

The Implementation of Character Education as an Effort to Realise the Profile of Pancasila Students Based on Local Wisdom

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ABSTRACT

A single-character education acts as a form of learning that refers to the development and strengthening of children's behaviour as a whole, which is based on a certain value or moral referred to by the school. Therefore, character education is one of the efforts that can be done. One of the character education is through the Pancasila Student Profile. The Pancasila Student Profile has been used as one of the visions and missions of the Ministry of Education and Culture. This study aims to find out related to the implementation of strengthening the value of character education in realising the profile of Pancasila students' independent, critical reasoning, noble character, creativity, global diversity and cooperation. Then to find out the school's efforts in the process of strengthening character education based on local wisdom in instilling religious character, independence and integrity. The methods used in the research descriptive methods are qualitative. The results of this study show a lack of knowledge in the development of education regarding the profile of Pancasila students, and the implementation of strengthening character education has been carried out, such as instilling religious character, independence and integrity. The conclusion of this study has a positive impact on schools in knowing the profile of Pancasila students, and instilling character education has a positive impact on students who are included in local wisdom carried out in the learning process at school.

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1. INTRODUCTION

The profile of Pancasila teachers for students can strengthen the formation of character education. Character is a disposition, habit, moral or personality formed due to the internalization of various policies (virtues) used as a basis for thinking, behaving, looking at things and then acting (Julaeha, 2019; Munawwaroh, 2019; Santika, 2020). So character education is carried out to change and develop a person's behaviour in a better direction in order to be able to live in society and not be affected by bad things (Muchtar & Suryani, 2019; Wisada et al., 2019). Character education is implemented as an earnest effort to help a person understand, care and act with a core foundation of values (AhsanulKhaq, 2019; Maarif, 2018; Rosad, 2019). In the publication of the curriculum centre, 18 character values need to be prioritized in students; these values come from religion, Pancasila, culture and educational goals. The 18 character values are religious, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, respect for achievements, friendship/communication, peace-loving, fondness of reading, environmental care, social care, responsibility (Darmawan, 2018; Kusumastuti, 2020). All existing character values can be included in designing learning plans by teachers (Herlina et al., 2021; Swiyadnya et al., 2021).

Character education is applied in two ways, particularly with formal education plans or modified activities and non-formal educational programs or adjustment exercises (Malaikosa, 2021a). Before implementing or carrying out character teaching for children, it is better to make a plan or arrangement of the previous one (Sari & Puspita, 2019). It is planned to organize different assets so that the results achieved correspond to what is generally expected. Character education is determined comprehensively, systematically, and culturally (Prabandari, 2020). Comprehensive here concerns all parts of education; systematic is characterized by the presence of interrelationships between the teaching parts, while cultural is to build a positive climate, both at school, at home, and in society (Baron et al., 2018). If the arrangements have been arranged, the implementation of character education can be completed by including many people, such as students, teachers, facilities and infrastructure, the local environment, the home/ education environment, and parents/family education (Malaikosa, 2021). Character education is not a stand-alone subject but can be integrated into the curriculum (Nitte & Bulu, 2020).

Therefore, schools must know the value of the character that students will develop. The program of implementing character values can be achieved by learning, self-development and school culture. Character education is an undertaking carried out in the process of internalizing students, demonstrating and developing good values. Through efforts to internalize the virtue values in students, it is hoped that good behaviour habits can be created for these students (Perdana, 2018). As a young generation, being able to implement character education in everyday life has a positive impact on the family environment, the living environment and the education environment (Asnani et al., 2020). Character education can be developed through empire pillars, namely activities in formal and non-formal education, teaching and learning activities carried out in class, and also carry out cardiovascular and extracurricular activities, as well as the process of activities carried out at home and in the community (Dahliyana & Asep, 2017).

