

The Effect of Pancasila Education and Civic Education on Nationalist Character of The Students

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Abstract— The main objective of this research is to observe the extent of students' understanding of Pancasila Education and Civic Education towards the formation of nationalist character. Due to this reason, the method used is a quantitative research method which is carried out by submitting a questionnaire to the respondents and then completing it using path analysis. The results showed that Pancasila Education has no significant influence. It can be seen on the amounted 15,8%, while the effect of Civic Education on the Nationalist of the students is significant, which amounted to 58.6%. It can be concluded that Pancasila Education has no significant effect on the Nationalist character of the students, while Civic Education has significant effect. The results clearly depict about different types of education that had a significant influence on the formation of nationalist character for the students.

Keywords— *Pancasila Education, Civic Education, and Nationalist Character*

I. INTRODUCTION

Education is the best tool and opportunity to build the characters of the students. Likewise to form nationalist character for the students. All confirmed by Ki Hajar Dewantara about education itself is essentially the formation of the characters as written Soedijarto (2008). It is relevant with the vision of Bina Nusantara University. But it will not mean anything if we do not take advantage of opportunities as well as possible. It is very reasonable if there is an evaluation the effect of education which delivered at Bina Nusantara University, especially Pancasila Education and Civic Education on the Nationalist character of the students. The focus of this research is to find how great the influence of Pancasila Education and Civic Education towards the formation Nationalist character of the students. Therefore the important question is how great the influence of Pancasila Education for the students in shaping their Nationalist character? Likewise the question raised for Civic Education. How much the influence does Civic Education has on the formation Nationalist character of the students?

The point is how to criticize the implementation of Pancasila Education and multiply which is conducive to the formation Nationalist character of the students. Associated

with Civic Education also needs to be criticized for its implementation so that it needs to be conducive to the formation of nationalist character of the students. Therefore, various requirements need to be explored which can be a challenge for the students to actively develop nationalist character in themselves.

II. LITERATURE STUDY

Brubacher (1952) in "Modern philosophies of Education" said that "education should thought of as the process of man's reciprocal adjustment to be nature, to his fellows, and to the ultimates nature of the cosmos".

Brojonegoro as cited by Ekosusilo (1990: 14) said that education/educating is to give guidance to humans who are not yet mature to prepare so that they can fulfill their own tasks of life, or in other words: education is a guide to human growth from birth to maturity, in the physical and spiritual sense..

Dictionary of education (1973) told that the meaning of education is a collection of all processes that enable a person to develop abilities, attitudes and behavioral forms that are positive in the community in which he lives. The term education is also meaningful as a social process when a person is faced with the influence of the chosen and controlled environment (especially the social environment), so that they can have optimal social abilities and individual development.

According to Salahudin (2011: 19-21), education in the sense of teaching everything that is beneficial to human life, both to its physical activities, thoughts, and to the sharpness and softness of its conscience.

According to UU No. 2/1989, education is a conscious effort to prepare students through the activities of guidance, learning, and training for their role in the future. Law No. 20/2003 describes the learning process of the students must be carried out in order to develop religious beliefs, self-control, personality, intelligence, and skills which needed by society, nation, and state. (Hafid. 2013:28-29). According to Sutikno (2006: 4), education is a future asset in forming quality human resources.

From some of the definitions of education above although editorially different, but essentially there is a unity and the elements contained in it, essentially shows a process of guidance in which contains elements such as educators, students and goals.

The elements which constitute the material of Pancasila are lifted from the view of life of the Indonesian people themselves, so that this nation is a materialist cause (origin of material). The elements of Pancasila were then appointed and formulated by the founders of the state, so that Pancasila is really become the basic and ideology of the Indonesian nation and state.

Precepts of the One Godhead (Ketuhanan Yang Maha Esa). Since ancient times Indonesians have known and believed that there is an absolute creator who is called God. The teachings of religion, that all humans are creatures of God who respect each other, have brought peace to the religious relationships that live in Indonesia. (Kansil, 1986, 83-84). Today's diversity of society is evenly broad with religious frames (worship, rituals) touching the essence. So it is natural for fanatical minds to have different beliefs as enemies of the state. This failed diversity immediately causes various violations of human values.

