations (Nurmayanti, 2009: 26).

## RESEARCH METHODS

The method used in this research is through a qualitative approach. The use of methods with a qualitative approach is intended to explore and deepen social symptoms and the social environment which includes actors, events, places and times. According to John W. Creswell (2016: 4), qualitative research methods are a method for exploring and understanding the meaning that some individuals or groups of people think come from social or human problems. This qualitative method is designed with certain procedures, by collecting data from informants related to the research context and then interpreting the data according to existing sources and situations. Those who became informants in this study consisted of employees of the Riau Province ESDM Service, members of the Riau DPRD, Kuantan Singingi District Police Officers, Environmental Service Employees of Kuantan Singingi Regency and the community. The technique of determining informants in the study was carried out in a purposive way, namely to dig deep information according to the characteristics of the study in certain situations and conditions. Meanwhile, in this research, data collection techniques were carried out by means of interviews, observation and documentation. Interviews were conducted with a number of competent and knowledgeable informants related to PETI activities who also observed the individual's

behavior and activities at the research location. Meanwhile, the documents obtained in the research came from print and electronic media news, official documents, papers and meeting results. The data analysis technique used is based on the presentation by applying a qualitative narrative/reporting approach in conveying the analysis results related to the PETI issue.

## DISCUSSION

Based on the opinion of Wright (1975: 4), the first and most important thing is that intergovernmental relations (IGR) exists in the federal state system. However, the concept of American Federalism is not the totality of the IGR. in this context the IGR can cover more than would normally be explained from the concept of federalism where the emphasis is on state relations or on relations between states. The IGR recognizes not only state and state relations, but also state, local, state and interstate relationships. In summary, IGR is a suitable object for studying all permutations and combinations in the relations between government units as well as in the federal state system. While the second term used is in public administration where it refers to the relationship between levels of government in the nation-state, whether in a federation or a unitary state (Bevir, 2011: 468). Intergovernmental relations (IGR) occurs in all countries, both federal and unitary countries. However, the dimension that

distinguishes it is the authority that is owned or called the "degree of decentralization" (Hendratno, 2009: 72).

Based on the above opinion, the analysis emphasizes the dimensions of all units, namely at the level/level of government in the Indonesian state system which consists of the government as the central government, provincial government, district government and village government regarding authority in mining matters by referring to Law No. 23 of 2014 concerning Regional Government. Relations between governments in this context involve all units in government which show the diversity of relationships between all governments. Indonesia as a unitary state has governmental areas that are spread out in various regions, both provinces and districts and villages according to the interpretation of the meaning of the 1945 Constitution. Furthermore, in this discussion section, the level of government will be explained in seeing the authority in gold mining management in Riau Province. the level / levels of government consist of the central government, provincial governments, district governments and village governments.

### **Central Government**

As a government entity, the central government has the position of the highest government compared to other government entities in the Republic of Indonesia. Meanwhile, an autonomous region is not a

stand-alone entity or a state within a state like in the most orthodox federal states, because Indonesia is a unitary state that does not allow a state within a state (Bhenyamin, 1993). The pattern of power sharing between the central government and regional governments is based on the principle of a unitary state but in the spirit of federalism. Where the type of power exercised by the central government is almost the same as that exercised by the central government in the federal state which includes foreign relations, defense and security, justice, monetary, religion and so on.

Furthermore, talking about mining affairs, based on Law Number 23 of 2014 concerning Regional Government in article 14 paragraph (1) it has been explained that the administration of energy and mineral resources affairs is divided between the central government and provincial regions. Referring to Law Number 23 of 2014 concerning Regional Government, in the mineral and coal sub-affairs, the central government has 11 powers after experiencing efficiency / simplification of authority from the previous regulation, namely 27 authorities. However, this means that the implementation of sub-mineral and coal affairs cannot be separated from the authority of the central government as the highest authority holder of other autonomous regions. The 11 authorities possessed by the central government consist of:



1. Determination of mining areas as part of the spatial layout of the national territory consisting of mining business areas, community mining areas and state reserves as well as special mining business areas.
2. Determination of metal mineral and coal mining business permits and special mining business license areas
3. Determination of non-metal mineral and rock mining business permits across provinces and sea areas of more than 12 miles
4. Issuance of mineral, metal, coal, non-metal mineral and rock mining business permits at:
  - a. Mining business license areas located across provinces
  - b. Mining business permit areas that have direct borders with other countries
  - c. The sea area is more than 12 miles
5. Issuance of mining business permits for foreign investment
6. Granting special mining business permits for minerals and coal
7. Giving registration of mining business licenses and determining the amount of production in each province for metal mineral and coal commodities
8. Issuance of mining business permits for special production operations for processing and refining whose mining commodities originate from other provincial areas outside the location of processing and refining or import facilities as well as for foreign investment.
9. Issuance of mining service business licenses and registered certificates for domestic investment and foreign investment whose business activities are carried out throughout the territory of Indonesia.
10. Determination of benchmark prices for metal minerals and coal
11. Management of mining inspectors and mining supervisory officials

Based on the authority possessed by the central government, the authority to determine mining business areas including community mining areas rests with the central government. This means that the central government has absolutely the right to determine mining areas as suitable locations for mining business activities including gold mining in Kuantan Singingi Regency, Riau Province. The determination of mining areas by the central government is based on a submission mechanism made by the local government to the central government through the draft regional regulations.

Apart from the authority as described above, matters relating to the guidance and supervision of the administration of functions by the regions, including matters relating to energy and mineral resources, are the responsibility of the central government in accordance with the contents of article 7 paragraph (1) of Law No. 23 of 2014

concerning Regional Government. This means that the responsibility to carry out guidance, control, supervision and other tasks is the authority of the central government, which is represented by government officials who handle the fields in question.

Based on the authority possessed by the central government, mining affairs are actually the task of the Ministry of Energy and Mineral Resources as regulated in a Ministerial Regulation. The legal basis for the implementation of these duties and functions is regulated in the Regulation of the Minister of Energy and Mineral Resources (ESDM) Number 13 of 2016 concerning the Organization and Work Procedure of the Ministry of Energy and Mineral Resources that the Directorate General of Mineral and Coal is under and responsible to the Minister. The duties and functions of the directorate general of minerals and coal are as follows:

1. Formulation of policies in the field of development, control and supervision of business, engineering, work safety, environment and construction of certain facilities and infrastructure, as well as management of non-tax state revenues in the mineral and coal sector in accordance with statutory regulations;
2. To implement policies in the field of development, control and supervision of business, engineering, work safety, environment and construction of certain facilities and infrastructure, as well as
- management of non-tax state revenues in the mineral and coal sector in accordance with statutory regulations;
3. Formulation of norms, standards, procedures and criteria in the field of development, control and supervision of business, engineering, work safety, environment and construction of certain facilities and infrastructure, as well as management of non-tax state revenues in the mineral and coal sector in accordance with statutory regulations. -invitation;
4. To provide technical guidance and supervision in the field of development, control and supervision of business, engineering, work safety, environment and construction of certain facilities and infrastructure, as well as the management of non-tax state revenues in the mineral and coal sector in accordance with statutory regulations;
5. To carry out evaluation and reporting in the field of development, control and supervision of business activities, engineering, work safety, environment, and the construction of certain facilities and infrastructure, as well as management of non-tax state revenues in the mineral and coal sector in accordance with statutory regulations;
6. To carry out the administration of the directorate general of minerals and coal;
7. Implementation of other functions assigned by the minister.

Based on the authority possessed by the central government, the implementation of mineral and coal activities is an extension of and is under the Minister of Energy and Mineral Resources in carrying out government affairs related to the above tasks and functions. Nonetheless, further regulations regarding the administration of affairs in the mining sector are also regulated based on the Law on Regional Government, especially in article 14 paragraph (1) which divides these functions between the central government and the provincial government.

### **Provincial Government**

The mandate of Law Number 23 of 2014 concerning Regional Government is directed at accelerating the realization of community welfare through improved services, empowerment and community participation. The efficiency and effectiveness of regional government administration needs to be improved by paying more attention to aspects of the relationship between the central and regional governments and between regions as well as the opportunities and challenges of global competition in the unified state governance system.

The provincial government, apart from having the status of a region, is also an administrative area and is the working area of the Governor as an extension of the central government as well as a working area in carrying out general government affairs in

provincial areas. In its position as an administrative region that carries out the functions of the deconcentration authority, the provincial government plays an important role as the adhesive element of the Unitary State of the Republic of Indonesia. This is also interpreted as an effort to maintain and strengthen the unity and integrity of the nation in order to increase empowerment, foster initiative, community creativity and national awareness. As the representative of the central government, the governor has the role of maintaining harmony between the central government and the regions to encourage the acceleration of the successful implementation of decentralization in the districts / cities (Kartiwa and Nugraha, 2012: 66).

Furthermore, in carrying out general government affairs in the provincial area, the explanation of Law Number 23 of 2014 concerning Regional Government states that the province has the authority in matters of mineral and coal sub-affairs. Where in fact this authority has been simplified as a follow-up to the principle of efficiency, from 18 authorities to 7 authorities regarding sub-affairs of minerals and coal. The explanation above emphasizes that the authority related to the issuance of metal and non-metal mineral, rock and coal mining business permits in regional mining business permits located within 1 (one) provincial area up to 12 miles of sea territory is the full authority of the government. province.

Meanwhile, gold mining in Kuantan Singingi Regency is a mining area which is the responsibility of the Riau Provincial Government to manage it and issue mining business permits for both metal and non-metallic minerals. However, what happens is that the development of gold mining activities that do not have a business license is used as a livelihood commodity by the people in Kuantan Singingi Regency, causing environmental disruption and damage to community plantations around the mining location.

Based on the authority possessed by the Riau Provincial government, the implementation of gold mining management and issuance of mining permits is actually the responsibility of the provincial government with the scale of the people's mining area (WPR). Changes in authority regarding mining based on Law Number 23 of 2014 concerning Regional Government automatically also changes the organizational structure of the government at the provincial level, especially at the Riau Energy and Mineral Resources Office as regulated under the Riau Governor Regulation Number 48 of 2018 concerning Position, Organizational Structure, Duties and Functions, as well as Work Procedures for the Department of Energy and Mineral Resources of Riau Province.

Furthermore, with the issuance of the Regional Government Law which grants mining authority to the provincial government,

it can be said that the implementation of authority related to gold mining is actually the task of the provincial government through the Riau Province Energy and Mineral Resources Office. Meanwhile, in terms of supervision, the ESDM office adheres to Article 3 of Government Regulation No.23/2010 concerning the Implementation of Mineral and Coal Mining Business Activities that mining business activities are based on mining business permits. So it is clear that PETI gold mining is illegal mining. Even so, there is still an inventory by the Riau Province ESDM office. Based on the criminal provisions of article 158 in Law Number 4 of 2009 concerning Mineral and Coal Mining that those who carry out mining activities without having a mining permit will be subject to sanctions, ESDM collaborates with the security forces to resolve the issue.

The implementation of mineral and coal mining business activities as regulated in Government Regulation Number 23 of 2010 concerning the Implementation of Mineral and Coal Mining Business Activities is intended to implement policies prioritizing the use of minerals and/or coal for domestic interests. This is a manifestation of the mandate of the 1945 Constitution Article 33 paragraph 3 that all natural wealth found on Indonesian soil is a state asset that is intended for the interests of the people.

On the other hand, the phenomenon of illegal gold mining practices in Kuantan

Singingi Regency has occurred since 2009 by local communities and also immigrants who are employed by capital owners to carry out mining activities in exchange for instant and promising income so that the equipment used is not up to standard and is dangerous. The use of mining equipment using "dompeng" machines (the term local residents refer to equipment used for mining) and the use of hazardous substances such as mercury have actually only been practiced for the last ten years by miners with the aim of obtaining mining products relatively quickly compared to using this method, traditional namely by panning. For the provincial government itself, as the owner of the mining sector, mining activities carried out by the local community are alternative livelihoods apart from plantations and fishermen. However, if the process of obtaining it uses dangerous substances and equipment, it will have serious effects on the community, especially those who live around the river. In addition, abrasion is caused by excavation activities that do not comply with work safety standards.

Serious problems ranging from environmental pollution, social and health problems can occur due to PETI activities that do not get a firm response from the Riau Provincial government as the holder of authority. The involvement of the active role of the community and the efforts of the Riau Province government as the main actor is needed not only in the policy aspect, but also

in controlling pollution and environmental damage due to PETI activities. The emergence of unlicensed gold mining activities (PETI) is difficult to avoid because it is related to the need for mining products to support life. The people of Kuantan Singingi Regency with economic limitations encourage them to manage their own mineral (gold) resources in their area to improve the standard of living and economy of their group, without realizing that this will have a negative impact on the region.

Referring to the provisions of the Regulation of the Minister of Energy and Mineral Resources Number 26 of 2018 concerning Implementation of Good Principles and Supervision of Mineral and Coal Mining, that the implementation of mining business management is carried out by the minister or governor in accordance with their respective authority. Apart from that, the minister supervises the implementation of mining business management carried out by the governor, where supervision of the implementation of mining business management carried out by the governor includes the determination and granting of non-metal mineral mining business permit areas (WIUP) and mining business permit areas (WIUP). rocks, granting mining business permit areas (WIUP) for metal minerals and WIUP of coal, issuing public mining permits (IPR) and issuing mining business permits (IUP).

The Riau Provincial Government through the Department of Energy and Mineral Resources in 2019 made an initiation with the Riau Provincial DPRD regarding the submission of a draft regional regulation related to community mining, but this has not received a serious response from the DPRD. The discussion on the draft regional regulation on community mining cannot yet be carried out considering that priority programs are prioritized for other activities. It is important that the draft regional regulation on community mining be discussed and stipulated in managing gold mining activities in Riau as a legal umbrella and guidance in the implementation of mining activities in Riau Province.

Meanwhile, the implementation of authority in the issuance of mining business permits is carried out by the Riau Provincial government through the One Stop Investment and Integrated Services Service (DPMPTSP) which coordinates with the Riau Energy and Mineral Resources Office if there is a request for mining permit processing. The application mechanism is accepted by the DPMPTSP office which is then sent to the ESDM office to ask the field technical personnel to carry out surveys and technical tests with the financing burden borne by the DPMPTSP office. Applications submitted by prospective mining business actors will be accepted if they comply with predetermined requirements, one of

which is to obtain a recommendation from the respective regional head.

### **District Government**

The district government is an autonomous region as well as an administrative area as the regent's working area in carrying out general government affairs in the regency area. District government is one of the government units within the territory of the Republic of Indonesia. Based on Law Number 23 of 2014 concerning Regional Government, regency regional governments no longer have the authority to sub-affairs minerals and coal, because this authority has been withdrawn to the provincial government for reasons of efficiency / simplification of authority. This means that the district government no longer has the responsibility to carry out sub-affairs of minerals and coal. Meanwhile, what can be described here is that the gold mining area is actually in the Kuantan Singingi Regency area, while the mining authority rests with the Riau Provincial Government. As for things that are still a polemic in the community in the Kuantan Singingi Regency area, especially those who live around the gold mining area without a permit, namely the impact of environmental pollution and their livelihood activities which are disrupted due to unmanaged gold mining waste (PETI). well. Other problems that arise are social problems, health problems, damage to land, which previously the community used



the land for agricultural or plantation activities will no longer be able to use the land as usual, because it will take a long time to repair damaged soil.

In fact, the efforts made by the government of both Riau Province and Kuantan Singingi Regency are concrete steps that need to be coordinated in an effort to overcome the problem of mining that does not have a permit that can harm the area as well as the local community affected by the illegal mining waste. Although the authority for mining management rests with the Riau provincial government, that does not mean that this does not necessarily need the attention of the Kuantan Singingi Regency Government. Therefore, the Kuantan Singingi Regency Government still needs to coordinate with the Riau Provincial Government to overcome this illegal mining problem because it involves the welfare of the local community.

Furthermore, with regard to mining authority, after the enactment of Law Number 23 of 2014 concerning Regional Government for the Kuantan Singingi Regency Government, there was indeed a significant change, especially in the change in the organizational structure of the district apparatus after the withdrawal of mining authority from the Riau Provincial Government.

Concrete efforts to prevent the development of PETI that have been carried out by the Kuantan Singingi Regency

Government in general are also through the environmental service which is discussed in the regional leadership communication forum (forkompinda) which consists of KAPOLRES, DANDIM, KAJARI, Courts and Local Governments, but until now it has not showed significant results overall. Among the persuasive efforts made, namely through the socialization of the negative impacts of PETI activities on the environment. Apart from that, data collection was also conducted on the location of PETI, the number of PETI actors, the scale of PETI and so on in order to know the distribution and impact of PETI. Even though they have conducted socialization and data collection on PETI actors, this does not immediately stop PETI activities, this is due to the lack of awareness of PETI actors.

Various efforts to tackle gold mining without a permit (PETI) were also carried out by controlling PETI actors. This is intended to stop sources of pollution and/or environmental damage. The control was carried out by the local police in collaboration with the Kuantan Singingi District Police. In controlling, the police also confiscated equipment for PETI activities in the form of a "dompeng" machine as a tool for mending (local term). Even though the control has been carried out, the facts on the ground show that PETI activities are still operating due to the absence of strict criminal sanctions. Meanwhile, based on Law Number 04 of 2009 concerning Mineral and Coal Mining Article 158, it has been stated that

every person conducting mining business without a permit will be sentenced to a maximum imprisonment of 10 (ten) years and a maximum fine of ten billion rupiah. Weak law enforcement is also what encourages perpetrators to continue to carry out their activities repeatedly which do not appear to have a deterrent effect on them. However, efforts to control by conducting raids on illegal gold mining actors are often carried out as a repressive step to overcome the PETI problem. The data on the findings of the disclosure of PETI by the Kuantan Singingi Police can be seen in the table below:

Table.1 Data on Disclosure of PETI Crime in Kuantan Singingi Regency 2014 to 2019.

NO	SUB-DISTRICT	Year 2014	Year 2015	Year 2016	Year 2017	Year 2018	Year 2019
1	Ktn Tengah	4	5	6	9	3	2
2	Ktn Mudik	0	3	5	7	1	-
3	Gunung Toar	3	-	3	2	-	-
4	Hulu Kuantan	-	1	1	1	1	-
5	Benai	-	-	-	-	-	-
6	Sentajo Raya	-	1	2	-	1	-
7	Pangean	-	-	1	5	-	-
8	Logas Tnh Darat	-	-	-	2	1	-
9	Kuantan Hilir	-	-	3	1	-	-
10	Ktn Hilir	-	-	-	1	-	-

	Seberang						
11	Singingi	3	4	9	11	8	1
12	Singingi Hilir	2	-	4	5	2	-
13	Inuman	-	-	-	-	-	-
14	Cerenti	-	-	1	1	-	-
15	Pucuk Rantau	-	-	-	-	-	-
	Total	12	14	35	45	17	3

Source: Polres Kuantan Singingi, 2020

The data above shows that PETI criminal cases occur every year, this can be seen from the presence of PETI perpetrators who carry out illegal mining activities. Based on information from the Kuantan Singingi Police, the number of cases included in the data above are only activities that were carried out at the time of the raid/arrest of the perpetrator who was at the scene of the incident. Meanwhile, those that were carried out during the arrest / raid, but the owners and perpetrators of PETI who were not at the scene of the case were not included in the data above and were not counted as cases. This means that the number of cases and illegal mining actors who have not been caught is more than the number recorded by the police.

### Village Government

Village is the lowest structure of government entities in the government structure in Indonesia as a unitary state. The strengthening of the value of complete autonomy is actually seen in the village

government structure as an inseparable part of the Indonesian government structure. As an autonomous region, the village actually has the independence to maintain the customs and habits agreed by the local community as a legal community unit to regulate and manage its own governmental affairs. This means that the state mandates villages to maintain traditional values that are recognized and respected in the Indonesian government system as a follow-up to the goal for the welfare of rural communities.

The village is the lowest unit of the government structure that is in the district / city as an integral part of a country that carries out government affairs based on statutory regulations. In carrying out government affairs, the village is led by a Village Head whose job is to serve the interests of the village community. Based on Law Number 6 of 2014 concerning Villages, especially Article 7, it is stated that the village needs to be structured with the aim of realizing the effectiveness of village administration, accelerating the improvement of the welfare of rural communities, accelerating the improvement of public service quality, improving the quality of village governance, increasing competitiveness. village.

The village in Kuantan Singingi Regency, like other villages throughout Indonesia, carries out governance based on origins and customs as well as local wisdom that is recognized in the Indonesian

government system. Furthermore, the development of unlicensed gold mining activities (PETI) in Kuantan Singingi Regency is spread across several villages within the Kuantan Singingi Regency area. Most of the villages in the Kuantan Singingi Regency area have gold mining locations that are illegally carried out by local communities, both individually and in groups. This of course requires special attention by local government officials in this case including the involvement of the village head and his apparatus as the government element closest to the community to be able to resolve the problems in question. In fact, some of the community involved as PETI actors gave an answer that PETI activities were carried out in order to sustain life. Economic hardship is one of the reasons people are compelled to carry out these prohibited activities.

Most of the community mendompeng (the term local people who work as illegal gold miners). The proliferation of “dompeng” activities began in 2011 which then experienced a significant increase in 2014 to 2016 with the number of machines reaching 30 dompeng machines for each village. How not in a day gold miners get 1 to 2 grams of gold per day with the amount of fuel needed around 35-40 liters. Meanwhile, workers for one dompeng machine consist of 4 to 6 miners, most of whom are not local residents but are imported from outside Sumatra, as the majority come from the island of Java. What is

equally alarming is that there are several village heads in Kuansing Regency who are involved as owners of capital in PETI activities. This condition actually makes the PETI problem difficult to eradicate, where there is the involvement of village government officials who take part in these unauthorized activities.

When viewed from its existence, there are those who are driving the presence of PETI in Kuantan Singingi Regency, namely because of several factors, one of which is economic factors which are caused by limited employment opportunities and business opportunities according to the level of expertise or skills of the lower community. Lack of awareness in various matters, both environmental, health and lack of knowledge and skills, as well as the existence of third parties who take advantage of opportunities for certain purposes, namely funders (cukong), unscrupulous officials who take advantage and the economic crisis which has an impact on the increase in the price of living necessities so that give birth to unemployment, especially from the lower class of society.

The presence of laws and regulations that specifically regulate life in the community, such as the law on regional government and the law on mining, is a supporting factor for solving a problem. Even so, this can also be the reason for the development of PETI activities due to the public's ignorance of the prevailing laws and

regulations in the mining sector as well as weaknesses in the enforcement of mining laws and regulations, which among others is reflected in the lack of partiality to the interests of the wider community and There is no warning against legal or licensed mining that does not take advantage of its business area (idle land), as well as the occurrence of weaknesses in law enforcement and supervision.

Based on the results of the study, information was obtained that in most of the villages in Kuantan Singingi Regency there were unlicensed gold mining locations carried out by the local community which caused pollution to the river flow. Meanwhile, most of the village heads are aware of illegal mining activities in their village, but due to community economic reasons, the village government has not been able to fully take firm action against PETI actors. This is due to the needs of people who depend on rubber and oil palm agricultural commodities. So that with the decline in income from this sector, people shift their livelihoods to illegal mining activities.

## CONCLUSION

Based on the results of the research, it was concluded that by simplifying the mining authority that resided with the provincial government, it was not immediately possible to stop PETI activities which were scattered in most villages in Kuantan Singingi Regency.