Strengthening and building character education for students is done by realising Pancasila students' profile. The Ministry of Education and Culture (Kemendikbud) (2020) made the Pancasila Student Profile program able to produce generations in the formation of strengthening character education through the Central Institution for Character Strengthening (Puspeka). Mas Nadiem Anwar Makarim set indicators from the Pancasila Student Profile, which has set six main indicators: independence, critical reasoning, noble character, creativity, global diversity and cooperation. This is the embodiment of the vision of nation-building from the value of character education as a foundation for the country. Adopting the Pancasila Student Profile is a determination of the Vision and Mission listed in the 2020-2024 Strategic Plan as stated in the regulations of the Ministry of Education and Culture (Perdana, 2018). As the younger generation, the elementary school (SD) level is very important to implement the Pancasila Teacher Profile (Wajdi & Putra, 2021).

Applying Pancasila values for open life is only an understanding but also beneficial for community life, be it the family environment, community environment and educational environment (Character Strengthening Center, 2020). The cultivation of national character and culture education obtained by students is in schools. In developing Character Education and national culture applied in schools in accordance with and in harmony with the character and culture of the nation both locally, regionally and nationally, in terms of planting character education and national culture can be developed based on local wisdom (Imam Suyitno, 2012).

The Center for Strengthening the Character of the Ministry of Education and Culture (PPKK) has a policy for the formation of the Pancasila Student Profile. This implementation is through a mechanism that will foster character for students in the family environment, community and education units (Kemdikbud, 2020). In realizing social justice, the competence of the 21st Century, which is maintained by the noble values and morals of the nation, is an implication for the Pancasila Student Profile for students to form personal resilience (Rusnaini, 2021). Thus, efforts are needed to realize the value of Pancasila and implement which is a strong foundation, good, intelligent and characterful for the younger generation or the next generation of the nation (Chairiyah, 2017). Integrating the dimensions of Pancasila students and PAI subjects is the right formula in producing superior human resources in science and technology, religious, caring and nationalist characteristics (Novita & Nur Inayah, 2021).

Only in reality, what is obtained in the field is not as expected in implementing character values and realising the profile of Pancasila students. Therefore, the assessment aligns with the results of observations carried out in class IV of a private elementary school in Langsa. The results of preliminary observations in interviewing class IV teachers, many things happened problems for students, namely showing that there were problems with students, where some did not apply the value of character education, as an example of students not collecting assignments given by their teachers did not on time, the assignments given are done by origin and the assignments of the students who do the work are the parents.

Based on the above problems, it is a record of the implementation of research that will be carried out at the private Elementary School (SD) in Langsa. This research activity realizes the profile of Pancasila students in strengthening character education for students. The basis of the purpose of this study is to know related to the implementation of strengthening the value of character education in realizing the profile of Pancasila students' independent, critical reasoning, noble character, creative, global diversity and work together. Then to find out the school's efforts in the process of strengthening character education based on local wisdom in instilling religious character, independence and integrity.

2. METHODS

The implementation of research activities uses qualitative descriptive methods. Descriptive research talks about several possibilities for solving actual problems by way of collecting data, compiling or classifying them, analysing and interpreting them. This research examines an effort to implement and develop character education as an effort to realize the profile of Pancasila students based on local wisdom for students of SD Muhammadiyah 2 Langsa.

The data collection technique used in this study is observation. Observation is used to pay attention to an activity accurately, and the relationship between aspects of the situation, record emerging phenomena, and observe the object of study in context or situation. Observation methods are used to obtain oral and written data in the form of efforts to develop character education at SD Muhammadiyah 2 Langsa. Researchers use data collection techniques in non-participatory observation, in-depth interviews, documentation studies, and literature studies to support the use of observation methods.

Data analysis techniques obtained in research include data reduction, data presentation, and drawing a conclusion. Data reduction is a process of concentrating attention on simplification, data selection, abstracting, and transforming "rough" data from records in the field. Data presentation (data

display) is the presentation of data is carried out by compiling various information derived from drawing conclusions and taking actions. Then, concluding (data verification) from the results of the presentation of the data, is a conclusion in the form of the meaning of the data collected.

