

## The Formation of Characters of Humanist and Pancasila in Teacher Candidates through “Wiraedukasi”

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### Abstract

In the era of disruption, learning has a difference with the 20th century. The difference is due to technological advances which result in differences in character from the learners. Observation of the practice of formal education, shows that learning in schools is a "practice of imprisonment" because generally teachers are too conditioning learning with certain behavioral norms that are repressive and evaluative. Education is nothing more than teaching students with conventional knowledge and instilling values in students without exemplary behavior. Repressive educational practices have deviated from the essential principle of education, namely attention to human dignity (education *cura personalis est*), because education is expected to be produced by a civilized and anti-violence person. “Wiraedukasi” is carried out through state defense and scout training. The purpose of this study was to describe the attitudes of teacher candidates to humanist and Pancasila characters. The research method uses a descriptive approach. The research subjects were 40 students. The research instrument is in the form of a questionnaire. Instrument reliability is 0.82. Data analysis was carried out qualitatively and percentage. The results of the study are: (1) 95% of teacher candidates will base their lives on human being; (2) 75% of teacher have a good tendency towards understanding teacher ethics based on Pancasila values; (3) 85% of teacher argue that teachers do not have unlimited freedom and must not be selfish; (4) 90% of teacher candidates state that a humanist teacher is a teacher who does his job well and behaves well.

**Keywords:** character of humanist and pancasila, wiraedukasi

### Introduction

In the era of disruption, learning has a difference with the 20th century. The difference is due to technological advances which result in differences in character from the learners. Learning in the 21st century, according to the Analysis of the Partnership for 21st Century Skills - USA, suggests a balance between life and career skills, learning and innovation skills, information-media-technology skills in addition to science. (<http://www.p21.org>, downloaded March, 9<sup>th</sup> 2019).

Observation of the practice of formal education in the era of disruption, shows that learning in schools is a "practice of imprisonment" because generally teachers are too conditioning learning with certain behavioral norms that are repressive and evaluative. Education is nothing more than teaching students with conventional knowledge and instilling values or morals in students without exemplary behavior. Repressive educational practices have deviated from the essential principle of education, namely attention to human dignity (education *cura personalis est*), because education is expected to be produced by a civilized and anti-violence person.

The character of humanist teacher candidates can be formed through education, because education is the most effective tool to awaken individuals in their human identity, with education to be produced by the quality of humanity of prospective teachers who have subtlety of mind and soul, having brilliance of thought, dexterity and awareness.

Character education in schools aims to prepare people to fill their personalities and responsible lives, because human mastery of knowledge can have positive or negative effects depending on their personality.

Ideally, the character formation of teacher candidates is humanistic is the process of developing affective domains, including: the formation of attitudes, ethics, beliefs, feelings, especially humanity, morals and values. Alternative problem solving for the formation of vocational teacher candidates of humanist and Pancasila through "wiraedukasi". Wiraedukasi is carried out through state defense and scout training. Therefore, learning in educational institutions must be learning that refers to the heart, meaning that the teacher educates his students not only with the brain and the physical but also with the heart so that students have humanistic and pancasila dispositions.

The research questions are: What is the attitude of vocational teacher candidates towards humanist and pancasila teacher characters after "wiraedukasi" training?.

## Theoretical review

The main purpose of education is to shape the human personality in accordance with the nature of humanity and the demands of the times. Personality is a very important problem in nation and character building.

Personality is something very complex. Personality theory is a science that discusses systematically about individuals individually. Psychologists do not have an agreement on the definition of personality. However, there are definitions that can be used as references. According to Lanyon quoted Wahid (2012: 3) personality is defined as the characteristics of individual habits that are significant in their behavior related to others.

Humanist personality is the overall pattern of thoughts, feelings and behaviors that a person uses in his adaptation effort based on human being. Humanists, not only master knowledge, but also develop in beauty and morals, including: people who do their jobs well and behave well.

Humanism education concerns all elements of affection which starts from the presence of stimulus in the form of new information that can lead to changes in beliefs, attitudes, values, moral standards, faith (level of commitment) and ends with the existence of new behaviors. If the school or teacher forgets real values and only fosters ideal essential values, then the main danger in the future is the birth of frustrated generations and citizens, because the values embedded in them are different from the reality in society. The values and morals obtained from school are not in accordance with moral values in society.