Involvement and cooperation from elements of government administration both at the provincial to village levels are needed to manage mining activities so that they can be managed into community mining in accordance with the mandate of Law Number 23 of 2014 concerning Regional Government and Law Number 4 of 2009 concerning Mineral and Coal Mining. Furthermore, the simplification of authority in mining matters based on Law Number 23 of 2014 concerning Regional Government affirms the authority of the Riau Provincial Government in carrying out mining affairs by involving the Kuantan Singingi Regency Government in a coordinative manner to manage gold mining in order to improve the welfare of local communities through legal community mining activities. Basically, the village head as the ruler in his area actually knows the activities carried out by the community, but for economic reasons that makes the village head unable to take firm action against the illegal gold miner. Meanwhile, from the results of the interview, the researchers also found that the village government itself did not receive mandatory payments on a regular basis by the owners of the capital or the illegal gold mining business, even though it was another form of reward, namely that they still made contributions in material and in-kind when there are certain events in the village concerned. This means that the village government as the lowest government

structure participates in indirectly inviting illegal mining actors to carry out their activities in the village concerned.

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## Instilling Civic Disposition Values through Scouting Activities at SMP

### PAB 9 Klambir Lima Kebun, Deli Serdang

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**Abstract.** The research objective was to analyze how scouting activities in extracurricular programs in junior high schools in instilling civic disposition values, in this case the application of citizen character can be implanted through scouting activities, therefore this study focuses on students who are actively involved in scouting activities. This research method is qualitative using case studies which are the object of research are 10 students, school principals, and scout coaches, the results and conclusions of this research are that every scout activity always uses educational elements, implements a simple lifestyle and a pamong system with scout coaches through expertise. exemplary and civic disposition values from extracurricular activities through scouting activities, there are values of responsibility, discipline, love for the motherland and the environment, tolerance, friendship, honesty, independence, creativity, religion, environmental care and social care.

**Keywords:** *Extracurricular, Scouting, Civic Disposition*

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**Abstrak.** Tujuan penelitian untuk menganalisis bagaimana kegiatan pramuka pada program ekstrakurikuler di sekolah tingkat menengah pertama dalam menanamkan nilai *civic disposition*, dalam hal ini penerapan watak warganegara apakah dapat ditanamkan melalui kegiatan pramuka, maka dari itu penelitian ini fokus kepada siswa yang terlibat aktif dalam kegiatan kepramukaan. Metode penelitian ini kualitatif dengan menggunakan studi kasus yang menjadi objek penelitiannya adalah 10 orang siswa, kepala sekolah, dan pembina pramuka, hasil dan simpulan penelitian ini yaitu setiap kegiatan pramuka selalu menggunakan unsur pendidikan, menerapkan pola hidup sederhana dan sistem pamong dengan Pembina pramuka melalui kepiawaian teladan dan nilai-nilai *Civic disposition* dari kegiatan ekstrakurikuler melalui aktivitas pramuka terdapat nilai tanggung jawab, disiplin, cinta tanah air dan lingkungan, toleransi, bersahabat, jujur, mandiri, kreatif, religius, peduli lingkungan dan peduli sosial

**Kata Kunci:** *Ekstrakurikuler, Pramuka, Civic Disposition.*

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## INTRODUCTION

Educational goals listed in Law no. 20 of 2003 concerning the National Education System article 3 explains that national education functions to develop capabilities and shape the character and civilization of a nation with dignity in the framework of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, with character noble, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Therefore, Citizenship Education is a subject that focuses on self-formation as a character or personality in various students. This diversity can be seen from the aspects of religion, culture, sociocultural, language, age and ethnicity which lead to the creation of smart, civilized and characterized citizens according to the mandate of Pancasila and the 1945 Constitution (Dianti, 2014).

The character or personality of students can be proclaimed through aspects of moral values, in the delivery of education, it can be seen through curricular programs that are integrated with civic education subjects. The values contained in civic education are the values of religiosity, honesty, intelligence, toughness, caring, democratic, nationalist, obedience to social rules, respect for diversity, awareness of the rights and obligations of oneself and others. These values must be

possessed by students to become good and smart citizens.

Citizenship Education (Civics) is one of the fields of study that carries out a national mission to educate the lives of the Indonesian nation through the corridor of "value-based education" Civics is designed as a learning subject that aims to develop the individual potential to become Indonesian citizens with noble, intelligent, participatory, and noble character. responsible (Narimo et al., 2018). In the cognitive, affective, and psychomotor dimensions which are confluent or mutually penetrating and integrated with the context of the substance of the ideas, values, concepts and moral of Pancasila, democratic citizenship, and state defence (Damri et al., 2020).

It can be interpreted that civic education has a major role to produce good citizens in the life of the nation and state. According to Branson, civic education is divided into three parts, namely civic knowledge, civic skills, and civic disposition. Why is civic education in schools important for the nation? A distinctive civic education orientation has been known since the early days of the Republic, the formation of a well-developed political institution is not in itself a sufficiently strong foundation for maintaining constitutional democracy. They know that ultimately a free society must depend on its citizens for their knowledge and skills and their morals and civic virtues. They believe that the mission of civic education in schools

is to develop the qualities of mind and heart that successful governance in a constitutional democracy requires (Branson & Quigley, 1998).

Civic knowledge is something that is related to what content or value citizens should know. This aspect concerns scientific academic skills developed from various theories or concepts of politics, law, and morals. Meanwhile, the Civic Disposition is the characteristics of citizenship, which implies the public and private character which is important for the maintenance and development of constitutional democracy (Galston, 2007).

In substance, Civics lessons are science content which consists of multidisciplinary fields of study (Muchtaron, 2012). The content contained includes the material related to Citizenship knowledge about the rights and responsibilities of citizens, human rights, democratic principles and processes, government institutions and non-governmental institutions, national identity, rule of law and free and unlawful judiciary. taking sides, the constitution, and the values and norms in society (Nurdin, 2016).

In the area of civics, the most substantive and essential dimensions of Civics are seen as the "estuary" of the development of the two previous dimensions. By paying attention to the vision, mission, and objectives of Civics subjects, the characteristics of these subjects are characterized by an emphasis on

the dimensions of character, character, attitudes and other potentials that are affective (Lestari, 2016).

Character is divided into 2 as follows: "Private characters such as moral responsibility, self-discipline and respect for the human dignity of each individual are mandatory. And the character of the public is a concern as citizens, politeness, heeding the rules of the game (rule of law), critical thinking, and a willingness to listen, negotiate and compromise is characteristics that are indispensable for a successful democracy to run".

Private character is more of an assessment of yourself or individuals. This assessment is seen from the good attitude and ethics and reflects the attitude of responsibility, religion, care, and tolerance. In addition, the private character can also be seen from their attitude of respecting the time and respecting other humans. Meanwhile, the public character is more directed towards good behaviour towards the state and as citizens. For example, being democratic and following all the rules that apply in the country and not violating any of these rules (Budimansyah, 2008).

The educational process is known as two elementary activities, namely extracurricular activities and extracurricular activities. Extracurricular activities are generally preferred activities of choice by students. In this activity, it is very appropriate

if the basic cultural values of the nation are integrated.

With the implementation of various changes to the education curriculum from 2006 to the latest through the 2013 Curriculum, it is the spirit of manifesting the improvement of the education system in Indonesia so that it can produce a generation of quality and character. This commitment can be interpreted as a component of the 2013 Curriculum which includes Scouting education as a compulsory extracurricular activity in schools. The inclusion of Scouts in the 2013 Curriculum is a vehicle for the formation of student character (affective). Scouting activities are expected to shape the character and personality of the nation's children.

The scout or scouting movement was formulated by its founders as a medium to improve the character of children and adolescents, as well as train them to be responsible and independent when they grow up. The emergence of various problems and challenges faced by students, for example, problems and challenges of nationality, especially those related to changes in the values of social and cultural life (Rizky, 2012).

Scouting education is very important for students for self-development in schools, who are going through a transition period of looking for an identity, and still do not have a permanent stand. Because most students in junior high and high school still do not have an

identity and identity and are often easily influenced by things that cause moral degradation with various negative behavioural acts (Muhaemin & Ihwah, 2019). In the influence of the era of globalization and the era of digital information which influences the style and behaviour of students, scouting education is considered very important for student self-development. Because so far most students do not have an identity, and many negative actions have been committed, for example skipping school and engaging in brawls, fights that have even claimed lives. Most students in schools are affected by bad influences in the environment, this is because most students do not yet have a personality and principles and identity that are fixed and firm. Scouting education not only makes students more character and has principles, skills, has an independent spirit, has a leadership spirit and a positive personality. Scouts also teach students how to recognize the environment and survive in emergencies, various knowledge and survive in emergencies, various knowledge and survival sciences such as using various objects in the natural surroundings, which will make students more resilient and love the nature around them.

By providing scouting education in schools, students will have more character, responsibility, independence, have leadership and positive moral behavior and can give birth to students who are physically and morally strong (Damanik, 2014). Referring to the

Indonesian Minister of Education and Culture Regulation Number 81A of 2013 concerning the Implementation of the 2013 Curriculum, attachment III explains that the function of Scout extracurricular activities is that extracurricular activities in educational units have a development, social, recreational, and career preparation function, namely. First; the development function, namely that extracurricular activities function to support the personal development of students through expanding interests, developing potential, and providing opportunities for character building and leadership training. Second; social function, namely that extracurricular activities function to develop the abilities and sense of social responsibility of students. Social competence is developed by providing opportunities for students to expand social experiences, practice social skills, and internalize moral and social values. Third; recreational function, namely that extracurricular activities are carried out in a relaxed, joyful, and fun atmosphere so as to support the development process of students. Extracurricular activities must be able to make school life or atmosphere more challenging and more attractive to students. Fourth; career preparation function, namely that extracurricular activities function to develop students' career readiness through capacity building.

## RESEARCH METHODS

This study used qualitative research methods. Qualitative research is a method for exploring and understanding the meaning that several individuals or groups of people think comes from a social or humanitarian problem (Creswell & Creswell, 2017). This qualitative research process involved important efforts, such as asking questions and procedures, gathering specific data from participants, analyzing data inductively from specific themes to general themes, and interpreting the meaning of the data. The case study method was chosen in this research because the problems to be studied occur in certain places and situations. Qualitative research using the case study method was intended for realities that occur in the field as they are (Neuman, 2016).

As for the objects in this study were 10 students, school principals, and scout coaches at SMP PAB 9 Klambir Lima Kebun for the 2019-2020 academic year. The data analysis technique was divided into 3 components, namely: Data Reduction, Data Presentation and Verification or Conclusions.

## DISCUSSION

The scout coaches at SMP PAB 9 Klambir Lima Kebun for the 2019-2020 academic year become a youth organization oriented towards national service. Scouting is a fun game in the open world, where children and adults go together to develop health and

happiness, skill and willingness to help those in need.

Education organized by the Boy Scout movement is essentially non-formal education. This means that this education is carried out outside of school education and outside of family education. Even so, the education organized by the Scout Movement is very supportive of education in the school environment and in the family environment. Call it education which is closely related to discipline, then isolation, brotherhood, as well as service to society and character formation. All of that can be obtained from scouting activities.

Character or character is divided into 2 as follows: Private characters such as moral responsibility, self-discipline and respect for the human dignity of each individual are mandatory. And the character of the public is a concern as citizens, politeness, heeding the rules of the game (rule of law), critical thinking, and willingness to listen, negotiate and compromise are characteristics that are indispensable for a successful democracy.

Private character is more of an assessment of yourself or individuals. This assessment is seen from a good attitude and ethics and reflects an attitude of responsibility. Also, the private character can also be seen from the attitude of respecting the time and respecting other humans. Meanwhile, the public character is more directed towards good behaviour towards the state and as citizens. For

example, following all the rules that apply in the country and not violating any of these rules.

The findings in the implementation of scouting activities at SMP PAB 9 Klambir Lima Kebun for the 2019-2020 academic year, namely line activities or PBB, this is an example of private character, where each participant's actions will be assessed as disciplined in marching and responsible for making the right movements as ordered. Meanwhile, the public character can be found at the campfire. In this activity, each team will discuss to present the best offerings to the coach as a closing activity. Besides, participants were also taught to listen to the guidance of the coach's brother in carrying out campfire activities, starting from being the host of the show to the process of reciting Dasa darma.

Observations made by researchers examined how attitudes and behaviours are obedient, respectful and respectful of the values of tolerance in carrying out the teachings of their religion, are tolerant of the implementation of the worship of other religions and live in harmony with followers of other religions. It was emphasized that the results of interviews from participants or informants, before conducting scouting activities, the coach always gave orders to pray together led by a friend. Praying together is carried out before carrying out extracurricular activities and usually, the prayer leaders are



carried out alternately, meaning that each extracurricular participant must have a turn to lead the prayer.

The spiritual value and the value of tolerance appear before doing the scouting activities, the enforcers pray together to ask for the smooth running of the greetings they live. Every activity takes place and the voice of the call to prayer is heard, then the coach orders to stop all activities and perform ablution and then pray in touch. The embodiment of private and public character by directly practising how religious orders are one of the important instruments in scouting activities. For example, running worship when the activity is in progress when it is prayer time. Then the value of tolerance and care must be implemented with ethics (greetings, smiles, politeness, greetings and smiles). In scouting it is recommended to do 5S and not only in scouting, but 5S is also done outside of scout extracurricular activities or in community life.

Then scout activities in instilling a character of honesty through doing work based on their authority, committing to maintaining and expressing the truth. In UN activities, it can form a more responsible person. Where is the practice of the tenth dasa darma "Pure in thought, word and deed". It means that in scouting, it is taught to always be honest in any matter and to be attached to the scout's activities only but to behave honestly at all times. Practicing honesty is very applied in every activity, not only in scout extracurricular

activities but when outside of scout extracurricular activities.

A student can be said to have a caring character, including that students can maintain cleanliness, beauty, and preservation of nature; students can share and participate in assisting according to their ability to others who are hit by disaster or less fortunate in their lives; students are not passive (not indifferent) but proactive with changes in environmental conditions. Scouting activities are very related to nature, so every time the activity is completed, the enforcers are assigned to quote and clean up the garbage in the surrounding environment. Keeping the environment clean is a task that enforcers and participants do at all times to keep the environment clean. And instilling nature is part of the life of the scouts themselves.

A caring attitude is also one of the good behaviors applied in scouting. Help each other and help each other when a sick friend is shown when LBB activities are carried out. The enforcers will readily help their friends who are sick, then carry them to the available tents or posts. So the hope is that the scout participants later in applying the values of scouting can be said to have a character by having a personality, caring, discipline, responsibility, for example doing assignments independently or collaborating according to teacher orders and on time; dare to take risks for what has been done; carry out their duties and obligations by the stipulated time; have the

willingness to be willing to apologize for wrongdoing others and promise not to repeat; willing to be given sanctions for violations that have been committed.

The character of responsibility is built through a scout team approach where the chairman and participants have their respective responsibilities and duties. The chairman is responsible for conditioning each member. And team members are responsible for following every word or direction of the team leader. That way, the team you have will have good cohesiveness. Then the attitude of responsibility is trained through discipline and on time. Respect for time is an attitude of responsibility that is closest to everyday life. And the person who can appreciate the time must be someone who has a lot of responsibility.

Among the democratic characters, students respect the opinions and rights of others; does not impose will on others; carry out deliberation in making decisions; strive for deliberation to reach consensus; students accept and implement the results of deliberation decisions as they should; students take an active role in overcoming public problems (including being active in school activities, providing constructive criticism in making classroom rules, school regulations, village regulations and other regulations).

Democratic values through deliberation and consensus approaches are always the best way when there are problems

that must be resolved by each team. By way of deliberation, all kinds of decisions are taken calmly and there is no disturbance. Decisions taken are decisions of collective thought or deliberation. In other words, holding a deliberation will minimize the possibility of a dispute between the team leader and team members. It was not just the selfish thoughts of the team leader. Therefore conducting deliberation is something the team leader takes to make a joint decision. A student can be said to have this character, namely students have an attitude of mutual respect and respect in building an attitude of cooperation; does not discriminate against friends of any background; respect the work or products of other tribes, by giving an appreciation, collecting, wearing, or singing.

Characters respect and respect each other or embodiment of the motto "Bhineka Tunggal Ika". Can be interpreted in the scouting activities at SMP PAB 9. The differences do not become a barrier to brotherhood and friendship between participants, by not disturbing when they are worshipping, not criticizing other religions, appreciating differences, being aware of differences, are the necessities of God as beauty and strength. So mutual respect and respect for any religious differences that exist around them is a commendable attitude taught in scouts.

Scouting education at SMP PAB has received dialogue from scout coaches, namely

using Law no. 10 of 2013 concerning scouting statutes and bylaws. So all activities carried out in this SMP are based on this law. For example, the activities we do are 8 scouting methods, one of which is learning by doing. So before we carry out activities in the field, we first give theories to the students in the class then we go to the field.

The scouts are TRISATYA and DASA DARMA oriented to the values of Pancasila. Routine activities carried out on Fridays and Saturdays such as LBB at school, PERSAMI (Camp of Saturday Sunday) and monthly activities from KWARAN Hamparan Perak and KUARTIR activities at the Deli Serdang branch. Of course this is not easy to instill private and public characters, it requires the cooperation of several related parties, for example schools, families and the environment who play an active role. The three instruments that play a role must go hand in hand in guarding the process of cultivating this character and strengthening must be carried out in this scouting activity.

The big hope from this Scouting activity is that it will be able to change the mindset of children and teach them to be more independent and cooperate with a sense of togetherness and responsibility. Although this dominant role is in the ranks of the coaches because they are role models or models in instilling and strengthening the character values that exist in scout extracurricular activities. Direct involvement trains

participants and plays an important role in building the character or personality of the participants.

## CONCLUSION

Based on the results of research in the field obtained through observation, questions and answers or interviews, the researcher can conclude that the implementation of scout extracurricular activities in character building for students of SMP PAB 9 Klambir Lima Kebun has been carried out well. The implementation of the activities is divided into 2 activities, namely weekly training every Friday and Saturday and monthly activities, namely PERSAMI which is accompanied by the coach. Scout activities in SMP PAB use a team system and a separate unit system. In each of their activities, scouts always use educational elements that are oriented towards instilling the values of Pancasila through Law no. 10 of 2013 concerning scouting statutes and bylaws. So all activities carried out in this SMP are based on 8 scouting methods, one of which is learning by doing. So before we carry out activities in the field, we first give theories to the students in the class then we go to the field. The hands of this scout are TRISATYA and DASA DARMA, applying a simple lifestyle and with a system among, with the coach as the guardian. Civic disposition values from scouting extracurricular activities are responsibility, discipline, love for the country and the environment, tolerance, friendship,

honesty, independence, creativity, religion, environmental care and social care.

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## The Relationship Between Students' Understanding Of The Unitary Republic Of Indonesia And The State Defense Attitude

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**Abstract.** The purpose of this study was to obtain empirical data about the relationship between students' understanding of the Unitary Republic of Indonesia (Unitary State of the Republic of Indonesia) and the state defense attitude at SMK Al-Bahri Bantar Gebang. This research was conducted on grade X students of Al-Bahri Bantar Gebang Vocational School. The research method used was quantitative descriptive method with correlation study approach. The sample in this study was taken randomly using the Proportional Random Sampling technique with a sample size of 40 respondents. The instrument used was a multiple choice test for variable X and a questionnaire with the type of attitude scale for variable Y. The reliability test results for variable X were 0.968 ( $0.968 > 0.444$ ) and Y variable were 0.965 ( $0.965 > 0.444$ ). Hypothesis testing is done using Pearson's product moment formula. Obtained r count 0.656 with r table 0.312 ( $0.656 > 0.312$ ). Thus it can be concluded that there is a positive relationship between students' understanding of the Homeland with the attitude of defending the country.

**Keywords:** *Understanding, Unitary Republic of Indonesia, Defending the State*

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**Abstrak.** Tujuan penelitian ini adalah untuk memperoleh data empiris tentang hubungan pemahaman peserta didik tentang NKRI (Negara Kesatuan Republik Indonesia) dengan sikap bela negara di SMK Al-Bahri Bantar Gebang. Penelitian ini dilakukan pada peserta didik kelas X SMK Al-Bahri Bantar Gebang, Metode penelitian yang digunakan adalah metode deskriptif kuantitatif dengan pendekatan studi korelasi. Untuk sampel dalam penelitian ini diambil secara acak menggunakan teknik *Proporsional Random Sampling* dengan jumlah sampel 40 responden. Instrumen yang digunakan adalah berupa tes pilihan ganda untuk variabel X dan angket dengan jenis skala sikap untuk variabel Y. Hasil uji reliabilitas variabel X sebesar 0,968 ( $0,968 > 0,444$ ) dan variabel Y sebesar 0,965 ( $0,965 > 0,444$ ). Pengujian hipotesis dilakukan dengan menggunakan rumus *product moment pearson*. Diperoleh r hitung 0,656 dengan r tabel 0,312 ( $0,656 > 0,312$ ). Dengan demikian dapat disimpulkan bahwa terdapat hubungan positif antara pemahaman peserta didik tentang NKRI dengan sikap bela negara.

**Kata Kunci:** *Pemahaman, Negara Kesatuan Republik Indonesia, Bela*

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## INTRODUCTION

Becoming an advanced nation is certainly an ideal that every country in the world wants to achieve. It is common knowledge that the progress of a country or not is influenced by educational factors. That is the importance of education, so that a nation can be measured whether the nation is developed or left behind. Education plays an important role in determining the quality of society or citizens. In addition, education is one of the most important and decisive factors to improve living standards.

Education has become a pillar in increasing human resources for nation-building. Thus the state is an important part of the education process, but the fact is that the state's attention in the education process is still lacking, such as the still high cost of education, the lack of teachers' welfare, the lack of educational facilities and infrastructure, especially in areas far from the capital city of Indonesia. . on the other hand, we know that one of the goals of the state is to educate the nation's life, seeing this condition as if the state is merely a place to live for its citizens without a united spirit to achieve the goals of the Republic of Indonesia. A weak education system can have an impact on how long a country's goals will be achieved.

Article 1 paragraph (1) of the 1945 Constitution states that "the State of Indonesia is a Unitary State in the form of a Republic". With the participation of its citizens, the

Unitary State of the Republic of Indonesia which became independent on August 17, 1945 can be said to be an integrative revolution, not only the result of the reflection or thoughts of a person or group, but a state formed on the solid basis of a society to build a common future under a country the same even though the members of the community are of different religions, races, ethnicities, or groups.

The Unitary State of the Republic of Indonesia has a very large area consisting of land and sea. Not only that, the Unitary State of the Republic of Indonesia is blessed with abundant natural resources, fertile land, and a very strategic geographical location. With these conditions, it is not surprising that many foreign citizens want to control the Unitary State of the Republic of Indonesia. because of this, it is necessary to have a good education, a strong security and defense system so that the Unitary State of the Republic of Indonesia becomes a large and advanced nation and is not easily controlled by the state. Good education will give birth to a young generation who is intellectual and has noble character

The younger generation, especially students, are future candidates for the nation who will lead the Unitary State of the Republic of Indonesia in the future. The young generation is a very valuable state asset for the development of a nation. Of all these things, there is something that the younger generation must not forget, namely the awareness that



defending the country must have. Article 30 paragraph (1) of the 1945 Constitution states that "Every citizen has the right and obligation to participate in efforts to defend and secure the state". This means that efforts to defend the state are not only the task of TNI members, but all Indonesian citizens, including students.