3. FINDINGS AND DISCUSSION

3.1 Character Value of Pancasila Students

Implementation of Strengthening Character Education in Realising the Profile of Pancasila Students Based on the results of the study showing that the implementation process of strengthening character education at SD Muhammadiyah 2 Langsa through the cultivation of character values in students in the learning process in the classroom and outside the classroom, the results of interviews with the principal obtained data that the implementation process carried out in schools needs cooperation from the school, especially teachers as companions for students in schools in instilling character education while parents as companions students in instilling character education at home. The principal also explained that the school of SD Muhammadiyah 2 Langsa did not know about strengthening character education in realizing the profile of Pancasila students. In this case, the research team explained that learning in schools has gone to MBKM, one of which is the teaching campus program. This program is carried out by students selected in the teaching campus program who will implement the profile of Pancasila students in schools.

Pancasila Student Profile based on the Vision and Mission of the Ministry of Education and Culture contained in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024, with six main characteristics: have faith, piety in True Source, and have a noble character, global development, work together, be independent, reason critically, and creatively. In this regard, it can be seen in figure 1 as follows.



Figure 1. Pancasila Student Profile and its 6 Indicators (Puspeka Version)
(Source: https://cerdasberkarakter.kemdikbud.go.id/?page_id=2817, 2020)

a. Have faith in God, and have a noble character.

Students who believe in God Almighty, are students who have morals in relation to God. They know and practice religious teachings in their daily lives. Pancasila students must understand the meaning of morality, social justice, and spirituality, humans, and nature. There are five main elements of faith, piety in God Almighty, and good morals: (a) religious morals; (b) personal morals; (c) morals to man; (d) morals to nature; and (e) morals of statehood.



Figure 2. Profile of Pancasila Students' Faith
(Source: https://cerdasberkarakter.kemdikbud.go.id/?page_id=2817, 2020)

b . Global diversity

The importance of the role of students in maintaining national culture and regional identity, as well as maintaining an open attitude in establishing relationships with other cultures. these efforts are to create respect to form a positive noble culture that does not conflict with religious teachings. Global diversity is respect for diversity and tolerance for differences. It means accepting differences without feeling judged or feeling that oneself and one's group are better than others. Elements and keys to global diversity include respect for culture, the ability to communicate across cultures in interactions with others, reflection and responsibility for being multicultural.

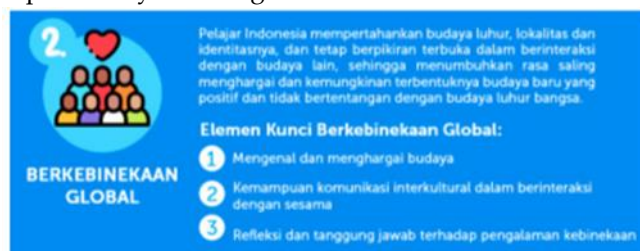


Figure 3. Profile of Pancasila Students with Global Diversity
(Source: https://cerdasberkarakter.kemdikbud.go.id/?page_id=2817, 2020)

c. Work together

Students who have the ability to cooperate, includes competence in carrying out activities sincerely so that the activities carried out can be carried out successfully. Students with Pancasila characters know how to work together and collaborate with their friends. Because there are no jobs and activities that don't require collaboration, especially in the era of industrial progress 4.0 . Nowadays, it is very important to work together in the Industrial 4.0 period. The elements of mutual aid are collaboration, caring, and sharing.



Figure 4. Profile of Pancasila Gotong Royong Students
(Source: https://cerdasberkarakter.kemdikbud.go.id/?page_id=2817, 2020)

d. Independent

Students in Indonesia are students who have independent character, meaning that these students have responsibility for the process and learning outcomes. Self-understanding, the conditions experienced, and self-regulation are the main elements of independence that are important to develop.



Figure 5. Student Profile of Pancasila Mandiri

(Source: https://cerdasberkarakter.kemdikbud.go.id/?page_id=2817, 2020)

e. Critical reasoning

Learners with critical reasoning can objectively process information qualitatively and quantitatively, establish relationships with various information, analyze information, evaluate and attract a conclusion. The elements of critical reasoning are obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and making decisions.