The principle of just and civilized humanity explained in Bung Karno's speech on June 1, 1945 on the basis of humanity is also called internationalism, as cited by Kansil (1986, 85). He added that according to the formulation of the national design council (depernas), humanity is "the power and will, conscience, and conscience of man to build and form the unity of his fellow human beings, not limited to humans at their closest neighbor, but also includes all humanity". The attitude, nature and deeds of the Indonesian people always (should) show elements of humanity.

Sila Persatuan or nationality of Indonesia mandates to work in mutual cooperation. Pancasila can be a frame of reference for self-identification if the Pancasila can be trusted with the fact that the Indonesian people experience a real realization of the principles that are embedded in the Pancasila.

Whereas the people's precepts led by wisdom in deliberation and representation explained about the nature of the people who lived in Indonesian society long ago that was different from the understanding of modern democracy. That the populist nature of Indonesian citizens is a democracy based on kinship in a broad sense. Theoretically and constitutionally, the Indonesian people have accepted Pancasila democracy as the only decision-making mechanism.

The Precepts of Social Justice for all Indonesians in the reality of the life-order and human life of justice appear at least in three manifestations, namely social justice, justice of exchange, and justice dividing. Social justice is creativity, work, taste and human work to provide and implement everything that promotes prosperity and health together.

Meanwhile, Fios et al. (2017) formulated Pancasila in Pancasila Education by decomposing sila by sila as follows. The first precepts of the Godhead of Godhead are elaborated on the topic of Faith in God (Fios: 51) and Tolerance and Cooperation between Religious People (p. 68). The second precept is presented in the topic of justice and justice (p. 84) and human rights (p. 89). The third principle is discussed in the topic of Multiculturalism (p. 95) and Intercultural Interaction

(p. 106). The fourth principle is discussed in the topic of democratic leadership (p. 114) and Pancasila Democracy (p. 125). The fifth precept is discussed with the topic of Social Justice (p. 135).

Thus, Pancasila Education is the process of instilling Pancasila values into students through a continuous process through face to face, assignments, and practices in the final project in the form of caring for others.

Regarding the ideology education in school, Cantoni, Chen, Yang, Yuchtman, & Zhang, (2017) did a research in China how effective the ideology education is. They observed 2000 students in Peking University who has curricula of national ideology between 2004 to 2010. The result is students who take the education feel respect to the government and more skeptical view of other opinion.

Civic education is one of the important aspects through which citizens have a positive sense of nationality. Through Civic Education, citizens can understand the function and role of the state on the one hand, and the rights and obligations of citizens on the other hand. Civic Education provides basic knowledge, skills and attitudes needed to become good citizens. In addition, through Civic Education the state authorities and institutions responsible for applying the law and the rules that guarantee the implementation of rights and obligations are socialized.

Civic education is thus a space through which citizens can be actively involved in discussions, discourse on the rights and meanings of citizenship and democracation status. Thus civic education has a contribution to increase citizen awareness about how to live life as citizens. Therefore Justinus Ruman et al. (2016) formulated Citizenship in Civic Education as follows. The scope and objectives of Civic Education are outlined in the Introduction (Ruman: 1) and Understanding of Others as fellow Citizens (p. 5). Social Values and Norms that must be considered by Citizens (p. 17); State and Constitution (p. 33). Rights that must be considered and fought by citizens (p. 40) and Archipelago Insight that must be a reference for attitude, speech, and acting (p. 47). The Importance of Recognizing Cultural Diversity (p. 63) and Regional Autonomy (p. 74). National integration (p. 84) is discussed in relation to national Resilience (p. 99). National Identity (p. 108) and Nationalism (p. 116), and concluded with a discussion of the importance of a citizen realizing his participation as a global citizen.