Based on the author's observations at SMK Al - Bahri Bantar Gebang, Bekasi district in the teaching and learning process, especially in the Citizenship Education subject, the attention of students tends to experience a setback. Students are passive and less enthusiastic in the teaching and learning process. Citizenship Education is an effort to defend the country. Citizenship Education is an appropriate tool to provide a direct picture of matters concerning citizenship. Citizenship Education teaches how citizens are not only obedient to the state, but also teaches how citizens should be tolerant and independent. A good education will give birth to a young generation who are intellectual and have noble character. The younger generation, especially students, are future candidates for the nation who will lead the Unitary State of the Republic of Indonesia in the future. In general, the purpose of providing Citizenship Education in schools is to instill attitudes and behaviors in everyday life based on the values of Pancasila, both as individuals and as members of society, and to provide the ability to attend the next level of education.

The objectives of giving Citizenship Education subjects in schools based on *Regulation of The Minister of Education and Culture* Number 22 of 2006 are:

1. Think critically, rationally, and creatively in response to the issue of citizenship.
2. Participate actively and responsibly, and act intelligently in social, national and state activities as well as anti-corruption.
3. Develop in a positive and democratic manner to shape oneself based on the characteristics of Indonesian society so that they can live together with other nations.
4. Interacting with other nations and the world arena directly or indirectly by utilizing information and communication technology.

In addition, Citizenship Education is also intended to equip students with the character, knowledge and basic abilities with respect to the relationship between citizens and preliminary education to defend the state in order to become citizens who can be relied on by the nation and state.

The current era of globalization can also affect students to be more interested in other things than in Citizenship Education subjects. In Class X SMK Al - Bahri Bantar Gebang to instill an understanding of the Republic of Indonesia, the functions and objectives of the Republic of Indonesia, the elements of the state, and the characteristics of the country. With an understanding of the Unitary Republic of Indonesia, students are

expected to participate in efforts to defend the country. However, in practice, the understanding of NKRI is only obtained as a theory or material without any direct practical value, which should be implemented in everyday life. Students are lazy to take part in Monday ceremony activities, scout extracurricular activities, and drive motorized vehicles without a license to drive. This shows that the students' attitude of defending the country is still low. Based on the background of the problem above, a study was appointed about the relationship between students' understanding of the Unitary State of the Republic of Indonesia and the attitude of defending the state in class X SMK Al-Bahri Bantar Gebang.

Department of Education and Culture (Depdiknas, 2003) understanding has a basic word "understand" which means "understand" something or a lot of knowledge. Ahmad Susanto (2013) the term understanding is defined by the process, method, act of understanding or understanding. Understanding can be meant as knowing and understanding something that has been learned so that you can believe in that one. Anas Sudjono (1996) Comprehension is a person's ability to understand or understand something after something is known and remembered.

In other words, understanding is knowing about something and being able to see it from various points of view. Comprehension is a level of ability to think

that is one level higher than memory and memorization. Ngalim Purwanto (1988) says that a person's understanding of something is when someone can distinguish, defend, explain, conclude and rewrite as well as provide examples and expand on that something. Krathwohl and Bloom in Dimiyati Mudjiono (2015) define understanding as the ability to translate, interpret, estimate, understand the main content, interpret tables and so on. So it can be said that someone who understands something, means has the ability to be able to understand the meaning of a concept / main content and can interpret and explain tables in different forms using their own language/sentences. Saifudin Azwar (1997), someone who has understood something means that he is able to explain, clarify, predict and distinguish something.

Gagne and Berliner in Djali Mujiono (2008) state that understanding is shown by the ability to say the relationship between variables by obeying the laws of logic. The type of comprehension learning outcome is one level higher than the type of rote learning outcome. Understanding requires the ability to grasp the meaning or meaning of a concept.

Thus, from the theories described above, it can be synthesized that understanding is the ability of students obtained from learning and thinking results to be able to explain, differentiate, conclude, and give examples of the main content of a material in different forms by using their own sentences.

The essence of the Unitary State of the Republic of Indonesia. The term state is a translation of a foreign language, namely state (English), staat (Dutch) and etat (French). The word state, state, etat is taken from the Latin status or statum which means an upright and permanent state, or something that has upright and permanent characteristics.

The state is different from the nation, if the nation refers to a group of people or a living community, while the state refers to an organization of a group of people who are in it. The state is the principal organization of political power. A state is an organizational form of society or a group of people who have the power to regulate relationships, maintain order, and determine the goals of life together.

Meanwhile, according to Harold J. Laski, states that the state is an integrated society because it has a coercive and legally superior authority than individuals or groups who are part of that society.

According to Mac Iver, a state is defined as an association that organizes order in a community in an area based on a legal system run by a government that is given coercive power. Furthermore, Max Weber stated that the state is a society that has a monopoly on the legal use of physical violence in an area.

A state is a unique form of organization that makes itself different from other associations or organizations. This

uniqueness lies in the characteristics inherent in the state.

There are 4 elements of the state that must be used as a benchmark for forming a country, namely:

1. People, people need to form a country because the people are the main supporters for the existence of a country. Then the people are needed in carrying out planning and controlling activities as well as establishing a country. In this case, the people are all people who are in a state territory and are subject to the power of that state.
2. Territory, the territory is one of the most important aspects and a necessity in a country. Because the area is the foothold of a nation or people to settle where the area in question is such as land, sea, air, and extraterritorial areas as well as state boundaries. The territory must be permanent because it is impossible to form a state if the people migrate without having territory.
3. The state has a sovereign government in which sovereignty is an important state element in a country so that the state can have power in regulating its people, and can defend the country from attacks from outside.

Apart from the characteristics and elements of the state, there are also functions of the state. The state function is a description of what the state does to achieve its goals. State

function can be said as the duty of the state. The state as a power organization formed to carry out state tasks. The state is formed to meet human needs, both as individuals and as group life. By living as a state, it is hoped that the wants and needs of human life will be easier and more effective.

The state has a service function. This means that the state with its equipment strives to serve all the needs of its citizens both at home and abroad. From this concept of thought, the government is a servant or servant of the community, not asking to be served by the community.

The Unitary State of the Republic of Indonesia is a sovereign state based on Pancasila and the 1945 Constitution which wants to create a situation for all Indonesian people. The Unitary State of the Republic of Indonesia is a unitary state. The unitary state chosen is a country with a decentralized system. Regions are allowed to organize and manage their households. Furthermore, it is said that regional governments carry out the broadest possible autonomy, except for governmental affairs which are determined by law as the affairs of the central government.

The Republic of Indonesia is a unitary state, the provision that the Indonesian state is in the form of a unitary state can be found in Article 1 of the 1945 Constitution, which reads "The State of Indonesia is a unitary state in the form of a Republic."

Unitary State of the Republic of Indonesia or abbreviated as NKRI. The Unitary State of the Republic of Indonesia is a country whose territory extends from Sabang to Merauke. The city of Sabang in the westernmost part of Indonesia and Merauke in the east of Indonesia. The city of Sabang is in the province of Nanggroe Aceh Darussalam, the city of Merauke is in the province of Papua. Between Sabang and Merauke, some islands connect with a total of approximately 17,000 islands, consisting of five large islands and the rest are small islands. There are several small uninhabited islands. The number reaches 6,000 islands, the islands are separated by oceans and straits.

The Unitary State of the Republic of Indonesia is located on the Asian continent, to be precise in Southeast Asia. Its territory is passed by the equator, flanked by two continents, namely the Asian continent and the Australian continent. The Asian continent is located in the north of Indonesia, while the Australian continent is in the south of Indonesia. Indonesia is also flanked by two oceans, namely the Indian Ocean and the Pacific Ocean. The Indian Ocean lies to the south and southwest of Indonesia. The Pacific Ocean is located east of Indonesia.

The Unitary State of the Republic of Indonesia aspires to create a country that is united, sovereign, just and prosperous. With a brief formula, the Indonesian state aspires to create a just and prosperous Indonesian society

based on Pancasila and the 1945 Constitution. This is under the mandate in paragraph II of the Preamble of the 1945 Constitution, namely an independent, united, sovereign, just and prosperous country.

Based on the above theories, it can be synthesized that the understanding of the Unitary State of the Republic of Indonesia is the ability of students to be able to explain, differentiate, and give examples of the nature of the Unitary State of the Republic of Indonesia, which includes the definition of the Unitary State of the Republic of Indonesia, the functions and objectives of the Unitary State of the Republic of Indonesia.

## RESEARCH METHODS

The aim of this research was to know empirically about the relationship between the understandings of the Unitary State of the Republic of Indonesia (NKRI) with the attitude of defending the state in class X SMK Al-Bahri Bantar Gebang. This research was conducted in class X SMK Al-Bahri Bantar Gebang, while the time of the research was conducted in the odd semester of the 2017/2018 school year. Based on the variables studied, the problems formulated and the hypotheses proposed, this study used a survey method with a correlation approach which is part of the type of quantitative descriptive research. The population in this study were all students of SMK Al-Bahri Bantar Gebang, amounting to 1,246 from class X to class XII,

the sample in this study were class X students of SMK Al-Bahri Bantar Gebang, totaling 471 students, as for the reason for taking the sample. from class X because the material about the Unitary State of the Republic of Indonesia (NKRI) had been studied according to the curriculum.

The sampling technique was carried out randomly using proportional random sampling technique (proportional sampling technique), with an affordable population (target) was class X students of SMK Al-Bahri Bantar Gebang, who were sampled was class X AP-1, totaling 40 respondents . While the sampling method was done by drawing through a shaking system from a total of 11 classes.

The instrument used to obtain this research data was the understanding variable of the Republic of Indonesia as an independent variable and was given a symbol (X), the data obtained used an instrument in the form of multiple choice test items, with the choice of answers a, b, c, d and e with the provisions , score 1 for correct answer and score 0 for wrong answer. The method for filling it in was that the respondent wrote a cross in the provided answer column.

Next was the state defense attitude variable as the dependent variable given the symbol (Y), measured by an attitude scale questionnaire with five choices based on the weight of the answer, provided that: Strongly agree (SS) with a weight of 3, Disagree (TS)

with a weight of 1, while the negative statement was the opposite. Strongly agree (SS) with a weight of 1, Agree (S) with a weight of 2, uncertain (RR) with a weight of 3, Disagree (TS) with a weight of 4, and Strongly Disagree (STS) with a weighted value 5. In filling out the questionnaire, the respondent wrote a check list on the available answer column.

The data analysis technique in this study used the product moment correlation formula, namely:

$$r_{xy} = \frac{N(\sum XY) - (\sum X)(\sum Y)}{\sqrt{\{N(\sum X^2) - (\sum X)^2\} \{N(\sum Y^2) - (\sum Y)^2\}}}$$

$r_{xy}$	= correlation coefficient for the X and Y variables
N	= Number of respondents
XY	= Sum of Products of X dan Y
X	= Sum of X Score
Y	= Sum of Y Score
$X^2$	= Sum of Squared x Scores
$Y^2$	= Sum of Squared y Score

The statistical hypothesis in this study was

Ho:  $\rho_{xy} = 0$

Hi:  $\rho_{xy} \neq 0$

Ho: There is no significant relationship between the understanding of the Unitary State of the Republic of Indonesia (NKRI) and the attitude of defending the country.

Hi: There is a significant relationship between the understanding of the Unitary State of the Republic of Indonesia (NKRI) and the attitude of defending the country.

The variables in this study were:

1. The independent variable (X) is the understanding of the Unitary State of the Republic of Indonesia
2. The dependent variable (Y) is the attitude of defending the country

## DISCUSSION

Overall, the score obtained from variable X, namely the understanding of the Unitary State of the Republic of Indonesia amounted to 839, with the highest score of 27 and the lowest score of 10. From this number, it was obtained an average (mean) 20.9, median 22.01, mode 23, 84 and standard deviation of 4.47.

Then for the overall state defense attitude, the score obtained from the Y variable, namely the attitude of defending the country amounted to 5571, with the highest score 156 and the lowest score 121. From these numbers, the average (mean) was 138.9, median 139.8, mode 140, 9 and a standard deviation of 8.8.

The normality test is carried out to find out whether the data comes from a normally distributed population or not. The criterion for the normality test is Ho is accepted if Lo count is smaller than Lo table, or Hi is accepted if Lo count is greater than Lo table. By accepting Ho, it means that the data in this study come from a normally distributed population if Ho is rejected; it means that the data comes from a population with an abnormal distribution.



After calculating the normality test regarding the Understanding of the Unitary State of the Republic of Indonesia, it is obtained that  $L_o$  count is 0.1237, if consulted on  $L$  table with a significant level of 0.05 and  $N = 40$ , it is obtained  $L_o$  table of 0.140. Thus  $H_o$  is accepted because  $L_o$  count is smaller than  $L_o$  table ( $0.1237 < 0.140$ ). So it can be concluded that the data for variable  $X$  (understanding of the Unitary State of the Republic of Indonesia) comes from a normally distributed population

Then to test the normality of the State Defense attitude variable, after the calculation is carried out, it is obtained that  $L_o$  count is 0.0602, if you consult the  $L_o$  table with a significant level of 0.05 and  $N = 40$ , it is obtained that  $L_o$  table is 0.140. Thus  $H_o$  is accepted because  $L_o$  count is smaller than  $L_o$  table ( $0.0602 < 0.140$ ). So it can be concluded that the  $Y$  variable data (State Defense attitude) comes from a normally distributed population.

Then for the linearity test, the criteria for linearity testing is  $H_o$  is accepted, if  $F$  count is smaller than  $F$  table or  $H_i$  is accepted if,  $F$  count is greater than  $F$  table. The results of the linearity test calculation obtained  $F$  table at a significant level of 0.05 with  $df$ (degree of freedom) 14-24 obtained  $F$  table 2.13. Thus the linear model hypothesis  $H_o$  accepted because  $F$  count is smaller than  $F$  table ( $1.269 < 2.13$ ).

In the results of data analysis, the formulation of the hypothesis proposed is  $H_i$ ,

which states that there is a positive relationship between the understanding of the Unitary State of the Republic of Indonesia and the attitude of State Defense. The test criterion is rejected by  $H_o$  and accepted by  $H_i$  if  $r$  count is greater than  $r$  table, otherwise,  $H_o$  is accepted and  $H_i$  is rejected if the calculated  $R$ -value is smaller than  $r$  table.

The steps taken in analyzing the data were carried out by connecting two types of scores, namely the understanding of the Unitary State of the Republic of Indonesia with the attitude of State Defense. The formula for analyzing the data is the product-moment correlation formula. From the calculation results obtained  $r$  count of 0.656.

The  $r_{XY}$  correlation coefficient obtained is then consulted on the  $r$  product moment table at a significance level of 0.05 and  $N = 40$ , then the  $r$  table is obtained of 0.312. Thus  $r$  count is greater than  $r$  table ( $0.656 > 0.312$ ). This means that  $H_o$  is rejected and  $H_i$  is accepted, so it can be concluded that there is a positive relationship between the understanding of the Unitary State of the Republic of Indonesia and the attitude of State Defense.

Furthermore, to find out whether the correlation coefficient is significant or not, it can be tested using  $t$ -test analysis and obtained a value of 5.356. The  $t$ -test value was consulted on  $t$  table with  $N = 40$ , obtained  $t$  table = 1.68, thus  $t$  count is greater than  $t$  table ( $5.356 > 1.68$ ). This indicates that the

relationship between the understanding of the Unitary State of the Republic of Indonesia and the attitude of defending the State is in the meaningful category or in other words the relationship is significant. To find out the amount of the contribution of variable X to variable Y, it is done by squaring or looking for the determination number of the calculated r-value. The result of squaring this value is 0.4303. Thus it can be concluded that the amount of the contribution of variable X to variable Y is 43.03%.

Based on the results of data analysis, it was obtained that r count was greater than r table ( $0.656 > 0.312$ ). This shows that there is a positive relationship between the understanding of the Unitary State of the Republic of Indonesia and the attitude of State Defense. So it can be interpreted that the higher the score of understanding of the Unitary State of the Republic of Indonesia is the higher the score of the attitude of defending the State. This shows that the higher the understanding of the Unitary State of the Republic of Indonesia, the better the attitude of defending the State.

## CONCLUSION

Based on the results of the study, it can be concluded that there is a positive relationship between the understanding of the Unitary State of the Republic of Indonesia and the attitude of defending the State at SMK Al-Bahri Bantar Gebang. This conclusion is based

on the results of hypothesis testing using product-moment correlation, obtained r count 0.656 which is greater than r table 0.312. This shows that the relationship is unidirectional. This means that the movement of one variable will be followed by other variables, in other words, if the understanding of the Unitary State of the Republic of Indonesia has a high score, the score for the attitude of defending the State will be even higher. Conversely, if the understanding of the Unitary State of the Republic of Indonesia has a low score, the score for the attitude of defending the State will also be lower.

The contribution of variable X to variable Y is seen from the coefficient of determination  $r^2$ , which is 0.4303 or 43.03%. Although this study has successfully tested the existence of a positive relationship between the understanding of the Unitary State of the Republic of Indonesia with the attitude of defending the State at SMK Al-Bahri Bantar Gebang, it does not mean that only the variable understanding of the Unitary State of the Republic of Indonesia can determine the attitude of defending the State. This research has succeeded in proving empirically that the understanding of the Unitary State of the Republic of Indonesia will determine the attitude of defending the State.

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## Building Tolerance Attitudes Of PPKN Students Through Multicultural Education Courses

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**Abstract.** Lately ethnocentric attitudes or understand the area in the college environment are increasing. Discrimination against Sara is still occurring. If this is continued, it will further create division between the nation's children. This research aims to build tolerance among students to create unity and unity through the provision of Multicultural Education courses. This research uses qualitative methods with technical data collection through observation, interviews, documentation, and literacy studies. The results of this study show that multicultural education courses have managed to form a tolerance attitude among students of Pancasila Education and Citizenship of PGRI University Yogyakarta. Student tolerance is reflected in the implementation of lectures in the classroom, during the work of both individuals and groups, and during the implementation of the Final Semester Exam.

**Keywords:** *Tolerance; Student; Multicultural Education*

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**Abstrak.** Akhir-akhir ini sikap etnosentris atau faham kedaerahan di lingkungan perguruan tinggi semakin meningkat. Diskriminasi atas sara masih terjadi. Jika hal ini terus menerus dibiarkan akan semakin menimbulkan perpecahan antar anak bangsa. Penelitian ini bertujuan untuk membangun sikap toleransi dikalangan mahasiswa agar terciptanya persatuan dan kesatuan melalui pemberian mata kuliah Pendidikan Multikultural. Penelitian ini menggunakan metode kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dokumentasi, dan studi literasi. Hasil penelitian ini menunjukkan bahwa mata kuliah Pendidikan Multikultural telah berhasil membentuk sikap toleransi dikalangan mahasiswa Pendidikan Pancasila dan Kewarganegaraan Universitas PGRI Yogyakarta. Sikap toleransi mahasiswa tercermin saat pelaksanaan perkuliahan di kelas, saat pengerjaan tugas baik individu maupun kelompok, dan pada saat pelaksanaan Ujian Akhir Semester.

**Kata Kunci:** *Toleransi; Mahasiswa; Pendidikan Multikultural*

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## INTRODUCTION

The Unitary State of the Republic of Indonesia is the largest country in the Southeast Asia region. Geographically, the territory of Indonesia is squeezed by two continents and two oceans, namely the Asian Continent and the Australian Continent, as well as the Indian Ocean and the Pacific Ocean. Indonesia is also the largest archipelago in the world because it has more than 17,000 islands stretching from the western tip of Sumatra to the eastern tip of the mainland of Papua. With its vast territory, Indonesia is rich in natural resources and a variety of ethnicities, languages and cultures. This diversity is united in the framework of *Bhineka Tunggal Ika* which means pluralist but still one unity. Philosophically, multicultural means the diversity that forms acculturation in society. On the one hand, this diversity is very beneficial and makes Indonesia's name fragrant in international circles. But on the other hand, this actually creates a complex problem. Indonesia is a pluralistic country that has diversity of ethnicities, religions, races, customs and cultures. The plurality of the Indonesian nation makes it prone to conflict, both horizontal and vertical conflicts, and prone to fighting over interests between groups that can threaten the integrity, sovereignty and peace in the life of society, nation and state (Arisona, 2019).

To avoid this problem, we need a method and solution so that the value of unity

is maintained and guaranteed. One of these solutions is to provide understanding to the community about the importance of unity and unity in diversity, namely through Multicultural Education. Multicultural education is a movement in terms of renewal and a process to create an equal educational environment for all students without discriminating against their background, social status, and economic level (Cahyono & Iswati, 2017).

It has been previously mentioned that the face of multiculturalism in Indonesia to date has been likened to a fire in the husks, which one day could arise due to the heating up of political, religious, social and cultural temperatures, which have allowed the conflict to re-emerge. This means that this kind of polemic keeps repeating itself without end (Sangadji, 2016). A country with diverse community conditions will be very vulnerable to a conflict (Sriwahyuningsih & Doni, 2018).

Multicultural education should include things such as applying tolerance, developing themes about ethnocultural and religious differences, explaining the dangers of discrimination, ways of peaceful conflict resolution without violence and bloodshed, realizing human rights, the importance of attitudes, democracy and plurality, universal humanity, law enforcement that provides a sense of justice for all warring parties, and other relevant subjects (Supriatin & Nasution, 2017).

Multicultural ideology needs to be instilled from an early age in our children so that the national character of our future generations will be stronger (Awaru, 2017). The multiculturalism that was formed in Indonesia was the result of the diverse and extensive socio-cultural and geographical conditions. Lately, there has been less obedience in carrying out religious orders, there is no longer a sense of caring for and helping each other so that the mentality of the younger generation is increasingly damaged (Herawan & Sudarsana, 2017). By instilling a multicultural ideology, there is no need to worry about friction between layers of society. This is also done so that students do not fall into negative things (Nurgiansah & Sukmawati, 2020).

The incident of Papuan student riots in Surabaya and Malang in April 2019 is concrete evidence that if the diversity of the Indonesian nation is not managed properly, discrimination against Sara cannot be avoided. This incident has succeeded in making us open our eyes and ears that even among academics there can be conflicts just because of differences in ethnicity. And it turns out that conflicts like this do not only occur in society but are starting to shift among students. In this case, the tertiary institution must be sensitive in assessing all the problems on how to prevent similar incidents from occurring on other campuses. Not only that, there are various problems caused by the multicultural

Indonesian society, including the widening socio-political gap, legal injustice, and promiscuity that violates the boundaries of norms that apply in society (Setiawan, 2014).

One of these solutions was outlined in Sriwahyuningsih's 2018 research on the implementation of multicultural education values at the Muhammadiyah University of Gorontalo, he said that it is necessary to instil multicultural education values which will have a positive impact on the tolerance attitudes of students at the Muhammadiyah University of Gorontalo. This positive attitude is in the form of students' attitude to interact and cooperate with anyone with a sense of security and comfort without any mutual suspicion. This attitude of tolerance is also part of multicultural action, where living together in a harmonious atmosphere can only be achieved if every student has an attitude of tolerance. This attitude of tolerance can only grow if students understand the essence of multicultural education.

Multicultural education is a process of understanding teaching material in society so that they can respect others, respect differences, and equalize the position of various ethnic groups, cultures and religions without discrimination. Thus, the community will be able to live side by side in diversity and the condition of the nation's character which is increasingly apprehensive (Setiawan, 2014).