Figure 6. Profile of Pancasila Students With Critical Reasoning

(Source: https://cerdasberkarakter.kemdikbud.go.id/?page_id=2817, 2020)

f. Creative

Creative learners can modify and create things that are original, meaningful, useful, and influential. Students who have Pancasila character because they get an educational process have the ability to solve problems and the ability to produce something proactively and independently to get various other innovative ways. If you have high-order thinking skills, you can solve problems.

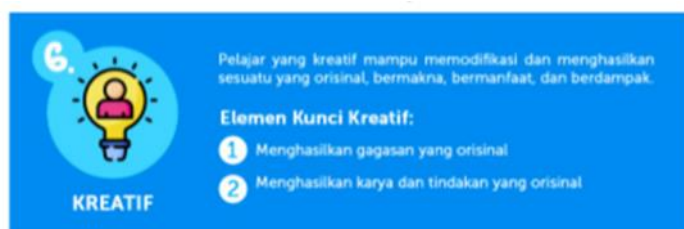


Figure 7. Creative Pancasila Student Profile

(Source: https://cerdasberkarakter.kemdikbud.go.id/?page_id=2817, 2020)

3.2 School Efforts in the Process of Strengthening Character Education Based on Local Wisdom

The instillation of religious values in students at SD Muhammadiyah 2 Langsa aspects of activities, namely, curricular and extracurricular activities. The results of the interview with the principal stated that curricular activities are an instillation of religious values. Part of the excellent programs offered includes all students is expected to be able to memorize a minimum of 3 juz during basic education at this school. In addition, all disciples can also memorize daily prayers and common hadith. In daily life, extracurriculars include teaching and learning activities starting with Dhuha prayers, learning Iqra, reading the Quran, and congregational prayers and memorization. This activity program is part of the guidance assistance to students in the school in the learning process. This activity program is related to the results of research by Gestiardi & Suyitno, (2021), which explains that in the teaching and learning process, teachers have a duty to encourage, guide, and provide facilities for learning for students in order to achieve their desired goals (Mardiyah, 2019) then the values of character education must be based on values and rules derived from religion. In general, they are good-natured and have good character. It is through the attack of the practice that exists in the order that the students have succeeded in becoming human beings who have noble morals (Fuad, 2012).

The cultivation of independent character values through a habit carried out by students to implement from the school program. The interview results with the teacher obtained data that before eating, students wash their hands first, open the food supplies that have been brought and eat alone without any parents besides. This familiarizes students with independent living and responsibilities that can strengthen student character education. The results of the study are in accordance with the research conducted by (Mardiyah, 2019; Rahmawati et al., 2021) is applied through activities to do tasks given by teachers and dare to apologize for doing wrong.

Instillation of the value of integrity through extracurricular activities such as scouting and cultural arts activities such as playing violin instruments and pre-work. The results of interviews with extracurricular teachers showed that scouting made them form the character of national values and cultural arts values by playing music related to local wisdom music. In this case, it relates to research (Khotimah, 2019; Komara, 2018; Supriyanto, 2017) related to the Character Education Strengthening program aims to instil the values of the nation's character into students massively and effectively through educational institutions with certain priority values to be the focus of learning, understanding, understanding, and practice, so that character education can really change the behaviour, way of thinking, and way of acting of the entire Indonesian nation for the better and with integrity.

4. CONCLUSION

Research at Muhammadiyah 2 Langsa Elementary School draws conclusions about the significance of character education in helping students realise the Pancasila profile after putting the programme Enhancing Character Education in Realising the Profile of Pancasila into practice. The school has not yet determined how many students will be affected by the new programme being implemented as per the Ministry of Education and Culture's Strategy Plan for 2020–2024. This plan is detailed in Regulation of the Minister of Education and Culture No. 22 of 2020. Yet, the approach has been partially incorporated into classroom instruction and extracurricular activities. Cultivating religious character values in the classroom is one example of how schools are working to improve character education on the basis of local wisdom applied in the context of student learning. This study suggests that as part of their application of local wisdom, schools should ensure the sincerity of inculcating values through extracurricular activities promoting nationalism and cultural arts. The study's findings are exclusive to SD Muhammadiyah 2 Langsa, and further research is needed to generalise them to other schools in the province.

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