Thus Civic Education is the process of instilling good quality citizens into students through a continuous process through face-to-face, assignment, and practice in the final project in the form of caring for fellow citizens. Civic education is one of the important aspects through which citizens have a positive sense of nationality. Through Civic education, citizens can understand the function and role of the state on the one hand, and the rights and obligations of citizens on the other hand. Civic Education provides basic knowledge, skills and attitudes needed to become good citizens. In addition, through citizenship education the state authorities and institutions responsible for applying the law and the rules that guarantee the implementation of rights and obligations are socialized.

According to the research in United States by Flanagan & Levine, (2010), the college students have opportunities to

engage with civic movement than they are not in the college. They did research among college students and young adult organizations outside of college. The civic education helps the students to encourage students to civic engagement. The other young adults who are not in school, the civic education is not helpful. The civic engagement for those who are not in school can be done by the leader of the organization where they are in.

Doni Koesoema (2015: 25) stated that there are those who understand character as a kind of typology of personality, temperament, or characteristics of individuals that are relatively stable. Doni Koesoema also cited Berkowitz who defined character as "a set of psychological characteristics that affect personal abilities and biases in order to function morally". There are also those who understand character as socialization, so that the character is understood as an individual skill in integrating and socializing with society. While Kohlberg (1981) mentions character as the development of a stage of moral growth.

So, it can be concluded that the character is a result of one's efforts so that if someone is always consistent in carrying out the same values, there is a kind of moral autonomy in doing good, he can be called good character. Besides that the character can also be understood dynamically because it is formed in the process. Every effort to get up the individual to become better and better as a human being and do it consistently will shape the individual character. Thus the character concerns the process and results at once.

Benawa (2016) in his book "Becoming a True Nationalist" revealed that being nationalist is a result that should be obtained from Civic Education. In other words, failure and the success of civic education is measured by the extent to which the spirit of nationalism is embedded in the students. Meanwhile, Ruman Suhardi et al. (2016: 116) formulated nationalism as a notion or view or also a person's ideology of his nation. Nationalism aims to create national unity and sovereignty by highlighting and promoting shared identity. So being a nationalist means someone who has self-confidence and strongly believes in the sovereignty of his dignity as a child of the nation in the presence of other nations.

Gellner (1983: 1) said that nationalism is a sentiment or feeling of satisfaction that is fulfilled as a nation. Ruman (2016) cited Lothrop Storddard, who said that nationalism is a belief that leads most individuals to obey their nation, having a feeling of being together as a nation entity. While Arif Budiman said that nationalism is a unity of people in a group that has the same history, the same language, and the same experience.

From the concepts above, it can be concluded that nationalism is a belief, political attitude, and view held by every individual in a country to create a sense of unity and their unity in a joint coexistence within a nation state.

So, nationalist character can be formulated as the character of each individual in a country that manifests itself in his attitudes and actions and feelings for the unity and unity of his nation and country.

III. METHODOLOGY OF THE STUDY

This study has used quantitative method. The targeted population in this study was the students of Bina Nusantara

University, Jakarta in 3rd period. The affordable population was 150 students at Bina Nusantara University Jakarta, which became the sample frame. The number of samples taken for this study were 122 students. The data obtained by distributing questioner, and then processed by using path analysis. Path analysis is used to obtain information about (1) how much the influence of Pancasila Education (X1) has on the formation of the Nationalist characters (X3) and (2) the influence of Civic Education variable score (X2) on the formation of the Nationalist characters (X3). According to Kadir (2010), to test the validity can be used Pearson Product Moment Correlation techniques. While for the reliability test can be used the Cronbach Alpha formulation. Then, the analytical technique can be used path analysis.

IV. RESULT

After processing the data, the model of structural equation can be made as follows:

$$\text{Equation structure: } X_3 = 0,158 X_1 + 0,586 X_2 + \epsilon_1$$

The structure of the equation shows that the direct influence of variables X1 and X2 to X3, where it amounted to 15.8% of variables X1 and X2 amounted to 58.6%, or a total equivalent to 74.4%. That means that the two variables in the model as a whole can explain the variable X3 directly by 74.4%, the remaining 25.6% is indirectly described or explained by other variables that are not described in this model.