The purpose of cultural education itself can be divided into two domains, namely



aspects of attitude and aspects of knowledge. The purpose of multicultural education related to attitudinal aspects is to develop awareness and cultural sensitivity, different cultural tolerances, respect for the cultural identity inherent in each individual or group, responsive attitudes to the culture that develops in the surrounding community, skills to avoid and resolve or resolve conflicts as a whole by peaceful means, without violence, without bloodshed, and without the use of weapons. Meanwhile, the goals of multicultural education related to the cognitive goals are to obtain all information and knowledge about the language and culture of others and can analyze and translate cultural behaviour and knowledge (Zuriah, 2011). The knowledge aspect emphasizes students' understanding of the developing theory of multicultural education, while the attitude aspect emphasizes the behaviour, actions, or actions of students towards previously acquired knowledge.

The formation of a tolerant national character needs serious attention from various parties, from the government to universities, so that every member of society is capable and able to accept differences which should be one of the characteristics of the Indonesian nation. The formation of a tolerant national character will also be able to prevent people from conflict-laden with interests (Kelly, 2018).

The conflicts that occurred in Indonesia encouraged the importance of

educational transformation that prioritizes the formation of national character (Agustian et al., 2018). One of the character values that can foster an attitude of tolerance is religious character. Religious character means being a devout person in worshipping God, having an attitude of tolerance towards different beliefs, and striving to live in harmony with people of different religions (Nurgiansah et al., 2020). Religious character means being a person who is devout in worshipping God, has an attitude of tolerance towards different beliefs, and strives to live in harmony with people of various religions.

## RESEARCH METHODS

This research used a case study with a qualitative approach. The case study was chosen because there was a unique phenomenon that was different because the application of the Multicultural Education course at the PGRI Yogyakarta University was not only a theory but was practised in the Diversity Parade which was routinely held every year. By using a qualitative approach, researchers focused on attention and also natural events (Nurgiansah & Widyastuti, 2020). This research was conducted at PGRI Yogyakarta University in the Pancasila and Citizenship Education Study Program with the target of 20 third semester students. Data collection techniques using observation, interviews, documentation, and literacy. Observations were made by researchers by

taking regular lectures for 15 meetings so that they could get accurate data about Multicultural Education courses. Interviews were conducted with lecturers who teach Multicultural Education Courses and some students. The interview was a data collection with a path of question and answer that was conducted systematically and based on the purpose of an investigation, to obtain the complete data, clear and precise the author held the question and answer to the official or the competent (Nurgiansah, 2020). Interviews were needed to obtain accurate and important information to support research on competent and relevant informants in the problem being studied. Documentation was carried out as an archiving effort so that the data that had been obtained did not just disappear or change its meaning. Then the last one was literacy, this was done by collecting and reading journal articles on tolerance and multicultural education.

## DISCUSSION

Multicultural Education courses are special courses taught in the Pancasila and Citizenship Education Program at PGRI Yogyakarta University with a weight of 5 credits and are given to 3rd-semester students. The lecturer in charge of this course is Dra. Rosalia Indriyati Saptatiningsih, M.Si. and Dr Septian Aji Permana, M.Pd.

The lecture is held in 15 meetings. At the beginning of the meeting, PPKn students at

PGRI Yogyakarta University seemed not to mingle with each other even though this was already in their third semester. Students are still seen in groups based on similarities in their origin. Students still have an awkward impression of communicating with their friends who come from different provinces. To get around this, students were divided into 5 groups with each group of 4 students. The names of the groups were given with the names of the ethnic groups and the names of the group members were randomized so that the students would mingle with one another. The following is the group distribution table:

Table 1. Group Division

Name of Group	Name of student
Batak	IEQ FRM DU APA
Betawi	NH IINH IMDA MRC
Sunda	FNS MJ ADP AS
Jawa	RDP M W TH
Dayak	RM NFR RRR T

Even though there are only 5 groups or 5 ethnic groups, in carrying out their duties each group member discusses 1 ethnic group so that in 1 group discuss 4 ethnic groups in Indonesia, including the name of the tribe, the

area of distribution, language, traditional clothes, regional songs, traditional houses, the majority of their livelihoods, and their distinctive weapons. After all, groups were ready with the data, then a weekly group presentation was held in turn. With learning activities like this, students' knowledge of Indonesia's diversity will increase and can foster an attitude of tolerance among their peers.

The following is the material presented by each group:

Table 2. Batak Group

Name of Tribe	Batak
Area of Distribution	Most of the province of Sumatra Utara
Language	Batak language, for example, "Horas"
Traditional Custom	Ulos cloth, Toba Batak traditional clothing, etc.
Folk Song	"Siksiksibatumanikam", "Mariam Tomong",
Custom Home	"Gorga Traditional House", "Bolon Traditional House"
livelihood	Most of the Batak people cultivate crops in irrigation and fields
Traditional Weapon	"Piso Gaja Dompok"

Table 3. Betawi Group

Name of Tribe	Betawi
Area of Distribution	Province of DKI Jakarta
Language	Indonesian with a typical Betawi dialect
Traditional Custom	Demang Clothes, Ujung serong Clothe
Folk Song	"Ondel-ondel", "Jali-jali", "Keroncong Kemayoran"

Custom Home	"Kebaya House", "Joglo House"
livelihood	Farmers, Laborers.
Traditional Weapon	"Bendo", "Golok"

Table 4. Sunda Group

Name of Tribe	Sunda
Area of Distribution	Most of the provinces of West Java and Banten. However, the majority of Cirebon and Indramayu districts are Javanese.
Language	Sundanese, examples of commonly used vocabulary: "Wilujeung Sumping" (Welcome), "Kumaha Kabarna?" (How are you?)
Traditional Custom	Kebaya Sunda, Pangsi, Bedahan, Menak.
Folk Song	"Manuk Dadali", "Borondong Garing", "Mojang Priangan", "Es Lilin", etc
Custom Home	"Imah Saung Ranggon", "Imah Badak Heuay"
livelihood	Most of the Sudanese people who live in mountainous areas are mostly farming and gardening which includes Sumedang Regency, Majalengka Regency, while people in coastal areas make their livelihoods as fishermen which includes Pangandaran Regency, Tasikmalaya Regency, Sukabumi regency, etc
Traditional Weapon	"Kujang", "Bedog", "Baliung". ect

Table 5. Jawa Group

Name of Tribe	Jawa
Area of Distribution	Most of them are in the provinces of Central Java, East Java and the Special Region of Yogyakarta

Language	Java
Traditional Custom	“ <i>Jawi Jangkep</i> ”, “ <i>Batik</i> ”
Folk Song	“ <i>Suwe Ora Jamu</i> ”, “ <i>Tokecang.</i> ”
Custom Home	“ <i>Rumah Joglo</i> ”
livelihood	Farmers, Fishermen, etc.
Traditional Weapon	ceremonial knife

Table 6. Dayak Group

Name of Tribe	Dayak
Area of Distribution	The majority inhabit the island of Kalimantan
Language	Malay
Traditional Custom	” <i>Sapei Sapaq</i> ”
Folk Song	“ <i>Taringat Ka’ Kao</i> ”
Custom Home	“ <i>Betang House</i> ”
livelihood	Farming, Hunting, Gardening
Traditional Weapon	“ <i>Mandau</i> ”

Tolerance itself has several principles, namely mutual respect, mutual acceptance, and mutual respect for cultural diversity, customs, languages, and religions/beliefs inhumane ways by the second principle of Pancasila, namely fair and civilized humanity. Tolerance means being harmonious in interpreting the differences. Besides, tolerance is also synonymous with behaviour that does not deviate from the applicable rules and respects each other's actions.

The tolerance attitude of PPKn students at PGRI Yogyakarta University is influenced by two factors, namely internal factors and external factors. Internal factors

consist of personality, self-control, and ethnocentrism. External factors consist of the educational environment, social identity, and religious fundamentalists.

Student personality factors are divided into two types, the personality type here is the extrovert type with open characteristics so that it is willing to accept differences, is relaxed about different situations, is active and tends to be optimistic in doing certain activities and the introvert type with closed characteristics, passive and tend to be pessimistic. Introvert types are more intolerant than extrovert types (Kelly, 2018).

The next internal factor is student self-control as one of the personality traits that distinguish one student from another. High self-control will be able to change circumstances and become a tool to direct and regulate behaviour in a better direction. The last internal factor is ethnocentrism, which is the attitude of students who tend to see the values and norms of their cultural group as the best and are used as a standard to judge and act on other cultures or feel that their own culture is better than other cultures. The higher the ethnocentric attitude, the more intolerant the attitude, as well as the lower the ethnocentric attitude, the more tolerant the student has.

In addition to the internal factors above, the tolerance attitude of students is also influenced by external factors, including the educational environment; tolerance is passed from previous generations to the next through

the process of socialization, assimilation, and the transformation of knowledge about the culture. The educational environment used in the process of socialization, assimilation and information is the family environment, school environment and community environment which will shape the mental personality of each individual.

The second external factor is social identity, which is a condition in which each individual applies cognitive and motivational processes in placing himself in a group as part of his cultural existence efforts. And the last one is religious fundamentalism, religion is a paradoxical thing because religion can lead to tolerance among religious communities, and it can also cause intolerance.

Apart from dividing groups and presenting cultural diversity in Indonesia, lecture activities were also filled with the task of studying journals on multicultural education. Because according to Dr. Septian Aji Permana, M.Pd, as a lecturer in multicultural education I, in general, lectures at PPKn PGRI Yogyakarta University use the journal review method with the hope that student knowledge will increase. And at the end of the meeting, students were given the task of wearing uniforms or traditional clothing from their respective regions, which were then given the name of the activity "Parade of Diversity". Meanwhile, according to Dra. Rosalia Indriyati Saptatiningsih, M.Si, as a lecturer of multicultural education II, this

course is not only about theory, but must be put into practice.



Figure 1. Implementation of Multicultural Education

The picture above is the final project of the Multicultural Education course for PPKn students at PGRI Yogyakarta University. The final project is to instruct students to be able to implement the diversity of Indonesian culture by wearing their respective regional traditional clothes. It is intended that PPKn students of PGRI Yogyakarta University understand and realize that Indonesian culture is very diverse so that with this awareness it will foster a love for their own culture and increase tolerance among fellow students without differentiating their origin, language, and culture.



Figure 2. "Parade of Diversity" with Head of Study Program and Lecturers



The characteristics or principles of multicultural education courses consist of: first, the principles of democracy, equality, and justice. Second, oriented towards humanity, togetherness and peace. And third, develop an attitude of acknowledging, accepting, and respecting diversity.

In the first principle, the principle of democracy means freedom in terms of expressing cultural existence without any pressure. In classroom learning, students are given the freedom to improvise their way of learning, free to express opinions, free to ask questions, and free to refute their friends' arguments. In terms of equality, students are placed on an equal footing and guarantee their rights to receive teaching exclusively. And in the principle of justice, students are not treated differently.

In the second principle, the principle of humanity means treating students according to their dignity as human beings and not being treated arbitrarily. The principle of togetherness includes the unity of understanding, feelings, knowledge, and attitudes in the relationship between one student and another, even though they have differences in ethnicity, culture, language, religion, race, ethnicity and social and economic strata. Then the principle of peace, students try not to do attitudes and behaviours that can hurt the feelings of other students either with words or deeds and avoid things that are detrimental to other students.

In the third principle, the attitude of accepting, recognizing and appreciating diversity is very important in everyday lectures among diverse students. In social life, there are dominant and minority sections of society. With an attitude of accepting, acknowledging and respecting diversity, it creates a harmonious relationship and there is no arbitrary attitude from the dominant party to the minority party.

Multicultural education can be implemented in a curriculum unit. The implementation of multicultural education into the curriculum is mandatory for implementation. A curriculum that is based on multiculturalism, which is a curriculum that contains the values of pluralism and tolerance for diversity.

Multicultural education has four concepts. The first is multicultural education is teaching about the cultural diversity of the archipelago as an approach to cultural assimilation. As we all know that the Indonesian State is very pluralist, this has an impact on students who are spread across universities who do not come from the same area but come from all corners of the country so that it will result in assimilation or cultural fusion.

The second concept, multicultural education is the teaching of various approaches in terms of social relations in society (Dewantara et al., 2020). This subject emphasizes how social relations among the



community can be established in the frame of peace. If this happens, the value of Indonesia's unity and integrity will not be scattered. This concept also teaches the relationship between fellow humans so that there is a strong inner and outer bond so that it is not easily provoked and causes noise to endless conflicts.

The third concept, multicultural education is teaching to promote pluralism or diversity without distinguishing the existing social strata in society. Today, the caste system is no longer a frightening specter. The origins of all groups and strata of society are no longer differentiated.

The fourth concept, multicultural education is teaching about a reflection of diversity to increase pluralism and equality that is framed by *Bhineka Tunggal Ika*.

Apart from the concept of multicultural education, several components can be used as basic competencies for multicultural education courses. Among them: first, by studying multicultural education, PPKn students of PGRI Yogyakarta University are expected to be good citizens, who can accept and appreciate every difference, be it ethnic differences, religious differences, differences in language, as well as cultural differences in the hierarchical structure of society.

The second basic competency, by studying multicultural education, PPKn students of PGRI Yogyakarta University are expected to become state warriors who can

carry out mutually beneficial cooperation regardless of differences in cultural backgrounds, languages, religions and customs, so that this collaboration is multi-ethnic, multicultural, and multi-religious which will develop and be useful in the context of sustainable economic development and national strength.

The third basic competency, after being equipped with multicultural education courses, PPKn students of PGRI Yogyakarta University are expected to become citizens who are able to respect each of the individual rights of other citizens regardless of ethnic background, religion, language, customs, culture, strata, social and economic strata in all sectors or spheres of life, covering the social, political, legal, educational, economic and cultural fields in the framework of maintaining national unity and integrity and as an effort to promote and develop the surrounding culture.

Furthermore, the fourth basic competency, after studying multicultural education, PPKn students of PGRI Yogyakarta University are required to become citizens who provide equal opportunities to all citizens to be represented in governmental institutions, both legislative and executive, at both levels, central and regional levels so that rights in politics can be properly channeled.

And the fifth basic competence, equipped with multicultural education courses, PPKn students of PGRI Yogyakarta University are trained to become citizens who

are able to develop a fair attitude towards others and develop a sense of justice for all parties without discrimination or differences in treatment on the basis of differences in ethnic backgrounds, their religious backgrounds, differences in language and culture.

Then the sixth basic competence, through multicultural education, PPKn students of PGRI Yogyakarta University are expected to become citizens who have multicultural attitudes and habits based on tolerant attitudes and behaviors among all the nation's children, solidarity, feel the suffering of others, and can work together For the benefit of society, nation and state, be egalitarian, have empathy among fellow citizens, and act fairly without differentiating between religious background, race, language and skin color.

With these six basic competencies, the tolerance attitude of PPKn students at PGRI Yogyakarta University is increasing. And after one semester, PPKn students of PGRI Yogyakarta University attended lectures on multicultural education courses, the attitude of students was increasingly tolerant, this was evident from the behaviour of students who increasingly mingled without feeling any more awkwardness. They know each other and are increasingly open to understanding differences, both in terms of culture and in terms of beliefs. Thus, this course has succeeded in building student tolerance. The educational process can ultimately increase

student tolerance, either through habituation or through compliance with regulations (Novitasari et al., 2019).

Research on tolerance and multiculturalism has been done a lot, for example, research from Estalita in 2018 regarding the formation of tolerant attitudes of students at Yudharta Pasuruan University through the Multicultural Education course, the results of his research state that student tolerance can be formed through these courses. It's just that the weakness of this research is the method used using quantitative studies so that the data obtained is less than optimal. As for this research, the data obtained is more systematic and coherent because it uses qualitative studies so that it raises the novelty that this course does not only contain theories in lectures, but there is a direct practice through diversity parades as the final project of its students.

Another novelty is that the learning outcomes of Multicultural Education courses have been adjusted to the paradigms that occur in the field so that the material content can be understood by students easily. And finally, lecturers play an active role in forming student tolerance because the learning activities in them and the way of delivering the material use learning innovations that are fun, to the point, and become aspirational figures for students.

## CONCLUSION

Multicultural Education Course is one of the courses that aim to make PPKn students of PGRI Yogyakarta University the importance of implementing an attitude of tolerance among others. Students' tolerance attitude is reflected in daily behaviour in the college environment such as greeting each other, helping each other with assignments, not discriminating in interactions, not making fun of each other, and understanding language and cultural differences.

The content of the material in the Multicultural Education course is also very innovative. Not only in the form of theories but implemented in lecture assignments such as wearing the traditional clothing of their respective regions, giving rise to love for cultural diversity in Indonesia

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## The Impact of Positive Law on Customary Law in Bialo Village, Gantarang District, Bulukumba Regency

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**Abstract.** The main problem in this research is that the researcher wants to reveal the impact of positive law on customary law in Bialo Village, Gantarang District, Bulukumba Regency. This type of research is qualitative research which aims to determine the impact of positive law on customary law in Bialo Village, Gantarang District, Bulukumba Regency. The sampling technique was purposive sampling. The data collection techniques used were interviews and documentation. The results of this study indicate that the norms of customary law in the village of Bialo are still valid, including mappatabe, tudang sipulung, marriage, the relationship between humans and God, humans and nature, and humans and humans, boundaries of youth interactions, and customary sanctions. This situation is when we understand in detail. Basically, positive law is a law that binds in general or binds society as a whole. So that the implementation should not conflict with the norms that live in society. Norms that live in society in general can be concluded as a law that lives in the community or customary law so that researchers can conclude that positive law has good and bad impacts on customary law in Bialo Village, Gantarang District, Bulukumba Regency.

**Keywords:** *Impact, Positive Law and Customary Law*

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**Abstrak.** Masalah utama dalam penelitian ini adalah peneliti ingin mengungkap dampak hukum Positif terhadap hukum adat di Desa Bialo Kecamatan Gantarang Kabupaten Bulukumba. Jenis penelitian ini adalah penelitian kualitatif yang bertujuan untuk mengetahui Dampak hukum positif terhadap hukum adat di Desa Bialo Kecamatan Gantarang Kabupaten Bulukumba. Teknik pengambilan sampel yaitu *Purposive Sampling*. Teknik pengumpulan data yang digunakan adalah wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa Norma-norma hukum adat di desa Bialo masih berlaku di antaranya yaitu mappatabe, tudang sipulung, pernikahan, hubungan antara manusia dengan tuhan, manusia dengan alam, dan manusia dengan manusia, batasan pergaulan muda-mudi, dan sanksi adat. Keadaan tersebut bila kita memahami secara rinci Pada dasarnya hukum positif adalah hukum yang mengikat secara umum atau mengikat masyarakat pada keseluruhannya. Sehingga dalam pelaksanaan tidak boleh bertentangan dengan norma – norma yang hidup dalam masyarakat. Norma – norma yang hidup dalam masyarakat secara umum dapat disimpulkan sebagai suatu hukum yang hidup dalam masyarakat atau hukum adat sehingga peneliti dapat mengambil kesimpulan bahwa hukum positif memberikan dampak yang baik dan buruk bagi hukum adat di Desa Bialo Kecamatan Gantarang Kabupaten Bulukumba.

**Kata Kunci:** *Dampak, Hukum Positif dan Hukum Adat*

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## INTRODUCTION

Indonesia is a country based on positive law, meaning that the applicable law in Indonesia is based on the Pancasila rules, the constitution, and the applicable laws. Even though it adheres to a positive legal system, it cannot be denied that Indonesia is a country consisting of various ethnicities, races, ethnicities, clans and religions. Where the diversity of ethnicities, customs, races, and religions has influenced people's views of life and actions in solving problems they have been facing, including legal issues.

The laws that apply in Indonesia, both from western law, Islamic law, to customary law, clearly illustrate the diversity of laws that apply in Indonesia. That is the ideal situation, because in reality it is not always the case. This system of values is the core of the cultural system of a society, especially the spiritual aspects of the cultural system. In essence, law is a concretization of a system of values, especially the legal values of a society. (Soerjono Soekanto and Solaeman B. Taneko, 2002: 337).

So, Soerjono Soekanto and Solaeman B. Taneko describe the diversity of sources of law adopted by Indonesia and these value systems, which are the core of a society's cultural system, especially the spiritual aspects of that cultural system. From the diversity of laws, here the author will explore the existing customary laws in Indonesia, especially the

customary laws in Bialo Village, Gantarang District, Bulukumba Regency.

Customary law as a law that lives and grows in society, law and society cannot be separated because the law appears with the community in accordance with the term that says "ubi societas ibi ius", where there is a community there is law. Therefore, customary law is a concrete form of social and cultural values. (Dewi Wulansari, 2014: 4)

Customary law is a law that is largely unwritten, but its values exist and apply in the lives of indigenous peoples who enforce these customary laws. Customary law applies in a limited scope, namely only applies to customary communities where the customary law lives or exists, and this situation allows that each customary community can have customary laws that differ from one another.

Actions disturbing the balance of society are defined as actions that are contrary to appropriateness, harmony, order, security, sense of justice, and legal awareness of the community concerned, which has been agreed by the community, whether it is the result of an act of a person or the customary ruler himself. Because it grows and develops based on the community's agreement on the values of propriety, it can be said that customary law is a living law and will continue to live as long as there are cultural people, and it cannot be abolished by legislation.

Customary law as positive law has specific characteristics, namely; Customary



law is a law that is largely unwritten, but its values exist and apply in the lives of the customary communities that enforce the customary law. Customary law applies in a limited scope, namely only applies to customary communities where the customary law lives or exists. and this situation allows that each customary community can have customary laws that are different from one another. (Soekanto, 1985: 2)

Based on the background that has been described previously, it appears that positive law and customary law influence each other. But what's interesting is how is the news from customary law today after the implementation of positive law in Indonesia.

## RESEARCH METHODS

In this study the authors used descriptive qualitative research. In qualitative research, data collection is not guided by theory, but is guided by facts found in the field. Therefore, the data analysis carried out is inductive based on the facts found and then it can be constructed into hypotheses and theories. Qualitative approaches do not rely on evidence based on systematic logic, number principles or statistical methods of actual speech, cues and other social actions are mental ingredients for qualitative analysis. This research is geographically located in Bialo Village, Gantarang District, Bulukumba Regency, South Sulawesi Province. This location was chosen because the research

location is the hometown of the researcher and to make it easier to get information about the Impact of Positive Laws on Customary Law in Bialo Village, Gantarang District, Bulukumba Regency. The informants in this study were the Bulukumba Regional Government, the Bialo Village Government, Customary Law Experts, and the Bialo Village Community. The data collection process used purposive sampling technique. Purposive Sampling is a technique of collecting data source informants with certain considerations. At the data collection stage, researchers used data collection techniques used to obtain primary data (data obtained directly from the source) and secondary data (data obtained indirectly from the source) through interviews, observation, documentation and questionnaires. In this study using qualitative descriptive analysis techniques. The data validity technique in this study can be explained as follows:

1. Triangulation of sources, to test the credibility of the data is done by checking the data that has been obtained through several sources.
2. Technical triangulation, to test the credibility of the data is done by checking the data to the same source with different techniques.
3. Time triangulation, to test the credibility of the data can be done by checking with interviews, observations or other techniques in different times or situations.

## DISCUSSION

### **Customary Law Norms That Still Apply In Bialo Village, Gantarang District, Bulukumba Regency**

Bialo Village is one of several villages in Bulukumba Regency that still applies customary rules or customary norms. Customary law has existed long before the invaders entered Indonesia and is valid until today.

The application of customary norms to date is an effort to protect and preserve the culture of Bialo Village against the threat of globalization and modernization. In addition, through the application of customary law norms, the community is expected to maintain relationships between people. This creates a village environment that adheres to the customs and habits of the Indonesian people, especially in Bialo Village.