The education of value does not only take place in school, but also in everyday life. Therefore value or moral education in schools will succeed if it is associated with life in society. The values and morals adopted in real life are essential / important values that are demanded by the community.

Humanistic educational process, according to Jarolimek and Foster quoted Wahid (2012: 4)), teachers are required to have competencies in the form of the ability to: (1) present specific examples of general values and be able to explain how they differ from personal values; (2) describe the characteristics of a class that enhances affective learning; (3) describe the basic principles of affective learning and show examples of how they can be applied.

Personality can be observed from behavior and experience. The main objective of humanist education is to help family members, communities and citizens who are democratic, responsible, self-

respecting, creative, rational, objective, not prejudiced, introspective of change and renewal and able to use leisure time effectively. (Khabibur R, 2016).

The teachers of humanist to motivate their students through mutual trust. The teachers of humanist will not force students to do something they do not want. Planting the value of life in school has been done through religious education, civic education and Pancasila. However, because learning that occurs in educational institutions is less meaningful for students and value systems in society that are not in accordance with the standard values taught in educational institutions so that it has not become a role model for students, then value planting subjects are unable to produce educational output relevant to global demands, about the value of life. For example: lower tolerance, rampant violence, unlimited understanding, and lack of honesty are the effects of unsuccessful learning in formal education institutions. Therefore, planting the value of humanist life must exist in affective education or humanist education in schools, although it does not have to be in the form of subjects, but can be integrated in subjects.

Humanist education is oriented towards human development (human people), emphasizes human values, and cultural values in education. The main purpose of humanist education is humanity, which is normative and personable. The personality developed is a whole, integrated and integrated personality with socio-cultural values.

The approach that can be chosen in humanistic education, namely: (1) *evocatio*, a spontaneous expression approach, where students are given full opportunity and freedom to express responses, feelings, judgments and views on things; (2) awareness, an awareness approach by guiding, to clarify himself or the value of other people / public through an activity; (3) moral reasoning, an approach that is used to seek moral clarity through a stimulus in the form of a dilemma (complicated problem) that teachers ask students; (4) commitment, an agreement approach where students from the beginning have been asked to determine or agree on attitudes and mindsets based on certain references; (5) union, an approach to integrating themselves in real life or stimuli designed by the teacher. (Douglas quoted Wahid; 2012).

Learning outcomes of humanist attitudes cannot be achieved by lecture or demonstration methods (Nasution, quoted Wahid, 2012: 3). As an illustration that the formation of humanist character cannot be achieved by the lecture method is a student who studies science and technology can imagine that what he learned from science and technology stretches from the largest size such as the universe to the very small like electrons. Birth of students' awareness that they are small is meaningless in this vast universe, as a result students become humble humanists.

According to the humanistic school, educators should look at higher needs and plan education and curricula to meet these needs. Some humanistic psychologists see that humans have a natural desire to develop, to be better, and also to learn. So schools must be careful not to kill this instinct by forcing children to learn something before they are ready. So it's not the right thing if children are forced to learn something before they are prepared physiologically and also have desires. In this case the role of the teacher is as a facilitator who helps students to meet higher needs, not as counselors as in Freudians or managers of behavior as in behaviorism. (Akhtim W, 2016).

The humanistic approach to education emphasizes positive development. n approach that focuses on human potential to find and discover the abilities they have. This includes social interpersonal skills and methods for self-development aimed at enriching oneself, enjoying the existence of life and also society. This learning theory seeks to understand learning behavior from the perspective of the culprit, not from the point of view of the observer. Educators only help students to develop themselves, namely to help each individual to know themselves as unique human beings and help in realizing the potential that exists within themselves.

This theory is suitable to be applied to materials that are personality formation, conscience, changing attitudes and analysis of social phenomena. Indicators of success of this theory are: students are happy,

passionate, initiative in learning and there is a change in the mindset of students, as well as increased self-will. The purpose of humanistic education will be achieved if learning seeks to link topics to contexts that exist in the real life of everyday students. Humanistic flow will greatly help educators in understanding the direction of learning on a broad dimension, so that the achievement of learning objectives will be directed and carried out with contextual learning (Budiningsih quoted by Akhtim, 2016).