Thus, the structural model of inter-influence of these variables can be formulated as follows.

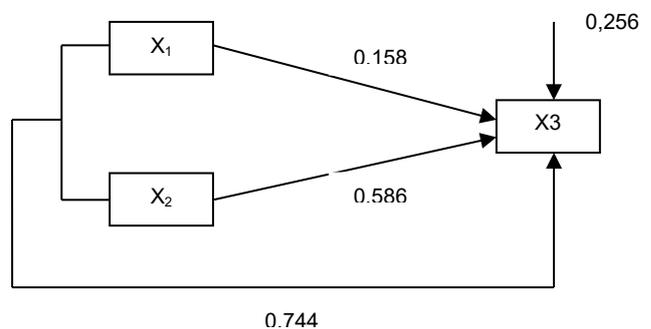


Figure 1. Structural Model of variable X1 and X2 to X3

Explanation:

X1 = Pancasila Education

X2 = Civic Education

X3 = Nationalist Character

From the calculation of path analysis found that Pancasila Education has not significantly (15.8%) against the formation of the Nationalist character of the students, while Civic Education (58.6%) has significant influence. Apparently Pancasila Education is not a variable that influences the formation of Student Nationalist Characters, so that whatever Pancasila Education for students who have a Nationalist Character is not a problem. This result could be because Pancasila Education for students is very ordinary. It could also be because Pancasila Education is less inspiring for the formation of student Nationalist Character. It could also be because the Nationalist Character for students has not been

understood much in relation to the formation of nationalist character. But it could also be because students in the first semester (1-4) saw Pancasila Education more as an education of universal values, while nationalist characters were seen as more segmented or limited to love for their own country.

Meanwhile, Civic Education which may be more considered to significantly influence the formation of Student Nationalist Character, which is equal to 58.6%. That Civic Education has a significant effect on the formation of the Nationalist Character of the students, because according to its own name it has a tendency to form student nationalist character. Students who are still studying in the prime semester (1-4) are the students who are not too mature, so it is more easily influenced by nationalist character through Civic Education. It could also be because the Nationalist Character was understood by the early semester students. Students who want Nationalist Character try to understand the Nationalist Character itself through civic education because it is believed to influence it. With Civic Education that is conducive to the formation of Nationalist Character, of course students will feel a significant influence on the formation of Nationalist Character in him.

The results of the paper recommends further research on the causes why the influence of Pancasila Education on the Nationalist character has no significant. Is it because of lack of understanding about the nationalist character itself among the students or because of the students just get Pancasila Education when they study in the University, while before they only have Civic Education or Pancasila Education as Moral Education (Pendidikan Moral Pancasila). It is interest to discuss further.

V. CONCLUSION

From this study on the influence of Pancasila Education (X_1) and Civic Education (X_2) on the Nationalism character of the students (X_3) of 122 students in Bina Nusantara University, Jakarta chosen by the sampling technique is simple random can be concluded as follows.

1. There is no significant positive direct influence of Pancasila Education on the nationalism character of the students.

2. There is positive direct influence of Civic Education on the Nationalism character of the students.

Suggestion

Based on the conclusions above can be conveyed some suggestions as follows:

1. It is important for the students to increase their understanding of Nationalist Character, so that they can draw inspiration from these Nationalist Characters from anywhere, including from Pancasila Education that they have received or learned.

2. It is also recommended that students care more about the Nationalist Character that has been urgently built for all students, especially students of Bina Nusantara University, so that students can better enhance the formation of Nationalist Character.

3. It is also recommended that Civic Education be chosen that is more appropriate or conducive to the formation of student Nationalist Character as much as possible..

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The template will number citations consecutively within brackets [1]. The sentence punctuation follows the bracket [2]. Refer simply to the reference number, as in [3]—do not use “Ref. [3]” or “reference [3]” except at the beginning of a sentence: “Reference [3] was the first ...”

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