Some of the efforts that have been made by the Bialo Village government in preserving customary law by inviting the community to traditional customs, for example in agriculture and marriage. The Village Government supervises the village community by taking into account the needs of the community in its application.

In making it easier for the author to analyze the customary norms that still apply in Bialo Village, Gantarang District, Bulukumba Regency, the author uses a policy theory approach. Policy (KBBI) is defined as a series of conceptual principles that outline and base

plans for the implementation of a job, leadership, and how to act a statement of ideals, goals, principles and guidelines for management in achieving goals.

Leo Agustino (2008) defines policy as a series of actions / activities proposed by a person, group or government in a certain environment where there is an implementation of the policy proposal in order to achieve certain goals. This opinion also shows that policy ideas involve behavior that has goals and objectives, policies must show what is actually done rather than what is proposed in some activities on a problem.

### **The Impact of Positive Law on Customary Law in Bialo Village, Gantarang District, Bulukumba Regency**

Law as a rule that regulates life together that must be obeyed and binds all citizens. Each violation will be sanctioned according to the weight of the violation committed and imposed in front of the community by the institution that has the task of imposing sanctions. In implementing law or policy, it must be accompanied by mutual synergy between the rules and the community itself. In other words, the rules that have been made should be a benchmark for every individual in their behavior, but if one of them does not synergize with these rules, it will give the rule a gap.

Positive law has a good and bad impact on customary law. Customary law is a

source of positive law itself, but in its implementation in society, customary law is not really concerned with the existence of positive law.

The government as an important element in a country is needed to support the synergy of regulations. Likewise with the rules that will be designed for the future, not by prioritizing the middle and upper class. On the other hand, positive law clearly discusses the position of customary law as a reference for making statutory rules.

Every study requires a clear starting point or basis for thinking in solving a problem. For this reason, it is necessary to develop a theoretical basis that contains the main points of thought in describing the problems to be faced and makes it easier for us to find solutions to existing problems. In studying a problem, a theory that is a unit of analysis is needed to solve the problem with what is raised as a problem.

In examining this, the researcher uses the theory of perception where in language, the word perception comes from the English language Perception which means sight, feeling, and capture. Meanwhile, in the complete dictionary of popular Indonesian, perception has the meaning as a response to something seen or heard, or it can also mean the process of observing an object using the five senses. In the dictionary of terms of counseling and therapy, perception is defined as something that refers to a single awareness

that arises from the sensing process when a stimulus appears.

We can know policies that are not synergized from the existing social reality from two views, namely the policy and the individual who is given the policy. In assessing a problem when we relate to perceptions how the impact of positive law on customary law in Bialo Village, Gantarang District, Bulukumba Regency, which is in accordance with what was discussed by the researcher, it can be said how an individual can express his opinion and be open to each other when perceiving in accordance with what he feels or the formation of perceptions begins with observations through the process of seeing, hearing, touching, feeling, and receiving something which then a person selects, organizes and interprets the information it receives into a meaningful picture.

The occurrence of this observation is influenced by past experiences and a person's attitude from the individual. And usually this perception only applies to himself and not to others. In addition, this perception does not last a lifetime can change according to the development of experiences, changes in needs, and attitudes of a person, both men and women according to the theory of perception used, it can be said that it answers itself, Philip Kotler (1993: 219) how someone selects, arranges and interprets input information to create a meaningful overall picture because when we interview we do each of the perceptions that

come out is a characteristic of each source who applies these perceptions where this perception is an individual process to select, organize and interpret information inputs and experiences and then interpret them to create a meaningful overall picture. Perception is "how we see the world around us". Formally, perception can be defined as a process, by means of a person selecting, organizing, and interpreting the stimulus in a meaningful and comprehensive world picture. Perception is a process by which individuals organize and interpret their sensory impressions to give meaning to their environment.

The offers that have been given or the perceptions they have conveyed from the results of the interview are how the theory works to get the results of what the informants we met as informants, however, this informant, we as researchers have examined well, which are the results of the interview which can be used as a reference for the results of this discussion which applies triangulation to determine the results of interviews based on the theory of perception. Basically, the theory as a unit of analysis and techniques for obtaining data have been adjusted to obtain the desired results for this study.

## CONCLUSION

1. The application of customary norms has been sinking so far that customary rules which can be said to be the identity of a region will gradually disappear. As an

effort to protect and preserve the culture of Bialo Village against the threat of globalization and modernization through the application of customary law norms, the community is expected to maintain relationships between people. This creates a village environment that adheres to the customs and habits of the Indonesian people, especially in Bialo Village.

2. Basically, positive law is a law that binds in general or binds the community as a whole. So that the implementation should not conflict with the norms that live in society. The norms that live in society in general can be concluded as a law that lives in society or customary law so that researchers can conclude that positive law has good and bad impacts, including:
  - a. The good impact of law is positive for customary law because the law is not created to contradict each other and does not contradict the norms prevailing in society.
  - b. The bad impact is that the values contained in customary rules / laws are no longer embedded in the daily life of the village community, now customary law is not much different from positive law because customary law is only in the minds of the village community but does not implement and explore the values contained. inside it.

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## The Influence of Pancasila and Citizenship Education Teachers in Instilling Moral Ethics to Build National Character in Madrasah Aliyah Syekh Yusuf Sungguminasa

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**Abstract.** The objectives of this study were (1) to determine the description of PPKn Teachers in Instilling Moral Ethics at MA Syekh Yusuf Sungguminasa. (2) to know the description of Moral Ethics to Build National Character in MA Syekh Yusuf Sungguminasa. (3) to determine the influence of PPKn teachers in instilling moral ethics to build national character in MA Syekh Yusuf Sungguminasa. The research method used in this research is quantitative research. The population in this study were students of class X IIS 2 MA Syekh Yusuf Sungguminasa consisting of 18 men and 6 women with a total of 24 people. The data collection techniques used were questionnaires and documentation. While the data analysis technique used is descriptive statistical analysis and inferential statistical analysis. The results showed that the significant value: from the Coefficient table obtained a significance value of,  $000 < 0.05$ , so it can be concluded that the variable X has an effect on the variable Y. Likewise the t value: it is known that the t value is  $4.281 > \text{table}, 2.064$ , so it can be concluded that variable X affects variable Y.

**Keywords:** PPKn Teacher, Moral Ethics and National Character.

**Abstrak.** Tujuan penelitian ini yaitu (1) untuk mengetahui gambaran Guru PPKn dalam Menanamkan Etika Moral di MA Syekh Yusuf Sungguminasa . (2) untuk mengetahui gambaran Etika Moral untuk Membangun Karakter Bangsa di MA Syekh Yusuf Sungguminasa . (3) untuk mengetahui Pengaruh Guru PPKn dalam Menanamkan Etika Moral Untuk Membangun Karakter Bangsa di MA Syekh Yusuf Sungguminasa. Metode penelitian yang digunakan dalam penelitian ini adalah penelitian kuantitatif. Populasi dalam penelitian ini adalah siswa kelas X IIS 2 MA Syekh Yusuf Sungguminasa yang terdiri dari 18 laki-kali dan 6 perempuan dengan total 24 orang. Teknik pengumpulan data yang digunakan yaitu angket dan dokumentasi. Sementara teknik analisis data yang digunakan ialah yaitu analisis statistik deskriptif dan analisis statistik inferensial. Hasil penelitian menunjukkan bahwa nilai signifikan : dari tabel Coefficient diperoleh nilai signifikansi sebesar  $,000 < 0,05$ , sehingga dapat disimpulkan bahwa variabel X berpengaruh terhadap variabel Y. Begitupun nilai t : diketahui nilai t hitung sebesar  $4,281 > \text{tabel}, 2,064$ , sehingga dapat disimpulkan bahwa variabel X berpengaruh terhadap variabel Y.

**Kata Kunci:** PPKn Teacher, Moral Ethics and National Character.

## INTRODUCTION

In general, the parents of students strongly agree with the influence of the teacher in inserting cultural education, of course the parents of students will respond positively, meaning that they fully agree. It can be understood that the behavior of human children is controlled by certain rules (regulated behavior). It can be said that the influence of the teacher is very important in determining the extent to which students' attitudes act as part of society, whether it is in accordance with religious norms, morals, customs, and laws that apply in society or not.

In schools as educators or teachers, teachers are one of the determining factors for the success of any educational effort. As teachers and educators, teachers must have the appropriate competence or ability in learning to improve the quality of learning. That is why any educational innovation, especially in the curriculum and the improvement of human resources produced and educational efforts always boils down to the teacher factor.

In order to build and strengthen students, it is necessary to combine the three components of educational institutions. One of the efforts that can be made is that educators and parents gather together to try to understand the symptoms of children in the negative phase, which include the desire to be alone, lack of willingness to work, experiencing boredom, there is a sense of anxiety, there is social conflict, there is emotional sensitivity,

lack of self-confidence, there is an interest in the opposite sex, excessive feelings of shame, and a fondness for fantasizing by studying the negative symptoms of adolescents in general, parents and formal, non-formal and informal educators. There are still many students who cheat when they are facing exams, are lazy, brawls between fellow students, engage in promiscuity, get involved in drugs, etc. with that have an impact on the social and family environment. It was found that teacher educators always gave bad examples of their students. So in this case ethics and morals become a priority in the influence of PPKn teachers to build national character in facing global challenges.

Ir. Soekarno as one of the founding fathers on various occasions reminded the Indonesian people of the importance of nation and character building. The development of the national character is very necessary considering that the Indonesian nation is very heterogeneous and has plurality, not only horizontal but also vertical. With a strong character, the Indonesian nation will be able to stand equal to other nations, even if it is not impossible to surpass the progress of other nations. The noble ideals formulated by the nation's founders, namely to create an independent Indonesian state, are due to the inculcation of a character that is not strong enough so that it is easy to split. Good character cultivation needs to be done from an early age, such as in elementary schools (Kanji

et al., 2019b) (Kanji et al., 2019a) (Nursalam et al., 2020) (Kanji et al., 2020b) (Kanji et al., 2020a), at the secondary school level (Suardi, Agustang, et al., 2020) (Suardi et al., 2018) (Suardi et al., 2019) or at the college level (Suardi, Nursalam, et al., 2020) (Suardi & Syarifuddin, 2018) (Suardi & Nursalam, 2020) so that it becomes a habit when he becomes an adult.

The implementation of planting moral ethics and character of a person starts from the family environment, community environment and school environment. Cultivating character in the family environment, the first character education received is the duty of parents as the first cultivator of their children's character. The family is a school for love, a place of learning that is full of harmony.

Pancasila and Citizenship Education subjects are subjects that focus on self-formation. For this reason, the role of Pancasila and Citizenship education teachers is not only to convey material but must provide the right approaches to develop students' moral intelligence in daily life both in the school environment, family, community in accordance with the norms and regulations that apply in society.

The study of ethics and morals is currently growing rapidly. We can find various books and articles on ethics and morals everywhere. In many ways this development was very encouraging. Compared with a decade or two ago, today more people are

paying attention to moral issues and they are trying to build a moral society. Issues of morality cannot be viewed as lip service. Nowadays concern over ethical issues often arouses participants' sensitivity to moral issues that are often discussed, even though these discussions may not be able to produce "definite answers" to the various moral dilemmas that have been faced by society.

The teacher is one of the elements in the educational process and a figure of a leader who is responsible, educates the lives of their students. So that in the implementation of moral ethics in schools, it is necessary to be supported by family and society so that it can run according to what is expected by having good goals for students with support from various aspects, students not only have good moral ethics in school but are also able to be practiced. at home with guidance from parents.

These three components have a major influence on the personal formation of the child. School as a formal educational institution needs to take a role in developing the effective side of students. In other words, in moral implementation, schools need to emphasize more on fostering student behavior because moral ethics is basically not just mastery of knowledge or cognitive mastery. Until now, learning moral ethics which is characterized by effective aspects is deemed less effective.

In his understanding, it must be instilled and well accepted so that what has

been learned in school is not just knowledge, but rather implanting what is learned. The importance of this can create a sense of responsibility in each student with the hope that when they are adults this will stick and not easily fade in the face of progress that occurs. This good moral will lead to a better life in the state for every society by being guided by God and making the guidelines for every action.

The government must be responsive and alert to the decreasing moral ethical issues of the younger generation and through the Ministry of National Education are virtuous and have faith and fear God Almighty because being a morally educated person is a reflection of individuals who have learned from ready to act in certain ways, at the same time being aware and proud of all his values and actions.

Morality is reflected in attitudes and behavior that can judge the good and bad attitudes and behavior of someone who sees it. In the moral itself there are several things that can be said that whether each student already has good moral ethics or not yet seen from the sense of empathy in understanding the feelings of friends at school, respect that distinguishes between teachers and peers, tolerance about how to respect friends By not discriminating against religion, ethnicity, race, class and respecting any differences of opinion, students are also expected to have a conscience in realizing that when they do something wrong and then not ashamed to apologize, besides being able to control themselves by not

interrupting others. Think before taking action so that you can know the positive and negative impacts of the action. Kindness is also very important to find out whether students have a sense of concern for fellow creatures of God.

The understanding of these values is part of the content of citizenship education learning which is contained in the understanding of the material from civics education learning which is able to foster moral ethics that are owned by students, so that good mastery of material is expected to affect the high learning achievement of civic educators. the stronger the morale of the students with a good understanding.

The emergence of ethics that has been going on so far, shows that we actually need moral theories. Without holding on to moral theories, we can move forward to deal with real problems. We tend to expect to obtain ideal moral theories, which we might call "ideal theories", namely theories that offer views about what it means to be justice or moral rights or the public interest in an ideal society.

Building the character of the nation (nation-character building) is very important in maintaining and maintaining the existence of a nation and state, so it is not surprising that at the beginning of independence, the first President of the Republic of Indonesia Soekarno, has emphasized the principle of sovereignty in politics, standing on his own feet. (Independent) in economics, and have a

personality in culture (Fathah, 2008: 3). However, until now the character of citizens has not shown good character, as seen from the many behavior of citizens that deviate from the prevailing values, morals and norms.

On the other hand, the unethical behavior shown by these students is contrary to their responses which acknowledge and believe that character is important. The results showed that a) 98% said, "it is very important for me to be a person with good character"; b) 98% said honesty and trust are very important in personal relationships "; c) 97% said, it is important to me that people believe me "; d) 83% said, it is not appropriate to lie or cheat because it is contrary to character ". In the report of the survey results of The Ethics Of American Youth from the Josephson Institute Of Ethics, 2006, it was also concluded that the wider and deeper contradictory behavior that occurs reflects the cynical attitude of students themselves in the rationalization process by ignoring the truth of ethical judgments and behaviors that are stated to be contrary to beliefs. moral (Dimiyati, 2010: 88). The emergence of a conflict between the behavior and desires of students, where students state that character is important, but on the other hand lie, cheat, and steal, so this is where the importance of the role and function of educational institutions to overcome this, which is the hope in this study that this research is carried out with well in accordance with the expectations of researchers. In formal

education institutions, civic education subjects are subjects that have an important role in building student character. This can be seen in the explanation of article 37 paragraph (1) of Law No. 20 of 2003 which states that "Citizenship education is intended to shape students into human beings who have a sense of nationality and love the country". Likewise with the opinion of Djahiri (2006) which states that "PPKn is an educational program / procedural learning program that seeks to humanize (humanize) and cultivate (civilizing) and empower students (self and life) to become good citizens as demanded. juridical constitutional requirements of the nation concerned ". In line with that, Koesoema (2010) states that "character education is closer to civic education, because character education deals not only with the development of moral values in individuals, but also pays attention to the rational features of individuals in relation to the existing social structures in the people. For this reason, character education cannot be separated from the spirit to educate every citizen politically, so that citizenship education becomes an inseparable part of character education.

MA Syekh Yusuf Sungguminasa is a religious school, where many students have different characters. With these various characters, many problems arose at MA Syekh Yusuf Sungguminasa such as going in and out during the learning process, arriving late during ceremonies and other days, lazy doing

assignments, skipping classes and so on. With the problems that occur, it will have an impact on the achievement of academic values and moral ethics of students at MA Syekh Yusuf Sungguminasa. Therefore, it is necessary to improve the ethical and moral education of MA Syekh Yusuf Sungguminasa students.

## RESEARCH METHODS

### Types of research

This type of research the researcher uses is correlational research using a quantitative approach. The quantitative approach is a process of finding knowledge that uses data in the form of numbers as a tool to analyze information about what you want to know. Using the above approach, it is hoped that researchers can get an idea of the influence of PPKn teachers in instilling moral ethics to build national character.

### Location and Time of Research

The research location was held at MA Syekh Yusuf Sungguminasa. The research location was chosen by the researcher because it met the criteria expected by the researcher who could support the research being carried out. The time that will be used in this research is approximately two months in July.

### Population

The population in this study were all students at MA Syekh Yusuf Sungguminasa Somba Opu District, Kab. Gowa, amounting to about 321 students.

Table 1. Student Population MA Syekh Yusuf Sungguminasa

No.	Class	Gender		The number of students
		M	W	
1.	X MIA	12	23	35
2.	X IIS 1	14	11	25
3.	X IIS 2	18	6	24
4.	XI MIA 1	10	17	27
5.	XI MIA 2	9	21	30
6.	XI IIS 1	9	23	32
7.	XI IIS 2	18	16	34
8.	XII MIA 1	13	21	34
9.	XII MIA 2	17	20	37
10	XII IIS	15	28	43
Total				321
No.	PPKn teacher name	Gender		Total
		M	W	
1.	Nufriani, S.Pd	-	1	1
Total number				322 Person

### Sample

As for the sample in this study is part of the total population of class X IIS students. By using purposive sampling technique, according to Notoatmodjo (2010) purposive sampling is a sampling based on certain considerations such as population characteristics or previously known characteristics. With the following data:

Table 2. Percentage of Sample Determination from Student Population Class X IIS 2 MA Syekh Yusuf Sungguminasa Somba Opu District, Gowa Regency

No	Class	Students	Division	Result	Round
1.	X IIS 2	24	24x25%	6	6
Total					24



## **Research Instruments**

Research instruments are tools or facilities used by researchers in collecting data so that their work is easier and the results are better, in the sense that it is more accurate, complete and systematic so that it is easier to process.

### **Questionnaire**

Questionnaires or questionnaires are a number of written questions that are used to obtain information from respondents in reports about their personal or things they know. Based on this understanding, it can be concluded that a questionnaire is a method of collecting data by using a list of questions asked to respondents. In this study, a questionnaire was used to examine respondents in particular to find out how the independent variable affected the dependent variable. The type of questionnaire used is an indirect questionnaire. The measurement used is the Likert scale. The Likert scale is used to measure the attitudes, opinions and perceptions of a person or group of people about social phenomena. Meanwhile, the author's questionnaire making system uses a closed questionnaire with a total of 20 questions, where the respondent simply gives a checklist sign (√) on wrong one alternative answer is there. With alternative A's answer gets a score of 4, alternative B gets a score of 3, alternative C gets a score of 2 and alternative D gets a score of 1.

## **Documentation Method**

Documentation, from the origin of the word document, which means written items. In carrying out the documentation method, researchers investigate written objects such as books, magazines, documents, regulations, meeting minutes, diary notes and so on. Based on the above understanding The researcher argues that the documentation method is a method used to obtain information from written sources. This method the authors use to obtain data about the brief history of MA Syekh Yusuf Sungguminasa, the condition of educators, students, organizational structure, and so on.

### **Data analysis technique**

In analyzing the data in this study, using descriptive statistical analysis techniques and inferential statistics. In accordance with Sugiyono's explanation that data analysis techniques in quantitative research use descriptive statistics and inferential statistics.

### **Descriptive Statistical Analysis**

The data collected through a scale were analyzed based on descriptive techniques with a percentage description of the variable implementation of management functions and teacher performance variables, in this case the writer used the help of the SPSS 20 computer program. Furthermore, the interpretation of the respondent's score used the following 3 diagnosis categories.

Table 3. Categorization of Score

Information	Categorization
$X < (\mu - 1,0 \sigma)$	Low
$(\mu - 1,0 \sigma) \leq X < (\mu + 1,0 \sigma)$	Moderate
$(\mu + 1,0 \sigma) \leq X$	High

Source: Saifuddin Aswar, Psychological Scale, (2012).

### Inferential Statistical Analysis

Inferential Statistical Analysis to determine the Effect of PPKn Teachers in Instilling Moral Ethics to Build National Character in MA Syekh Yusuf Sungguminasa, researchers used a simple linear regression formula with the help of the SPSS computer program.

## DISCUSSION

### The description of PPKn Teachers in Instilling Moral Ethics at MA Syekh Yusuf Sungguminasa

Based on the results of research that has been carried out on all students in class X IIS 2 MA Syekh Yusuf Sungguminasa with a total of 24 students, the authors obtained data through the results of questionnaires from students. The description of the description of the PPKn Teacher in Instilling Moral Ethics at MA Syekh Yusuf Sungguminasa, can be seen in the table below.

Table 4. Data on the description of PPKn teachers in instilling moral ethics at MA Syekh Yusuf Sungguminasa

No	Questionnaire Value										Total
	1	2	3	4	5	6	7	8	9	10	
1.	4	3	3	4	3	4	4	4	4	3	36

2.	4	4	4	4	3	3	3	3	3	3	34
3.	4	4	4	4	4	4	4	4	3	4	39
4.	4	4	3	4	4	3	4	4	4	3	37
5.	4	3	4	4	3	4	4	4	4	4	38
6.	3	3	3	4	3	3	3	4	4	3	33
7.	4	4	4	4	4	3	4	3	4	4	38
8.	3	4	4	4	3	2	2	3	4	3	32
9.	4	4	4	4	2	4	4	4	4	4	38
10.	4	3	4	4	3	3	4	4	4	4	37
11.	4	4	4	3	4	2	3	4	4	4	36
12.	3	3	2	4	3	4	4	4	4	4	35
13.	4	4	3	4	2	4	3	2	4	4	34
14.	4	3	2	4	1	3	4	4	3	4	32
15.	4	4	3	4	4	3	4	4	4	4	38
16.	4	4	4	3	4	4	4	4	4	3	38
17.	3	4	4	4	4	3	3	4	4	3	36
18.	3	3	3	4	3	3	4	4	4	3	34
19.	4	4	4	4	3	4	4	4	4	4	39
20.	3	3	3	3	3	3	3	4	4	3	32
21.	4	3	3	2	2	4	4	4	4	4	34
22.	4	3	2	1	2	3	4	3	2	1	25
23.	3	3	3	3	4	3	3	3	3	3	31
24.	4	3	3	4	3	3	3	4	4	4	35

Based on the results of the data above, the descriptive results of data processing through the SPSS 20 computer program are obtained. As follows:

Table 5. Descriptive Statistics of PPKn Teachers in Instilling Moral Ethics in MA Syekh Yusuf Sungguminasa

	N	Minimum	Maximum	Mean	Std. Deviation
Variabel X	24	25	39	35,04	3,223
Valid N (listwise)	24				

Based on the table above, it can be seen that the highest score from the scale used = 39 and the lowest score = 25 from the number of samples (n) = 24. The mean value is 35.04 while the standard deviation value is 3.22. Furthermore, the output above is

categorized to see the descriptive level of PPKn Teachers in Instilling Moral Ethics at MA Syekh Yusuf Sungguminasa. The researcher categorized based on references from Saifuddin Azwar's book, where the categorization for psychological attributes was divided into three categories, namely low, medium, and high categories. So that based on the data in table 4.2, the frequency distribution table can be obtained as follows:

Table 6. Distribution of Descriptive Statistics Categorization of PPKn Teachers in Instilling Moral Ethics in MA Syekh Yusuf Sungguminasa

No	Category Limits	Interval	Frequency	%	Category
1	$X < (\mu - 1,0 \sigma)$	$X < 31,8$	2	8,3%	Low
2	$(\mu - 1,0 \sigma) \leq X < (\mu + 1,0 \sigma)$	$31,8 \leq X < 38,2$	20	83,4%	Medium
3	$(\mu + 1,0 \sigma) \leq X$	$\leq X 38,2$	2	8,3%	High
total			24	100%	

The results of the category analysis above showed that as many as 2 respondents rated PPKn Teachers in Embedding Moral Ethics in the low category with a percentage of 8.3%, then 20 respondents rated PPKn Teachers in Embedding Moral Ethics in the medium category with a percentage of 83.4% and 2 respondents assessed that the PPKn Teacher in Instilling Moral Ethics was in the high category with a percentage of 8.3%. Thus it can be concluded that the assessment of PPKn Teacher respondents in Instilling Moral

Ethics at MA Syekh Yusuf Sungguminasa is in the medium category.