The character formation of prospective teachers who are humanistic through “wiraedukasi” is a new breakthrough that pioneered the teacher candidates in character education through a combination of state defense and scouts. Training for foreigners is carried out in military institutions with instructors of military personnel, while scouts are trained by scout coaches. The teacher candidates are placed in a military dormitory for 7 days and scout every week for 3 months. With a consideration approach (education) it is expected that teacher candidates are tolerant, affectionate and unselfish, which is the provision to be able to work in school and live meaningfully in society.

Character education is part of national education. Character education is a continuous and never-ending process as long as Indonesia as a nation and country exists. In an effort to build a nation and character, good citizens, the concept of nationalism, and national identity, the values of education must be seen as a central part in strategic and national education. Schools are a vehicle for the development of democratic citizens through education and citizenship who are responsible for implementing character education based on Pancasila. In Indonesian life, Pancasila is the philosophical basis of the Indonesian people. Implementation is Pancasila is a value system that includes values: God Almighty, humanity, unity, democracy, and justice. (Abdul, 2016: 7).

In the concept of humanistic learning, learning is the development of cognitive, affective and psychomotor qualities. Baharuddin cited Akhtim (2016), humanistic schools view learning as not just the development of cognitive quality. The humanistic approach to learning emphasizes the importance of emotions or feelings, open communication, and the values that each student has. Humanistic education views the learning process not only as a means of transforming knowledge, but more than that, the learning process is part of developing human values.

The Indonesian nation realizes its identity as a nation that inhabits the archipelago with its various characteristics, namely a nation full of diversity and various dimensions of its plurality. (<https://hepikampus.wordpress.com>). Looking at this reality, certain efforts are needed, so that every citizen has a high awareness of his homeland. This awareness must grow and develop as a form of responsibility, and not just as a mere momentary interest. To realize a humanist teacher who has Pancasila values, the teacher's professional education conducts education training.

“Wiraedukasi” comes from the word “wira” and education. Wira means hero, patriot, or knight. If it is associated with kewilangan interpreted as awareness, love, loyalty, and courage to defend the Indonesian homeland. Education means education. Thus education is interpreted as education to prepare and educate students in developing love, loyalty, and courage to sacrifice to defend the Indonesian homeland. “Wiraedukasi” is intended to broaden the thinking horizons of students as Indonesian citizens, with the aim of fostering awareness of defending the state and thinking integrally comprehensive (integrated) for students in the framework of national resilience.

The educational foundation refers to the financial education, namely Pancasila. The values contained in Pancasila are the supreme divinity, just and civilized humanity, Indonesian unity, popularism and social justice. ([pramukaspegesta.blogspot.com](http://pramukaspegesta.blogspot.com)).

“Wiraedukasi” training demands student activity and is more directed at humanism. Students after finishing learning are expected to have a broad understanding of the world around them, appreciate work, have basic skills for life, can solve problems and make the right decisions for themselves.

The experience of “wiraedukasi” training for students can integrate elements of knowledge (cognitive), attitudes and skills. The experience of boarding for students is very meaningful because it can give a picture of real life in the community.

The approach to the formation of a humanist attitude is designed as an alternative learning that seeks to connect the learning activities of prospective teachers with life experiences with other prospective teachers to be tolerant and unselfish.

The experience of togetherness in group work to be tolerant and unselfish for teacher candidates through education is very important, because it can integrate the elements of knowledge (cognitive) and attitudes (affective).

In “wiraedukasi”, trainers from the military and scout coaches act as learning coordinators who act as facilitators and motivators. The description of the assignment is: (a) formulating goals that are consistent with the interests of teacher candidates; (b) determine the humanist learning area; (c) integrating the knowledge of teacher candidates with information about consideration (love and tolerance) and rationality (there are other teacher candidates rights); (e) monitor “wiraedukasi” training, find the right solution.