### Description of Building National Character at MA Syekh Yusuf Sungguminasa

Based on the results of research that has been conducted on all students in class X IIS 2 MA Syekh Yusuf Sungguminasa which consists of 24 students, the authors obtained data through questionnaires from students. The description of the description of Building National Character at MA Syekh Yusuf Sungguminasa.

Table 7. Data Description Building National Character in MA Syekh Yusuf Sungguminasa

No	Questionnaire Value										Total
	1	2	3	4	5	6	7	8	9	10	
1.	4	3	4	3	4	4	4	3	4	4	37
2.	4	3	4	2	3	4	3	3	2	4	32
3.	4	3	4	4	4	4	4	4	3	4	38
4.	4	4	4	4	4	4	3	3	4	4	38
5.	4	3	3	4	3	4	4	3	3	4	35
6.	3	3	3	3	2	2	3	2	3	3	27
7.	4	3	3	1	3	4	4	4	4	4	34
8.	4	4	4	4	4	3	3	3	4	4	37
9.	4	4	4	3	3	4	4	4	4	4	38
10.	4	4	4	4	4	4	3	2	3	3	35
11.	4	3	3	4	4	3	2	1	3	3	30
12.	4	3	2	3	4	4	2	1	3	1	27
13.	4	3	2	4	4	2	3	4	1	3	30
14.	3	4	1	3	4	3	1	3	2	4	28
15.	4	3	4	4	4	4	2	4	4	4	37
16.	4	3	4	4	4	4	4	4	4	4	39
17.	4	2	2	3	4	3	3	2	3	4	30
18.	3	3	3	3	2	2	3	3	3	4	29
19.	4	4	4	4	4	4	4	4	4	4	40
20.	4	3	4	3	3	4	3	3	3	4	34
21.	4	3	4	3	4	4	4	4	3	4	37
22.	4	3	2	1	2	3	4	3	2	1	25
23.	3	3	3	3	3	3	3	3	3	3	30

Based on the results of the data above, the descriptive results of data

processing through the SPSS 20 computer program are obtained. As follows:

Table 8. Descriptive Statistics Building National Character in MA Syekh Yusuf Sungguminasa

	N	Minimum	Maximum	Mean	Std. Deviation
Variabel X	24	25	40	33,46	4,433
Valid N (listwise)	24				

Based on the table above, it can be seen that the highest score from the scale used = 40 and the lowest score = 25 from the number of samples (n) = 24. The mean value is 33.46 while the standard deviation value is 4.43. Furthermore, the output above is categorized to see the Descriptive level of Building National Character in MA Syekh Yusuf Sungguminasa. The researcher categorized based on references from Saifuddin Azwar's book, where the categorization for psychological attributes was divided into three categories, namely low, medium, and high categories. So that based on the data in table 4.5, the frequency distribution table can be obtained as follows:

Table 9. Distribution of Descriptive Statistics Categorization Building National Character in MA Syekh Yusuf Sungguminasa

No	Category Limits	Interval	Freq	%	Category
1	$X < (\mu - 1,0 \sigma)$	$X < 29,9$	5	20,8 %	Low
2	$(\mu - 1,0 \sigma) \leq X < (\mu + 1,0 \sigma)$	$29,9 \leq X < 37,8$	14	58,4 %	Moderate
3	$(\mu + 1,0 \sigma) \leq X$	$\leq X 37,8$	5	20,8 %	High
Total			24	100 %	

The results of the category analysis above show that 5 respondents rated Building National Character in the low category with a percentage of 20.8%, then 15 respondents rated Building National Character in the medium category with a percentage of 58.4% and 5 respondents rated Building Character Nation is in the high category with a percentage of 20.8%. Thus it can be concluded that the respondent's assessment of Building National Character at MA Syekh Yusuf Sungguminasa is in the medium category.

The Influence of PPKn Teachers in Instilling Moral Ethics to Build National Character in MA Syekh Yusuf Sungguminasa

The research hypothesis tested in this study reads: "There is an Influence of PPKn Teachers in Instilling Moral Ethics to Build National Character in MA Syekh Yusuf Sungguminasa". Furthermore, Simple Linear Regression Test, Hypothesis testing in this study uses the SPSS 20 computer program, which is known as follows:

### Correlation

Table 10. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,674 <sup>a</sup>	,454	,430	2,434

Predictors: (Constant), Building Nation Character

The table above explains the value of the correlation / relationship (R), which is 0.674. From this output, a coefficient of determination (R Square) of 0.454 implies that

there is a relationship between the PPKn Teacher variable in Instilling Moral Ethics to Build National Character at MA Syekh Yusuf Sungguminasa.

### Decision making in a simple regression test

Table: 11. Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	18,641	3,863		4,825	,000
Building Nation Character	,490	,115	,674	4,281	,000

Dependent Variable: PPKn Teachers in Instilling Moral Ethics

The table above explains that based on the significant value: from the Coefficient table, a significance value of, 000 <0.05 is obtained, so it can be concluded that variable X has an effect on variable Y. Based on the t value: it is known that the tcount value is 4.281 > t table, 2.064, so that it can be It is concluded that variable X affects variable Y

The type of research used in this research is quantitative research which aims to determine the effect of PPKn Teachers in Instilling Moral Ethics to Build National Character in MA Syekh Yusuf Sungguminasa.

The results of the PPKn teacher questionnaire data analysis in instilling Moral Ethics showed that as many as 2 respondents considered being in the low category with a percentage of 8.3%, then 20 respondents rated

being in the medium category with a percentage of 83.4% and 2 respondents rated being in the category high with a percentage of 8.3%. Meanwhile, the results of the questionnaire data analysis for Building National Character showed that as many as 5 respondents rated being in the low category with a percentage of 20.8%, then 15 respondents rated being in the medium category with a percentage of 58.4% and 5 respondents rated being in the high category with a percentage 20.8%.

Character is a dynamic organization of individual psychophysical systems that determine individual behavior and thoughts. Character education is a teacher's conscious and sincere effort to teach values to his students.

This is supported by a statement from William A. Galston (Institute for Philosophy and Public Policy University of Maryland). He stated that the virtue of citizens is the core of one's traditional moral beliefs in behaving in a democratic society, and there must be government intervention through a civic education because if at a young age they have learned to be tolerant, then later on, the government will no longer need to force adults to behave wisely.

Teachers can integrate character values in classroom learning and are able to manage class management. The principal can design a school culture that characterizes and excels the school. Then, schools are able to

design public involvement in order to increase the role of parents and society.

Lickona (1992) views that character or character has three interrelated elements, namely moral knowing, moral feeling, and moral behavior or moral concepts, feelings and moral attitudes and moral behavior. Character education is character education plus, which involves aspects of knowledge (cognitive), feeling (feeling), and action (action), without these three aspects, character education will not be effective.

Direct moral teaching can be in the form of presenting concepts through examples and definitions, class discussions (Suardi, 2017) (Kanji et al., 2018) (Suardi & Kanji, 2018) and role playing, or through giving gifts (praise) for appropriate behavior. . Indoctrination and inculcation methods can be classified as direct approaches in moral education. Meanwhile, value clarification, cognitive moral education, and value inquiry can be classified as indirect approaches to moral education.

In previous research conducted by Ragil Danu Saputro "The Role of PPPKn Teachers in Improving Disciplinary Character Education through Pancasila and Citizenship Education" it can be understood that PPKn learning has been carried out by integrating character education in planning, implementing, and evaluating learning. Suggestions although there are still some that need to be improved, then the results of the

learning research carried out are expected to be able to help the teacher in developing the character of student discipline.

Based on the results of the research, it shows that the PPKn Teacher in Instilling Moral Ethics can have a strong influence on Moral Ethics to Build National Character at MA Syekh Yusuf Sungguminasa. This theory is proven by the results of research conducted, namely the PPKn Teacher in Inculcating Moral Ethics is in the medium category (83.3%) resulting in the Moral Ethics for Building National Character in the medium category (58.4%) at MA Syekh Yusuf Sungguminasa. In addition, from the Coefficient table, a significance value of, 000 <0.05 is obtained, so it can be concluded that variable X has an effect on variable Y. Likewise, the t value: it is known that the value of t count is  $4.281 > t$  table, 2.064, so it can be concluded that variable X affects variable Y. Thus it can be concluded that the Role of PPPKn Teachers in Improving Disciplinary Character Education Through PPKn learning can help in the development of student disciplinary character.

## CONCLUSION

Based on the results of research on the influence of PPKn teachers in instilling moral ethics to build national character in MA Syekh Yusuf Sungguminasa, it can be concluded that:

1. Based on the results of the research of the PPKn teacher in Instilling Moral Ethics, it



shows that 2 respondents considered being in the low category with a percentage of 8.3%, then 20 respondents rated being in the medium category with a percentage of 83.4% and 2 respondents rated being in the low category. high category with a percentage of 8.3%. Thus it can be concluded that the assessment of PPKn Teacher respondents in Instilling Moral Ethics at MA Syekh Yusuf Sungguminasa is in the medium category.

2. Based on the results of the research on Building the Character of the Nation, it shows that 5 respondents considered being in the low category with a percentage of 20.8%, then 15 respondents rated being in the medium category with a percentage of 58.4% and 5 respondents rated being in the high category with percentage of 20.8%. Thus it can be concluded that the respondent's assessment of Building National Character at MA Syekh Yusuf Sungguminasa is in the medium category.
3. Based on the significant value: from the coefficient table, it is obtained a significance value of,  $000 < 0.05$ , so it can be concluded that the variable of PPKn teachers in instilling moral ethics has an effect on the variables of building the nation's character. Likewise the t value: it is known that the tcount value is  $4.281 > ttable, 2.064$ , so it can be concluded that the PPKn teacher variable in instilling moral ethics has an effect on the variable building

the character of the Nation in class X IIS 2 MA Syekh Yusuf Sungguminasa.

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## Implementation of Character Education through Learning Pancasila and Citizenship Education in Sungguminasa 1 State Junior High School, Gowa Regency

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**Abstract.** The main problem in this study aims to describe the implementation of character education through learning Pancasila and Citizenship Education at Sungguminasa State Junior High School 1, Gowa Regency. This type of research is a qualitative descriptive study. The data collection techniques used were interviews, observation, and documentation. Data analysis techniques using data reduction steps, data presentation, and drawing conclusions. The results showed that the implementation of character education through learning Pancasila and Citizenship Education in the learning process of Pancasila and Citizenship Education in class VIII.B of the State Junior High School 1 Sungguminasa, Gowa Regency has been implemented by teachers through planning. In learning planning, there is a character value contained in self-development activities including routine, spontaneous and exemplary activities, while learning activities in the Learning Implementation Plan are in Core competencies and Basic Competencies (KD). There are several supporting factors experienced by teachers in learning Pancasila and Citizenship Education, namely, students create comfortable and conducive classes, teachers provide motivation and understanding of the importance of character values, provide role models, advice, rewards and punishments, and teachers create interesting learning and fun through the learning methods Student Active Learning and Collaborative Learning, while the inhibiting factors experienced by teachers in learning Pancasila and Citizenship Education, namely, Not conducive to learning Pancasila and Citizenship Education with student rest periods that make learning Pancasila and Citizenship education hampered and student learning enthusiasm decreases. , and the inadequacy of printed books for students which triggers a lack of interest in reading in students is due to the lack of printed books and this also has an impact on students when they test.

**Keywords:** *Character Education, Learning, Pancasila and Citizenship Education*

**Abstrak.** Masalah utama dalam penelitian ini bertujuan mendeskripsikan implementasi pendidikan karakter melalui pembelajaran Pendidikan Pancasila dan Kewarganegaraan di Sekolah Menengah Pertama Negeri 1 Sungguminasa Kabupaten Gowa. Jenis penelitian ini merupakan penelitian deskriptif kualitatif. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, dan dokumentasi. Teknik analisis data dengan menggunakan langkah-langkah reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian diperoleh bahwa implementasi pendidikan karakter melalui pembelajaran Pendidikan Pancasila dan Kewarganegaraan dalam proses pembelajaran Pendidikan Pancasila dan Kewarganegaraan kelas VIII.B Sekolah Menengah Pertama Negeri 1 Sungguminasa Kabupaten Gowa telah dilaksanakan oleh guru melalui perencanaan. Dalam perencanaan pembelajaran adalah adanya nilai karakter yang termuat kegiatan pengembangan diri meliputi kegiatan rutin, spontan dan keteladanan sedangkan kegiatan belajar dalam Rencana Pelaksanaan Pembelajaran yaitu pada kompetensi Inti dan Kompetensi Dasar (KD). Terdapat beberapa faktor pendukung yang dialami guru dalam pembelajaran Pendidikan Pancasila dan Kewarganegaraan yaitu, siswa menciptakan kelas yang nyaman dan kondusif, guru memberikan motivasi dan pemahaman tentang pentingnya nilai-nilai karakter, memberikan teladan, nasihat, penghargaan dan hukuman, dan Guru menciptakan pembelajaran yang menarik dan menyenangkan melalui metode pembelajaran *Student Active Learning* dan *Collaborative Learning*, sedangkan faktor penghambat yang dialami guru dalam pembelajaran Pendidikan Pancasila dan Kewarganegaraan yaitu, Tidak kondusifnya pembelajaran Pendidikan Pancasila dan Kewarganegaraan dengan waktu istirahat siswa yang membuat pembelajaran Pendidikan Pancasila dan Kewarganegaraan terhambat dan semangat belajar siswa menurun, dan tidak memadainya buku cetak pada siswa yang memicu kurangnya minat baca pada siswa diakibatkan kurangnya buku cetak dan ini juga berdampak pada siswa ketika ulangan.

**Kata Kunci:** *Pendidikan Karakter, Pembelajaran, Pendidikan Pancasila dan Kewarganegaraan .*

## INTRODUCTION

Indonesia is currently experiencing a multidimensional crisis. The practice of KKN, murder, violence, rape, drug abuse, robbery, and plagiarism often occurs in Indonesia, both within the community and among state officials. This is due to a decline in the morale of the Indonesian people. The moral decline faced by the Indonesian nation is the main factor inhibiting the progress of the State. Overcoming the moral decline of the Indonesian nation is the obligation of all Indonesian citizens.

Recently, the term character education has emerged. Character education gets a lot of attention from the people of Indonesia. This is because people feel social inequality from the results of education. This imbalance can be seen from the behavior of formal education graduates at this time, for example, such as corruption, free sex, drugs, and brawls between students. One of the current problems is the low quality of education. This has an effect on student development. This phenomenon is caused by a lack of strong character education in students. Character education is a tool that plays an important role in creating quality and potential human beings. Therefore, it is necessary to have character education from the beginning, namely since childhood.

Article 1 of the 2003 National Education System Law states that among the goals of national education is to develop the

potential of students to have intelligence, personality and noble character. Whereas in article 3 of the National Education System Law, it is stated that "National education has the function of developing and shaping the character and civilization of a nation with dignity in educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear one God, noble, healthy, knowledgeable, competent, creative, independent and become citizens of a democratic and responsible system. The aim of national education is a formulation of human quality that must be developed by each educational unit. Therefore, the formulation of the goals of national education becomes the basis for the development of education and national character.

According to John Dewey in Masnur Muslish, education is a process of building fundamental skills intellectually and emotionally towards nature and fellow humans. The purpose of education in this case is that the younger generation as the successor to the older generation can live, understand, practice these values and norms by inheriting all experiences of knowledge, abilities and skills that underlie the values and norms of life and life.

According to Ilahi, evidence of the failure of character education that can be seen in plain sight is the increasing number of brawls between students and between students. Like some big cities, student brawls have

become a tradition and form a fixed pattern so that between them form sworn enemies. Brawls are also often carried out by students as is done by certain groups of university students in Makassar and in other areas. In the implementation of character education in Indonesia, the phenomenon of brawl between students and students is getting out of control, even spreading to various sides of life so that this situation creates unrest for public order and security at large.

Pancasila and citizenship education is basically one of the suggestions for shaping student academic behavior in learning. Pancasila and Citizenship Education has a close relationship in shaping behavior in everyday life in learning Pancasila and Citizenship Education. Students learn the application of the attitude of being good citizens. Therefore, the Pancasila and citizenship education process is manifested in the 2013 curriculum and learning at all paths and levels of national education, Pancasila and Citizenship Education should be designed, developed, implemented, and evaluated in the context of embodying the goals of national education.

As happened at the Junior High School, 2 students who were arrested by the police in 2018, were involved in a brawl between schools, two students of the State Junior High School 1 Sungguminasa were secured by police personnel, they were chasing

each other and throwing stones at each other, causing traffic jams (tribuntimur. com).

He admitted, the issue of character or morals was not completely ignored by educational institutions. However, the facts surrounding the deterioration of character around us show that there is a failure in our educational institutions in terms of cultivating Indonesian people with noble character or morals. This is because what is taught in schools about religious knowledge and moral education has not succeeded in shaping human character. Yet if we look at the content of religious and moral lessons, everything is good, and we can even understand and memorize what it means. For this reason, the conditions and facts of character and moral decline that occur emphasize that teachers who teach any eyes must pay attention and emphasize the importance of character education in students.

After knowing how important character education is, what needs to be done is how we implement it in learning. Often when talking about character education, the first subjects that come to our minds are religious education and civic education. It is not wrong if we think like that, considering that in these subjects there is a lot of material that teaches behavior and attitudes. However, subjects that contain a lot of material on character education will also not function optimally in instilling character values if the



education system or the process of planting also does not take place in the right ways.

## RESEARCH METHODS

The type of research used in this research is descriptive research with a qualitative research method approach that produces descriptive data in the form of written or spoken words from people and observed behavior. Qualitative research method is a research method based on the philosophy of postpositivism used for research on natural object conditions, the researcher is the key instrument, data analysis is inductive / qualitative and the results of qualitative research emphasize the meaning rather than generalization.

The location that the research uses with regard to the title of this research is the implementation of character education through learning Pancasila and Citizenship Education at Sungguminasa State Junior High School 1, Gowa Regency, namely Sungguminasa State Junior High School 1, Gowa Regency, located in Somba Opu District, Gowa Regency. Meanwhile, the time of research on the implementation of character education was carried out on 19 August 2019 - 17 September 2019. The data sources in this study were primary and secondary data sources.

The object of research is the implementation of character education through the subjects of Pancasila and Citizenship Education. The subjects in this study were

teachers of Pancasila and Citizenship Education at Sungguminasa 1 State Junior High School, Gowa Regency. There is one Pancasila and Citizenship Education teacher at Sungguminasa State Junior High School 1, Gowa Regency who teaches class VIII.B. Qualitative research suggests that the data collection techniques used for qualitative research can be done by means of interviews, observation and documentation.

## DISCUSSION

### **Implementation of Character Education through Learning Pancasila and Citizenship Education in Sungguminasa 1 State Junior High School, Gowa Regency.**

School is a very strategic place for character building because most children, from all walks of life, are educated in school. In addition, children / students spend most of their active time in the school environment, so what they get at school will greatly affect their character building.

This is in accordance with the theory put forward by Daniel Goleman in Megawangi (2004: 77) that many parents fail to educate their children, children's social emotional maturity can be corrected by providing character education training to children at school, especially from an early age. .

This is reinforced by the function of national education as stated in Article 3 of the National Education System Law, that



education is based on human beings who believe and fear God, have noble character.

From the description above, the researchers conclude that character education functions to develop and shape a dignified character and civilization of the nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens.

The results of the research obtained through the analysis of observations, interviews, and documentation show that Pancasila and Citizenship Education teachers have implemented character education in the learning process of Pancasila and Citizenship Education in class VIII.B Sungguminasa State Junior High School 1, Gowa Regency through self-development activities including routine activities, spontaneous, exemplary and learning activities through planning and the learning process. At the planning stage of the implementation of character education in learning through the Learning Implementation Plan. The Learning Implementation Plan analyzed was as much as one 2013 Curriculum Learning Implementation Plan, in which the Learning Implementation Plan contained several character values in the Core competencies.

The values listed in the core competencies in the teacher's lesson plan are

religious, honesty, caring, discipline, responsibility, critical, polite, curiosity, independent, communicative, and confident. Some of these values have been developed by the teacher in their learning according to the results of the analysis of observations and interviews. This is based on the results of the teacher's Learning Implementation Plan documentation in the teacher learning process implementing several character values in Pancasila and Citizenship Education learning, such as implementing polite values through the opening and closing greetings that the teacher always does. Religious values are always implemented through prayer activities before and after learning. Teachers often present students to instill the value of discipline. Cultivating curiosity can be through the perception and use of materials, media, and methods. The teacher said that it always fosters students' curiosity through this.

This is based on the results of observations made on teachers where Pancasila and Citizenship Education learning activities carry out group discussion activities to instill the value of cooperation. Giving individual assignments is also often done by teachers to implement independent values, hard work, and responsibility. The final activity of learning is to conclude the results of the discussion to instill self-confidence. According to the results of the teacher's interview, it shows that the teacher's way of inviting students to dare to express opinions is

by motivating students to believe that what is on their minds must be removed to get students used to speaking in front of other students.

According to Mulyasa, (2011) argues that the Characterized Learning Implementation Plan serves to streamline the learning process and build the character of students according to what is planned. This is in accordance with the opinion of Oemar Hamalik (2002) that teaching materials are an important part of the teaching and learning process related to the achievement of learning objectives, and determining teaching and learning activities. From the theoretical description, the researcher concludes that the Learning Implementation Plan serves to encourage each teacher to be ready to carry out learning activities, forming the competence and character of students. The character in Sungguminasa State Junior High School 1, Gowa Regency needs to be developed both in self-development and learning activities.

In learning Pancasila and Citizenship Education also uses positive and negative approaches. Positive reinforcement given by Pancasila and Citizenship Education teachers in the form of praise, applause, and encouragement to motivate students. Negative reinforcement has a deterrent effect on students who break the rules, behave and behave without character. When the attitudes and actions of students have no character, the first thing that the Pancasila and Citizenship Education teacher does is to give a warning,

then give a warning, and finally give points that are enforced in Sungguminasa 1 State Junior High School, Gowa Regency.

This is in accordance with Sjarkawi's (2008) theory which states that the value planting approach seeks to make students recognize and accept values as their own and to be responsible for the decisions they make through stages, recognize choices, determine their stance to apply values according to self-belief. The methods used in this approach include exemplary. This is in accordance with the opinion of Kohlberg (2004: 28) that a person's moral development also occurs automatically, but requires education and assistance so that this development can be true.

From the description of the opinion above, the researcher concludes that education must be able to develop student intelligence in accordance with the demands of the curriculum and challenges in the current global era, teachers develop student intelligence by using methods of showing or exemplifying both in learning and outside learning this is an effort to mature students. in making decisions.

### **Supporting in the Development of Character Education through Learning of Holistic-Based Pancasila and Citizenship Education in Sungguminasa 1 State Junior High School, Gowa Regency.**

1. The teacher creates a comfortable and conducive classroom so that the development of character education

through Pancasila and Citizenship Education can run well. Pancasila and Citizenship Education Learning is placed at the second hour, based on observations there is one class VIII in which Pancasila and Citizenship Education learning is carried out during the day. Where a comfortable class, good air cycle and good lighting. In addition, the teacher's ability to manage the classroom also has an influence on conducive learning so that students are not noisy and can concentrate on Pancasila and Citizenship Education subjects. According to the opinion of Rianto (2007: 1) that class management is an effort of educators to create and control learning conditions and improve in case of disturbances and deviations, so that the learning process can take place optimally. Organizing the learning environment is basically managing the learning environment, learning activities in managing the learning environment are more concentrated on managing the learning environment in the teacher's classroom, in arranging the learning environment in the classroom, doing nothing but doing classroom management activities.

2. The teacher provides motivation and understanding of the importance of character values and that the Pancasila and Citizenship Education subjects teach morals and character to equip students to

behave and behave in society. According to the theory of Hellriegel and Slocum (1979) that motivation is a force that encourages someone to do something to achieve goals, this power is stimulated by various kinds of needs such as: wants to be fulfilled, behavior, goals, feedback. Based on research conducted by Elly Manizar (2017), it explains the role of teachers as motivators in learning, which is motivation to be very important for teachers to master as motivators in school, because teachers are the closest people and understand the situation of their students. Researchers agree that with the existence of student learning motivation has a driving force arising from the mental strength of students and from the creation of learning conditions in such a way as to achieve learning goals itself.

3. The teacher provides role models, advice, rewards and punishments, and accustoms students to behave and behave with character. By balancing this approach students become more aware of character values, appeal to provide knowledge of character values, then see the attitudes and behavior of the teacher according to words or appeals with their behavior as role models for students, habits and rewards stimulate students to behave and behave in a way character.

4. The teacher creates interesting and fun learning through Student Active Learning

and Collaborative Learning methods. The majority of Pancasila and Citizenship Education Learning is carried out during the day, causing the concentration of students to decrease, so that the Pancasila and Citizenship Education teachers provide humor in the middle of learning that is being given so that students will enjoy learning activities without any pressure. According to the opinion of Indra Djati Sidi (2005), it is emphasized that arranging an attractive classroom learning environment and supporting students in learning is closely related to the physical environment of the class, room arrangement, student management and utilization of learning resources, class displays, and so on. According to Muhammad Saroni (2006), the point is that the physical environment is an environment that provides opportunities for movement and all aspects related to efforts to refresh the mind for students after following a very tedious learning process. The physical environment can function as a source or place for learning that is planned or utilized, which includes the physical environment, including classes that need to be optimized for management so that teaching and learning interactions are more effective and efficient.

### **Inhibiting Factors in the Development of Character Education through Learning of Holistic-Based Pancasila and Citizenship Education in Sungguminasa 1 State Junior High School, Gowa Regency.**

Learning Pancasila and Citizenship Education is carried out at the second hour but is paused because of the student's break time so that the previous learning of Pancasila and Citizenship was not optimal which resulted in a decrease in student enthusiasm for learning and the appearance of drowsiness after resting. Therefore, teachers and staff must reconcile the student learning roster in order to optimize class hours with student breaks. Based on observations in class VIII.B, the printed books that should be the source of student learning are insufficient so that one printed book is divided into two or that it is divided into three. because that is one of the triggers of a lack of interest in reading in students due to the lack of printed books and this also has an impact on students when examining. According to Chambliss and Calfee's theory, as quoted by Muslich (2010) that textbooks are a tool for students to understand and learn from the things they read and to understand the world (outside themselves), textbooks have tremendous power against changes in the brain of learners. Textbooks can influence a child's knowledge and certain values. According to the experts above, the writer can conclude that the reference book is mandatory for use in schools which contains learning material in

order to increase the ability to master science which is prepared based on national education standards.

## CONCLUSION

Based on the results of research on the Implementation of Character Education through Learning Pancasila and Citizenship Education in Sungguminasa State Junior High School 1, Gowa Regency, the researchers concluded that the learning process of Pancasila and Citizenship Education class VIII.B Sungguminasa State Junior High School 1, Gowa Regency has been implemented by teachers through planning. In learning planning, there is a character value contained in self-development activities including routine, spontaneous and exemplary activities, while learning activities in the Learning Implementation Plan are in Core Competencies and Basic Competencies (KD). There are several supporting and inhibiting factors in the implementation of character education through learning Pancasila and Citizenship Education at SMP Negeri 1 Sungguminasa for VIII.B students, namely the supporting factors (1) The teacher invites students to create comfortable and conducive classes. (2) The teacher provides motivation and understanding of the importance of character values. (3) Teachers provide role models, advice, rewards and punishments, and accustom students to behave and behave with character, (4) Teachers create interesting and

fun learning through Student Active Learning and Collaborative Learning methods. While the inhibiting factor is the non-conducive learning of Pancasila and Citizenship Education with student rest time which makes learning Pancasila and Citizenship hampered and students' enthusiasm for learning decreases and inadequate printed books for students which triggers a lack of reading interest in students due to the lack of printed books and this also has an impact in students when tests.

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## The Integration Model of the Development of Student Religious Character Education Based on Integrative Morals in Higher Education

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**Abstract.** The substance problem in this study is the demoralization of the religious character of students, so it requires a more comprehensive model of strengthening character education. The research objective is to produce an integrated model for the development of moral integrative-based religious character education. The research used a mix-method, namely a combination of qualitative methods and quantitative methods. The qualitative research instrument uses the researcher himself as the main instrument while the quantitative instrument uses a validated questionnaire. Research informants, qualitative research using purposive sampling and random sampling techniques for quantitative research. Data collection techniques using interview techniques, observation techniques, questionnaire techniques and documentation techniques. The stages of qualitative data analysis were carried out by starting to reduce data, display data, and verify data. The results of the research on the integration model of the development of religious character education that has been developed at the University of Muhammadiyah Makassar are integrated with the moral integrative, namely knowing, feeling, sinverbal, action, habitus and culture to instill religious character in students in six moral levels starting from moral knowing, moral feeling, moral sinverbal, moral action, moral habitus and moral culture at the student and academic community level at the University of Muhammadiyah Makassar.

**Keywords:** Character Education, Moral sinverbal, Moral habitus, Moral culture, Students

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**Abstrak.** Masalah substansi pada penelitian ini adalah demoralisasi karakter religius mahasiswa, sehingga membutuhkan suatu model penguatan Pendidikan karakter yang lebih komprehensif. Tujuan penelitian menghasilkan model integrasi pengembangan pendidikan karakter religius berbasis integratif moral. Penelitian menggunakan mix-method yaitu metode kombinasi metode kualitatif dan metode kuantitatif. Instrumen penelitian kualitatif menggunakan peneliti sendiri sebagai instrumen utama sedangkan instrumen kuantitatif menggunakan angket, yang sudah divalidasi. Informan penelitian, penelitian kualitatif menggunakan *purposive sampling* dan teknik *random sampling* untuk penelitian kuantitatif. Teknik pengumpulan data menggunakan teknik wawancara, teknik observasi, teknik angket dan teknik dokumentasi. Tahapan analisis data kualitatif dilakukan mulai mereduksi data, mendisplay data, dan melakukan verifikasi data. Hasil penelitian model integrasi pengembangan pendidikan karakter religius yang telah dikembangkan di Universitas Muhammadiyah Makassar terintegrasi dengan integratif moral yaitu *knowing*, *feeling*, *sinverbal*, *action*, *habitus* dan *culture* untuk menanamkan karakter religius kepada mahasiswa dalam enam tingkatan moral mulai dari moral *knowing*, *moral feeling*, *moral sinverbal*, *moral action*, *moral habitus* dan *moral culture* pada level mahasiswa dan civitas akademika Universitas Muhammadiyah Makassar.

**Kata Kunci:** Pendidikan Karakter, Moral sinverbal, Moral habitus, Moral culture, Mahasiswa

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## INTRODUCTION

Integrating the strengthening of character education at the higher education level is very important for students as a form of inculcating student character (Suardi, Nursalam, et al., 2020) which can be integrated with the learning process in higher education (Suardi, Nursalam, et al., 2020) (Suardi & Nursalam, 2020) based on character.

In the Strategic Plan of Muhammadiyah University of Makassar CHAPTER III regarding strategic policies and programs, one of the basic strategies is to increase morals or character through the dynamics of Islamic campus life at the University of Muhammadiyah Makassar (Suardi, Nursalam, et al., 2020). Then it is outlined in the program strategy until 2020, namely strengthening character through the process of education for the moral values of Al-Islam and Muhammadiyah (Suardi, Nursalam, et al., 2020). Each study program at the University of Muhammadiyah Makassar integrates character education in the lecture process. One of the character indicators contained in the vision, mission, goals, learning outcomes of the Study Program at the Muhammadiyah University of Makassar is to become a Study Program with Islamic character and more specifically the Al-Islam Kemuhammadiyah course, character education courses and nuanced of character. All that is done so that students

have the values of national character and Islamic values.

The essence of education and learning is not only optimizing knowledge through learning outcomes and optimizing skills through given assignments (Kanji et al., 2018) (Kanji et al., 2018) (Kanji et al., 2018) (Suardi & Syarifuddin, 2018) (Suardi, 2017) (Suardi & Kanji, 2018).

The integration of character education is carried out through the integration of character in planning, implementing and evaluating the learning process or lecture (Suardi, Nursalam, et al., 2020) (Suardi, Nursalam, et al., 2020) (Suardi & Nursalam, 2020) (Suardi et al., 2018) which requires internal and external support from educational institutions (Kanji et al., 2020b), which is collaborative in education management (Suardi, Agustang, et al., 2020), because of the integration of character education (Kanji et al., 2019b) (Nursalam et al., 2020) have supporting factors that must be optimized and there are inhibiting factors that must be overcome (Kanji et al., 2020b), so that character education programs need to always be evaluated (Kanji et al., 2019a).

But in reality this is not the case with various studies on poor student behavior such as (1) premarital sex behavior (2) Hedonism Lifestyle (3) student conflicts (4) Anarchist demonstrations (5) smoking on campus (6) using drugs (7) cheating while exams (8) Pregnant outside of marriage (9) stealing

motorbikes (10) drinking alcoholic beverages (11) littering (Suardi, Nursalam, et al., 2020). Meanwhile, based on the results of observations carried out from 2019-2020 at the Muhammadiyah University campus and interview data and initial documentation from several lecturers, data was obtained from the majority of students who experienced demoralized values of religious character. One of the indicators is the frequent clashes between students, there are pregnant students outside of marriage, students who steal motorbikes, students do drug trafficking and abuse, students drink alcoholic beverages, students litter and smoke students on campus (Suardi, Nursalam, et al. al., 2020).

This shows that character education on the Islamic campus of the Muhammadiyah University of Makassar needs to be improved so that the strengthening of character values within the Muhammadiyah University of Makassar. So far, the character value planting model used is only limited to students having character knowledge (knowing), character feelings (feeling) and character behavior (action) (Lickona, 1991), but it has not touched moral sinverbal, habitus and culture at the individual or student level. group or university level (Kanji et al., 2019b) (Suardi, Nursalam, et al., 2020). This can be developed in academic activities at universities at Muhammadiyah Makassar University so that character education is not only carried out by students but collectively by all the academics

of the University of Muhammadiyah Makassar including lecturers and campus leaders. Therefore, the development of integrated character education is very important to be carried out based on integrative morals in universities, especially at the University of Muhammadiyah Makassar.

Research on character education development models for students and college students has been conducted by several researchers, such as (Nasrudin et al., 2015) concerning a character education development model based on human imagery, namely the sanctity of the human soul. However, the sanctity of the soul is the same as the moral feeling which does not yet explain knowing, sinverbal, action, habitus, culture. (Rachman et al., 2017) regarding the character education development model based on training, however, the training only focuses more on moral action but has not yet reached moral knowing, feeling, sinverbal, habitus, culture. (Lexi, 2015) examines a character education development model based on socio-cultural values, but the socio-cultural values only exist in the moral habitus and moral culture, not yet touching moral knowing, feeling, sinverbal, action. (Zuchdi et al., 2010) and (Suardi et al., 2019) examined the integrated character education development model in the learning process, but the integration of character with learning in the field of study focuses more on the external aspects of the individual or group has not explained the individual to the group

(external). ). (Walid, 2011) regarding a character education development model based on ulul albab, namely the integrated education program of higher education boarding schools, but it has not focused more on the external aspects of individuals or groups, has not explained the individual to the group (external). In general, all research results have not studied in substance about moral knowing, feeling, sinverbal, habitus and culture (Nursalam et al., 2020). Meanwhile, the research that will be carried out focuses on a character education development model that is integrated with moral knowing, feeling, sinverbal, action, habitus and culture which is more comprehensive (Kanji et al., 2020a).

## RESEARCH METHODS

This research uses a concurrent embedded mix-method method, namely a combination of qualitative and quantitative methods. Research procedures by combining qualitative and quantitative data in order to obtain data from a more comprehensive analysis based on problems (Creswell, 2013). The reason for using the concurrent embedded mix-method method is because (i) the formulation of the problem in different studies, (ii) using several different methods, (iii) balancing in-depth interview data, observation data and document data obtained with questionnaire data, (iv) complement the qualitative data with quantitative data so that the research results are more comprehensive.

(v) confirm the qualitative data result information with quantitative data so that the research results are more valid (Sugiyono, 2011). The qualitative research instrument uses the researcher himself as the main instrument, namely as an observer and researcher and uses an instrument of interview guide sheets, observation guideline sheets, documentary note guideline sheets, a camera for photos or videos and using a recording device. While the quantitative instrument uses a questionnaire, which has been validated by the research informants, qualitative research uses purposive sampling (qualitative) while the determination of the research sample uses the proportional stratified sampling technique. Researchers used data from interviews, questionnaire results and observation data as primary data, while document data was used as secondary data related to research. Collecting data using (1) questionnaires through distributing questionnaires to all respondents, (2) observation through distance observation, limited observation, and full observation, (3) in-depth interviews through guided interviews previously prepared by researchers based on the formulation of research problems (4) documentation through searching documents related to research such as photos, regulations and policies. Researchers performed data analysis, namely data reduction in the first stage, displaying data in the second stage and verification of data in the third stage (Sugiyono, 2011), then analyzing quantitative

data by testing the validity of the questionnaire used (valid).

## DISCUSSION

Religious (religious) is a way of thinking, behaving and behaving that reflects faith in God Almighty, which is manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, and life. harmony and peace with followers of other religions (Suardi, Nursalam, et al., 2020)

Development of moral knowledge based on the results of research at the University of Muhammadiyah Makassar, students have moral knowledge with six indicators (Lickona, 1991) of the value of religious character. The following is a table of the percentage of students who have moral knowing, from 50 respondents consisting of students.

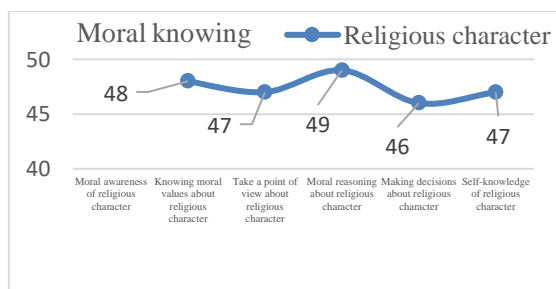


Diagram 1. Moral knowing students about the value of religious characters.

Development of moral feelings based on the results of research at the University of Muhammadiyah Makassar, students have

moral feelings with six indicators (Lickona, 1991) of the value of students' religious character. The following table shows the percentage of students who have moral feeling from 50 respondents consisting of students and lecturers.

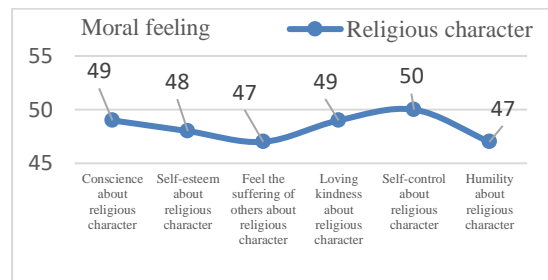


Diagram 2. Students' moral feelings towards religious character values.

The development of moral symbols and words based on the results of research at the University of Muhammadiyah Makassar, students have symbols and moral words with three indicators (Kanji et al., 2019b) (Nursalam et al., 2020) the value of student religious character. The following is a table of the percentage of students who have synverbal moral from 50 respondents consisting of students and lecturers.

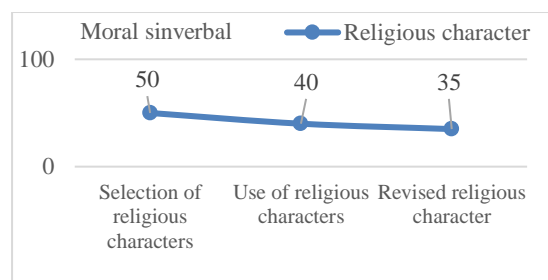


Diagram 3. Student's sinverbal moral towards religious character values.

Development of moral behavior based on the results of research at the University of



Muhammadiyah Makassar, students have moral action with three indicators (Lickona, 1991) of the value of religious character. The following is a table of the percentage of students who have moral action from 50 respondents consisting of students and lecturers.

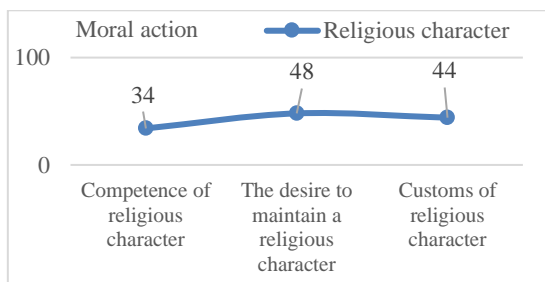


Diagram 4. Moral action of students on values of religious character.

Development of moral habits based on the results of research at the University of Muhammadiyah Makassar, students have moral habits with three indicators (Kanji et al., 2019b) (Nursalam et al., 2020) the value of religious character. The following table shows the percentage of students who have a moral habitus of 50 respondents consisting of students.

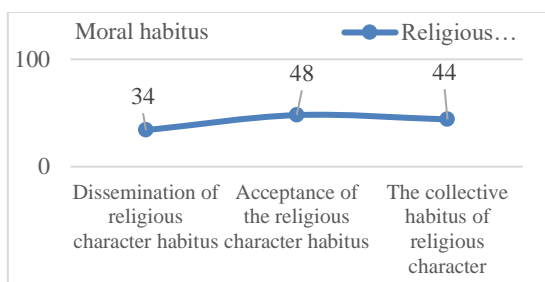


Diagram 5. Moral habitus of student d on religious character values.

The development of a moral culture based on the results of research at the

University of Muhammadiyah Makassar still needs to be improved to have a moral culture with three indicators (Kanji et al., 2019b) (Nursalam et al., 2020) the value of religious character. The following is a table of the percentage of students who have a moral culture from 50 respondents consisting of students.

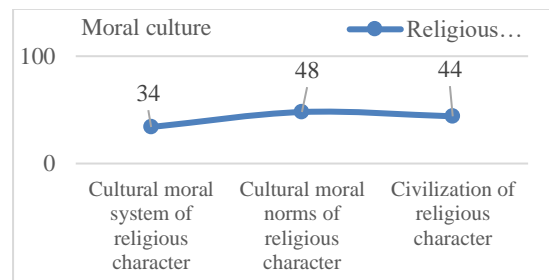


Diagram 6. Students' moral culture towards religious character values.

### Integration of Strengthening Religious Character Education with Moral Knowing.

Strengthening religious character education (Suardi, Nursalam, et al., 2020) can be formed through the integration of moral knowing with various stages. Starting from the first stage of moral awareness (moral awareness, the second stage of knowing moral values), the third stage is taking perspective taking, the fourth stage is moral reasoning, the fifth stage is decision making. and the sixth stage of self-knowledge (self-knowledge (Lickona, 1991).

1. Moral awareness about religious character is that students use their intelligence to judge a situation to suit religious moral values. The educational activities of the

University of Muhammadiyah Makassar are in accordance with religious morals because (1) Muhammadiyah University of Makassar, which is an Islamic-based educational institution that reflects faith in God Almighty, continues to strive to carry out the commands of Allah SWT and stay away from all prohibitions from all academics and more specifically students according to the teachings of Islam. (2) Respecting religious differences between students even though Muhammadiyah Makassar University is an Islamic campus but does not close itself to accepting students who have religions other than Islam such as Christianity, (3) Lecturers and students who are Muslim equally uphold a tolerant attitude towards the implementation of worship religions and other beliefs, as well as Christian students uphold a tolerant attitude towards the implementation of Muslim student worship. (4) Students of the University of Muhammadiyah Makassar, who are predominantly Muslim, live in harmony with Christian students. All of these indicators are the actualization of the values of religious character and are in accordance with the values and social norms prevailing in society. Religious moral knowledge is instilled through educational process activities, including academic, co-academic, extra-academic and non-academic activities. Religious moral

ownership means that students and the academic community can maintain a relationship with God, maintain relationships with fellow humans and maintain relationships with the universe (Suardi, Nursalam, et al., 2020)

2. Know moral values about religious character is that students know the various moral values that exist in their environment that are related to religious morals. Religious moral values that exist around the social environment of students related to religious morals at the Muhammadiyah University of Makassar are love of peace, tolerance, respect for differences in religion and belief, steadfastness, confidence, cooperation between followers of religions and beliefs, anti-violence and violence, friendship, sincerity, not imposing your will, loving the environment, and protecting the small and marginalized (Suardi, Nursalam, et al., 2020).
3. Take a standpoint of religious character is the ability of students to take the point of view of others, such as feeling what other people feel, and imagining what other people might think and react to something related to religion, such as students feel and think like other people who believe in Allah SWT, respect religious differences, uphold a tolerant attitude and live in harmony with students of different religions (Suardi, Nursalam, et al., 2020).

4. Moral reasoning about religious character is a student's understanding of what it means to be moral and why every student must have religious morals, so that every student must have a basic knowledge of every religious moral action that is carried out such as why every student must believe in Allah SWT, respect religious differences, upholding a tolerant attitude and living in harmony with students of different religions (Suardi, Nursalam, et al., 2020).
5. Decision making about religious character is the ability of students to make decisions and actions in dealing with problems related to religion. Students must be able to solve various problems guided by religious moral values such as overcoming obstacles, obstacles or temptations from outside and from within not to believe in Allah SWT, respecting religious differences, upholding tolerant attitudes and living in harmony with students of different religions, under conditions that every student must be able to make the decision to exercise faith in Allah SWT, respect religious differences, uphold a tolerant attitude and live in harmony with students of different religions even under any circumstances (Suardi, Nursalam, et al., 2020).
6. Self-knowledge of religious character is the ability of students to know and evaluate their own behavior related to religion. Students are able to know the strengths and weaknesses of each student related to

religious morals such as believing in Allah SWT, respecting religious differences, upholding a tolerant attitude and living in harmony with students of different religions. Their weaknesses are continuously evaluated so that each student has a more religious personality (Suardi, Nursalam, et al., 2020).