The scope of the formation of a humanist attitude is that students conduct learning in the classroom or outside the classroom in the form of training in discipline, tolerance, living together, scouts, assignments of groups working on projects related to the field of humanist expertise. Learning is carried out in military institutions at certain times and participants are educated in boarding life like military life.

Indicators of successful implementation of “wiraedukasi” are teacher candidates who are able to interact with other teacher candidates, think flexibly, can understand and appreciate the thoughts of others, have knowledge and attitude towards other students, love, not selfish.

## Method

The purpose of this study is to describe the attitude of vocational teacher candidates to the humanist character and value of the Pancasila. The research method uses a descriptive evaluative approach. The research subjects were 40 students of PPG UPI. The research instrument was a questionnaire with 11 statements. Validity is done by expert judgment and construct validity test. Instrument reliability is 0.82. The technique of collecting data using a questionnaire. Data analysis was carried out qualitatively and percentage.

This study took action on the subject of research. The action taken is “wiraedukasi” training. The syntax or steps taken are: (1) the teacher candidates conducts training on forecasts in the form of soldier basic training simulation; (2) the teacher candidates practice life in army dormitories; (3) the teacher candidates carry out basic activities to defend the country; (4) the teacher candidates carry out scout activities.

## Results and Discussion

The results of the study show that the attitude of the vocation teacher candidates towards humanism and Pancasila values is described as follows: (1) The attitude of the vocation teacher candidates towards humanism, shows a positive attitude towards the foundation of his life based on 95% of respondents; (2) Negative attitude tendency stated that 20% of vocational teacher candidates towards the teacher's statement did not have unlimited freedom; (3) Negative attitude tendency stated 25% of vocational teacher candidates towards the statement that the teacher should not be selfish; (4) The attitude of vocational teacher candidates towards Pancasila values, shows a tendency towards a positive attitude (75-90%) towards the ethics of teachers that teachers must be role models, work well and be tolerant.

The research data are shown in the following table.

Table 1. Data on teacher attitudes toward humanist teacher character and Pancasila values

Humanist character	Indicator	The attitude of teacher candidates towards humanist and Pancasila values		Trend attitude
		Before	After	
		Wiraedukasi (%)	Wiraedukasi (%)	
Affection	The foundation of life is love	90	95	+
	Freedom without limits	80	80	-
	Not selfish	85	75	-
Teacher Ethics based on Pancasila Value	Model for students	75	85	+
	Good duty	80	90	+
	Tolerance	60	75	+
Understanding of teacher ethics based on Pancasila		80	85	+

The research findings support the theory proposed by Tilaar, that education is a process of humanization or human human processes. The essence of education is the process of humanizing a human child, namely realizing an independent human being. Independent human beings are creative people who are manifested in their culture. (Khabibur Rohman, 2016).

The tendency of teacher candidates attitudes towards humanism and Pancasila values is very high as the basis for the formation of character candidates for humanists who have character based on Pancasila values.

Humanistic personality or teacher character can be formed through education, because education is the most effective tool to make individuals aware of their human identity, with education will be produced by the quality of humanity of individuals who have subtlety of mind and soul. Compared to other factors, education has two or three times more impact on the formation of human qualities. (Inkeles, 1974: 304). therefore "wiraedukasi" training has an impact on the positive attitude tendency of students as humanist teacher candidates and with Pancasila characteristics. However, these skills have not been seen in the workshop. Based on the results of observations, the vocational teacher candidates were able to practice adaptation skills but did not yet have humanistic adaptive behavior.

Operationally the problem of the formation of a humanist teacher character in teacher professional education is an effort made to shape the character of humanist teacher candidates through affective learning by providing experience working with other friends, working in groups, tolerating and behaving according to the norm. The vocational teacher candidates were also given group assignments to produce works that reflected the principles of consideration (tolerance, love) and rationality (not selfish).

## Conclusions

The conclusion of this study is; (1) the tendency of the vocation teacher candidates towards humanism shows a positive attitude. Prospective teachers will live based on love (human being), the teacher does not have unlimited freedom, the teacher cannot be selfish; (2) the tendency of the attitude of vocation teacher candidates to the value of Pancasila shows a positive attitude. Vocational teacher candidates will behave that the teacher must be a role model, work well and be tolerant.

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