### **Integration of Strengthening Religious Character Education with Moral Feeling.**

Religious character (religious) can be formed through the integration of moral feelings with various stages. Starting from the first stage of conscience (conscience), the second stage of self-esteem (self-esteem), the third stage of feeling the suffering of others (empathy), the fourth stage of loving the good, the fifth stage of self-control and the sixth stage. humility (Lickona, 1991).

1. Conscience about religious character is the feeling of students to be obliged to carry out what is right, such as believing in Allah SWT, respecting religious differences, upholding tolerant attitudes and living in harmony with students of different religions and staying away from wrong (Suardi, Nursalam, et al., 2020).
2. Self-esteem about religious character, is the correct measure that exists in students so that they do not allow others to abuse them. Measuring the value of believing in Allah SWT, respecting religious differences, upholding a tolerant attitude and living in

- harmony with students of different religions are suggestions that must be implemented by every student, so that anyone should not prohibit believing in Allah SWT, prohibit respect for religious differences, prohibit supporting attitudes tolerant and live in harmony with students of different religions and still maintain these moral values (Suardi, Nursalam, et al., 2020).
3. Feel the suffering of others about religious character is the ability of students to recognize and understand the situation of others. Students must be able to recognize students who believe in Allah SWT, respect religious differences, uphold a tolerant attitude and live in harmony with students of different religions and understand that they can understand the situation of other students who believe in Allah SWT, respect religious differences, uphold tolerance and live in harmony with students of different religions (Suardi, Nursalam, et al., 2020).
  4. Loving kindness about religious character is the ability of students to always like and love good things. Believing in Allah SWT, respecting religious differences, upholding a tolerant attitude and living in harmony with students of different religions are good things, so that the advice to believe in Allah SWT, respect religious differences, uphold tolerance and live in harmony with students of different religions can make students love good things (Suardi, Nursalam, et al., 2020).
  5. Self-control about religious character is the ability of students to behave in accordance with ethics, morals, morals or applicable rules in accordance with applicable ethics, morals, morals or rules related to religion. Muhammadiyah Makassar University students strive to always have faith in Allah SWT, respect religious differences, uphold a tolerant attitude and live in harmony with students of different religions in accordance with applicable ethics, morals, morals or regulations (Suardi, Nursalam, et al., 2020) at the University of Muhammadiyah Makassar Campus.
  6. Humility about religious character is the ability of students to always be open to their own limitations and correct mistakes that have been made related to religion, so that each student must be open to their limitations and accept criticism from others to become a more religious person who believes in Allah SWT, respects religious differences, upholds a tolerant attitude and lives in harmony with students of different religions (Suardi, Nursalam, et al., 2020).

### **Integration of Strengthening Religious Character Education with Sinverbal Morals**

Religious character (religious) can be formed through the integration of moral sinverbal in various stages. Starting from the

first stage of selection (selection), the stage of use (use), and the third stage of revision (Kanji et al., 2019b) (Nursalam et al., 2020).

1. Religious character selection is the attitude and action of selecting every word that will be spoken and selecting every symbol that will be used in relation to religion in interacting with other people with the moral knowledge and moral feelings they have to select words and Moral symbols such as students selecting words and symbols that show these students believe in Allah SWT, selecting words and symbols respecting religious differences, selecting words and symbols that support tolerance and selecting words and symbols that show life get along well with students of different religions (Suardi, Nursalam, et al., 2020).
2. Use of religious characters is the attitude and actions of using religious moral words and symbols which are the result of selecting moral knowledge and moral feelings to interact with others, such as students using words and symbols that indicate the student having faith in Allah SWT, words and symbols respecting religious differences, words and symbols support tolerance and words and symbols that show harmonious life with students of different religions (Suardi, Nursalam, et al., 2020).
3. Revision of religious characters is the attitude and action of correcting the spoken words and symbols that are used to always

use words and moral symbols that show the student believes in Allah SWT, words and symbols of respect. different religions, words and symbols support tolerant attitudes and words and symbols that show a harmonious life with students of different religions (Suardi, Nursalam, et al., 2020).

### **Integration of Strengthening Religious Character Education with Moral Action.**

Religious character (religious) can be formed through the integration of moral action with various stages. Starting from the first stage of competence (competence), the second stage of desire (will), and the third stage of habits (habit) (Lickona, 1991).

1. Competence of religious character is the ability of students to change their moral thoughts about religion and their moral feelings about religion to become good moral actions in the form of carrying out their religious teachings such as believing in Allah SWT, respecting religious differences, uphold a tolerant attitude and live in harmony with students of different religions (Suardi, Nursalam, et al., 2020).
2. The desire to maintain a religious character is the ability of students to have a desire to maintain moral thoughts and moral feelings and to withstand various pressures and temptations of abnormal behavior. Students of the University of Muhammadiyah Makassar continue to believe in Allah SWT, respect religious differences, uphold

- a tolerant attitude and live in harmony with students of different religions, this is done to maintain religious knowledge and religious feelings that these activities are good things and distance themselves from various temptations comes from internal aspects (students themselves) and external aspects (other people) not to believe in Allah SWT, not to respect religious differences, not to support tolerance and to live in harmony with students of different religions (Suardi, Nursalam, et al., 2020).
3. Customs of religious character is the ability of students to familiarize themselves with religious thoughts, religious feelings and apply them in religious actions. Believing in Allah SWT is an obligation, respecting religious differences is a must, supporting a tolerant attitude and living in harmony with students of different religions becomes a meaningful routine for students so that repetitive behavior eventually becomes a habit or habit with character (Suardi, Nursalam, et al., 2020).
  1. Dissemination of religious character habitus is the attitude and action of spreading moral knowledge, moral feelings, words and the use of religious moral symbols to others. The academic community, lecturers and students spread religious morality to students to believe in Allah SWT, respect religious differences, uphold tolerance and live in harmony with students of different religions (Suardi, Nursalam, et al., 2020).
  2. Acceptance of the habitus of religious character is the attitude and action of accepting moral knowledge, moral feelings, words and the use of moral symbols obtained from interactions with others. Students open themselves to religious morals such as believing in Allah SWT, respecting religious differences, upholding tolerant attitudes, living in harmony with students of different religions and various other forms of religious morality (Suardi, Nursalam, et al., 2020).
  3. The collective habitus of religious characters are attitudes and actions carried out in accordance with the habits of community groups such as moral knowledge, moral feelings, words and the use of moral symbols that are owned related to religious morals. Students and lecturers collectively believe in Allah SWT, respect religious differences, uphold a tolerant attitude, live in harmony with

### **Integration of Strengthening Religious Character Education with Moral Habitus.**

The religious character (religious) can be formed through the integration of moral habitus with various stages. Starting from the first stage of habitus dissemination, the second stage of habitus acceptance, and the third stage of collective habitus (Kanji et al., 2019b) (Nursalam et al., 2020).



students of different religions (Suardi, Nursalam, et al., 2020).

### **Integration of Strengthening Religious Character Education with Moral Culture.**

Religious character (religious) can be formed through the integration of moral culture with various stages. Starting from the first stage of cultural moral systems, the second stage of cultural moral norms, and the third stage of civilization (Kanji et al., 2019b) (Nursalam et al., 2020).

1. 1.a cultural moral system of religious characters (cultural moral system of religious character) attitudes and actions of community groups in accordance with moral knowledge, moral feelings, words and use of moral symbols, moral actions and moral habits in everyday life which includes all aspects life such as religion, education, politics, economics and others with religious moral nuances, namely all the academics of the Muhammadiyah University of Makassar believe in Allah SWT, respect religious differences, uphold tolerance, live in harmony with students of different religions (Suardi, Nursalam, et al. al., 2020).
2. Cultural moral norms of religious character (cultural moral norms of religious character) attitudes and actions of community groups that make moral knowledge, moral feelings, words and

use of moral symbols, moral actions and moral habitus into a norm or rule that is the guide of community groups and have social sanctions for those who violate religious morals, so that academics who violate religious morals such as not believing in Allah SWT, disrespecting religious differences, not supporting tolerant attitudes, not living in harmony with students of different religions will get social sanctions or academic sanctions without with the exception of both leaders, lecturers, students and staff (Suardi, Nursalam, et al., 2020).

3. Civilization of religious character (civilization of religious character) attitudes and actions of community groups that make moral knowledge, moral feelings, words and use of moral symbols, moral actions and religious moral habitus, namely believing in Allah SWT, respecting religious differences, upholding tolerant attitudes, Living in harmony with students of different religions as the identity of the Muhammadiyah University of Makassar through the crystallization process of religious moral values which is the benchmark for the behavior of the Muhammadiyah University of Makassar academic community (Suardi, Nursalam, et al., 2020).

## CONCLUSION

The integrated model for the development of religious character education that has been developed at the University of Muhammadiyah Makassar is integrated with moral integrations, namely knowing, feeling, sinverbal, action, habitus and culture to instill religious character in students in six moral levels starting from moral knowing, moral feeling, moral sinverbal, moral action, moral habitus and moral culture at the level of students and the academic community of Muhammadiyah University of Makassar.

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## The Implementation of HOTS-Based PPKn Learning at SMAN 1 Solok Selatan

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**Abstract.** This article aims to analyze the implementation of HOTS-based PPKn learning at SMAN 1 Solok Selatan and identify supporting and inhibiting factors for HOTS-based PPKn learning at SMAN 1 Solok Selatan and describe the HOTS-based PPKn learning design at SMAN 1 Solok Selatan. The study of the problem and the focus of this research is about Learning Guidance by Pancasila and Citizenship Education Teachers at SMAN 1 Solok Selatan. To Improve Students' High Level Thinking Ability, the research was conducted through a qualitative approach, to obtain in-depth and holistic research results. Qualitative research in this case intends to explore the meaning of the behavior behind human action, in qualitative research the researcher is the main instrument of data collection. The qualitative method is used because it reveals how the teacher's coaching in HOTS-based PPKn learning. The findings in the study revealed that HOTS-based PPKn learning had been implemented which had previously been designed in the learning implementation plan. The HOTS learning implementation learning design had been systematically compiled in the Learning Implementation Plan. HOTS-based PPKn learning is strongly supported by school policies in giving freedom to teachers in determining learning strategies / methods that are in accordance with the learning facilities used in competency attainment as measured through HOTS-based learning evaluations.

**Keywords:** Development, Learning, Pancasila and Citizenship Education, HOTS

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**Abstrak.** Artikel ini bertujuan untuk menganalisis pelaksanaan Pembelajaran PPKn Berbasis HOTS di SMAN 1 Solok Selatan dan mengidentifikasi Faktor pendukung dan penghambat Pembelajaran PPKn Berbasis HOTS di SMAN 1 Solok Selatan serta mendeskripsikan desain pembelajaran PPKn berbasis HOTS di SMAN 1 Solok Selatan. Kajian masalah dan fokus penelitian ini tentang Pembinaan Pembelajaran Oleh Guru Pendidikan Pancasila dan Kewarganegaraan di SMAN 1 Solok Selatan Untuk Meningkatkan Kemampuan Berfikir Tingkat Tinggi Siswa maka penelitian dilakukan melalui pendekatan kualitatif, untuk mendapatkan hasil penelitian secara mendalam dan holistik. Penelitian kualitatif dalam hal ini bermaksud menggali makna perilaku yang berada dibalik tindakan manusia, dalam penelitian kualitatif peneliti sebagai instrument utama pengumpulan data. Metode kualitatif digunakan karena mengungkapkan bagaimana pembinaan yang dilakukan guru dalam pembelajaran PPKn berbasis HOTS. Temuan dalam penelitian mengungkapkan bahwa pembelajaran PPKn berbasis HOTS telah diterapkan yang sebelumnya telah di rancang dalam rencana pelaksanaan pembelajaran, Desain pembelajaran pelaksanaan pembelajaran HOTS telah disusun secara sistematis dalam Rencana Pelaksanaan Pembelajaran. Pembelajaran PPKn berbasis HOTS sangat didukung oleh kebijakan sekolah dalam memberikan kebebasan terhadap guru dalam menentukan strategi/metode pembelajaran yang sesuai dengan fasilitas belajar yang digunakan dalam ketercapaian kompetensi yang diukur melalui evaluasi belajar yang berbasis HOTS.

**Kata Kunci:** Pembinaan, Pembelajaran, Pendidikan Pancasila dan Kewarganegaraan, HOTS

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## INTRODUCTION

This higher-order thinking skill requires a person to apply new information or previous knowledge and manipulate information to reach possible answers in new situations. Therefore, higher-order thinking skills are defined as the use of the mind widely to find new challenges (Filsaime: 2008).

Talking about the stages of thinking, Bloom's taxonomy is considered the basis for higher-order thinking, this thinking is based on that some types of learning require more cognitive processes than others, but have more general benefits (Heong, et al. 2011). Based on Bloom's thinking, there are three aspects of the cognitive realm that are part of the higher-order thinking ability. The three aspects are the analyzing aspect (C4), the evaluating aspect (C5) and the creating aspect (C6). Meanwhile, three other aspects in the same realm, namely the aspect of remembering (C1), the aspect of understanding (C2), and the aspect of applying (C3), are included in the lower-order thinking intellectual section.

Anderson and Krathwohl revised Bloom's taxonomy from one dimension into two dimensions, namely the cognitive process dimension and the types of knowledge dimension. The cognitive process dimension is the result of a revision of Bloom's taxonomy. Anderson classified cognitive processes into six categories, namely remembering, understanding, applying, analyzing,

evaluating, and creating (Krathwohl & Anderson, 2015).

A common theme in higher-order thinking movements is thinking skills that involve the ability to make reasoned decisions in complex situations. This movement emphasizes "knowing how" rather than "knowing what". Therefore, efforts to help individuals acquire these abilities require self-awareness as part of the efforts of educators to explore higher-order thinking skills by utilizing methods rather than the simple role of memorization and dictate teaching.

By looking at the current reality, high-order thinking skills are very important to be applied in various aspects of knowledge and subjects, including in PPKn subjects. Specifically, the PPKn objectives in the 2013 Curriculum contain all these dimensions so that students are able to:

1. Displaying a character that reflects the personal and social appreciation, understanding and practice of Pancasila values and morals;
2. Having a constitutional commitment that is supported by a positive attitude and a complete understanding of the 1945 Constitution of the Republic of Indonesia;
3. Think critically, rationally, and creatively and have a spirit of nationalism and love for the country which is imbued with the values of Pancasila, the 1945 Constitution of the Republic of Indonesia, the spirit of Unity in Diversity, and the commitment of



the Unitary State of the Republic of Indonesia, and

4. To participate actively, intelligently, and responsibly as members of society, as a nation, and as citizens of the state according to their dignity and status as creatures of the Almighty God who live together in various socio-cultural structures.

Based on the objectives of PPKn in learning curriculum 2013 in points 3 and 4, it is quite clear to us that the need for developing high-level thinking skills of students, especially in PPKn learning. High-order thinking skills are very important to be instilled in students through PPKn learning considering that the challenges of improving quality in various aspects of life are non-negotiable. The rapid development of science and technology and the pressure of globalization which eliminates boundaries between countries, requires each individual to exert his / her mind and all his / her potential to be able to survive and be able to win the competition in seizing opportunities at various levels of thinking for each level of education according to the 2013 curriculum.

This is following the results of Asnawi's (2017) research which also found that the application of the scientific approach in the 2013 curriculum to Civics learning has shown a positive impact in developing HOTS on several aspects of student citizenship skills, especially in the aspects of answering, asking, discussing, and participating skills. active. In

other words, it can be understood that a teacher must have the ability for cognitive aspects to be able to develop students' thinking abilities. In another study, Wahidmurni (2018) states that a teacher must have the ability to understand the level of cognitive aspects along with the description of KKO in competency achievement indicators, and prove it in compiling test instruments, especially in the form of questions that measure higher-order thinking skills / questions

A different thing is found at SMAN 1 South Solok Regency which is a favorite school with superior graduates and various achievements in both academic and non-academic fields. Even so, in the learning process there were still students who did not understand the PPKn learning material, because it was difficult for students to connect the material with national and state life.

This is evidenced by the frequency with which students do not meet the KKM in the PPKn Daily Test Assessment compared to exact subjects such as physics, mathematics, etc. The results of the observations show that in the last few years on the PPKn daily assessment, it was difficult for students to fulfill the KKM 80 especially when the daily test questions were in the form of essays. Meanwhile, at the end of the semester to the final school examination students can fulfill the KKM with multiple choice questions (objective).



This shows that the low level of critical thinking of students in the learning process, and the low level of solving essay questions for students because it requires high-order thinking power. Thus, the conditions indirectly require that PPKn learning be directed at increasing thinking skills to compete in global competition. Starting from the preparation of learning tools consisting of lesson plans, worksheets to description questions (essays) and the PPKn learning process which can improve the quality of learning more effectively, efficiently, fun, and meaningfully, to increase the quality of achievement of learning outcomes and promote high-level thinking students. (not just conveying facts). Related to the above problems, this article continues How to Implement HOTS-Based PPKn Learning at SMAN 1 Solok Selatan?

## RESEARCH METHODS

This article was the result of a study of a qualitative approach, to obtain in-depth and holistic research results. This was under the opinion of Sudjana (2008: 72) which states that qualitative research is a form of research approach aimed at describing or describing existing phenomena, whether phenomena of events, social activities, attitudes, beliefs, perceptions, thoughts of people individually or groups that are natural or human engineering.

The location of the research was carried out at SMA Negeri 1 Solok Selatan,

Solok Selatan Regency, West Sumatra Province by determining informants through purposive sampling method. Meanwhile, the research data collection technique was carried out using interviews, observation and documentation. To test the credibility of the data, it was done by checking the data that had been obtained through the source triangulation technique. Then the data was analyzed and then described and categorized which data was the same, which was different and which was specific from some of these data sources. The data that been analyzed produces a conclusion which is asked for an agreement (member check) with some of these data sources (Sugiyono, 2013: 370).

## DISCUSSION

One of the elements of change in the 2013 curriculum is the strengthening of an effective, efficient, fun, and meaningful learning process, to improve students' higher-order thinking skills (HOTS).

In fact, the results of research at SMAN 1 Solok Selatan show that PPKn teachers still do not understand HOTS learning. This can be seen at the learning planning stage that the teacher does not carry out the analysis of KI / KD, indicators and learning objectives but only uses the KI / KD analysis, indicators, objectives, and learning and assessment activities that have been designed by the MGMP so that the indicators of competency achievement listed are not

analyzed. and developed according to student needs.

Ahmad (2016) revealed that teachers should be able to develop and convert from learning that is still Lower Order Thinking Skill (LOTS) to Higher Order Thinking Skill (HOTS), and this must have started since designing the Learning Implementation Plan (RPP).

The form of a lesson plan is a Learning Implementation Plan (RPP). Through RPP, teachers can determine the things that are needed so that the desired goals can be achieved (Bararah, 2017). The lesson plan should include a complete learning scenario with the methods used to achieve learning objectives accompanied by activities undertaken to achieve these goals. So in this case the HOTS Learning Characteristics should be described in the planning stage.

Therefore, learning planning must be structured into a system or process of learning students that is systematically designed, implemented and evaluated so that students can achieve the expected learning objectives. Learning planning has several components, including learning objectives, learning materials, learning strategies and methods, learning media, and learning evaluation. Learning processes input to produce the desired output (Al Hadad: 2012).

According to Akhlan and Rahman (1997: 15), learning planning includes:

1. What objectives are to be achieved

2. Teaching materials;

3. Teaching and learning process; and

4. Assessment tools.

Learning planning includes these four elements as an important factor in determining the initial steps in implementing learning planning in the classroom. The learning objectives made by the teacher as a standard for achieving competence in the teaching and learning process.

This is because learning materials are used as a means to achieve learning objectives in the teaching and learning process and support learning activities carried out by teachers and students based on learning objectives that have been previously made by the teacher and in practice the teacher also prepares supporting tools used to measure the achievement of learning objectives. already made.

According to Akhlan and Rahman (1997: 7), the characteristics of good teaching planning should contain the following principles.

1. Developing good interaction relationships among humans, in this case, students and teachers as well as related personalities.

2. Is a vehicle or a place to develop all the potential that exists and is owned by students.

3. Having an objective attitude of ratio (appropriate and reasonable), comprehensive and systematic (comprehensive and neatly arranged).

4. Controlling one's strength, not based on the strength of others,
5. Supported by facts and data that support the achievement of the goals that have been formulated.
6. Flexible and dynamic, meaning that it is easy to adapt to conditions and developments towards a better and more advanced direction.

Each lesson is preceded by the creation of a teaching plan that includes an annual program, semester and teaching preparation. The teaching plan is based on the syllabus and is adjusted to the applicable educational calendar, schedule of ongoing subjects and available facilities.

Designing lesson plans, which was carried out by teachers of SMAN 1 Solok Selatan, was not the result of the formulation of the teacher who taught, but the formulation of the lesson plan compiled by the MGMP. The planning of the teaching and learning process if compiled by the teacher who teaches is a factor that supports the conditions of learning in the classroom which contains a series of definitions of teaching and learning events carried out by a group of students, including the development of HOTS-based learning.

In this connection, the teacher planning in implementing the teaching and learning process is as follows:

1. Instructional planning.
2. Learning organization.

3. Directing students.
4. Supervision and controlling.
5. Assessment research. (Akhlan and Rahman, 2007: 16)

Referring to some of the points above, the results of the research findings show that the lesson planning carried out by the PPKn teacher at SMAN 1 Solok Selatan has not adjusted to the principles of preparation in the RPP. The results also showed that the lesson plans compiled did not fulfil the HOTS learning planning. In connection with this, Siti (2016) revealed that several steps must be prepared in the development of HOTS-based PPKn learning, namely: a) Effective Day Analysis and Learning Program analysis b) Creating an Annual Program, Semester Program and Billing Program c) Prepare a Syllabus d) Develop a Learning Plan e) Learning Assessment Learning development that pays attention to higher-order thinking skills must pay attention to the stages of thinking according to Bloom's taxonomy, starting from remembering, understanding, applying, analyzing, evaluating, and creating. The findings of these previous studies show that the development of learning tools, both related to developing strategies, teaching materials, and media can motivate students to think more critically and be able to increase learning activities and learning outcomes, so that learning runs more effectively, efficiently, and fun.

## CONCLUSION

The implementation of HOTS-based PPKn learning at SMAN 1 Solok Selatan is emphasized in the core learning activities where the teacher implements the model or strategy that has been predetermined in the RPP. Before implementing the learning, the teacher analyzes the Basic Competence (KD) and translates it into a GPA in the lesson plan, then determines what tools, materials, media, and learning resources they will use, as well as what test instruments they will use.

The implementation of HOTS learning must be arranged systematically in a Learning Implementation Plan (RPP), carried out in learning, then assessed based on the previously determined Competency Achievement Indicators (GPA). The questions given are not only concerned with low-level cognitive (Lower Order Thinking Skills / LOTS) such as knowing (C-1), understanding (C-2), and applying (C-3), but also leading to cognitive levels. high (Higher Order Thinking Skills / HOTS) such as analyzing (C-4), evaluating (C-5), and creating (C-6). HOTS learning provides a stimulus that is relevant to the material being studied by students. The stimulus becomes an introduction as well as stimulates the critical thinking skills of students to solve problems. Through HOTS learning, students can find and construct meaning from the material they are learning.

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