

Pancasila and Civic Education as Reinforcement of the National's Character of High School Students in Karawang Regency to Face the Revolution Industry 4.0

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Abstract--This article is motivated by researchers' anxiety in terms of decreasing the nation's character in high school students in Karawang Regency in order to face the challenges of the revolution industry 4.0. In the era of the revolution industry 4.0 where technology and information developed so fast, so that Pancasila and Civic Education as character education are needed in the school environment so that after students complete their education have a good character and able to engage with the global citizens in the era of revolution industry 4.0. The character emphasized in this article are hard work, discipline, and responsibility. This article aims to describe Pancasila and Civic Education in strengthening the national character of high school students in Karawang Regency in order to face the challenges of the industrial revolution 4.0. The approach used in this study is quantitative with survey and correlational methods. The process of collecting data uses surveys or questionnaires. Stages of data analysis include tabulation of research data, normality test, correlation test and hypothesis test. The results of the research found were significantly, Pancasila and Civic Education was able to strengthen the national character of high school students in Karawang Regency. Generally, character education is not only the responsibility of the school, but also the commitment of all levels of Indonesian society to help realize the character education itself. The recommendation of this article is that the school as an educational institution is able to provide support to the learning of Pancasila and Civic Education so that teachers and students are able to implement it optimally.

Keywords: Pancasila, Civic Education, character, industry 4.0

I. INTRODUCTION

The world is now developing very rapidly, especially in the field of technology and information. In Indonesia, the era of technological and information development is often referred to as the era of the industrial revolution 4.0. The phrase is very popular and was launched as a road map reference for developments in all sectors in Indonesia. The education sector was also affected by these big changes. The educational paradigm which is only conventional in nature, is now changing to be more conservative, flexible and open to the fullest. As a result, changes in values are also affected

by the rapid development of the world. In Indonesia, especially in the Karawang regency, the impact of this change is increasingly due to a shift in the function of the Karawang regency, which was once an agricultural center (paddy / rice) now turned into an international industrial center. The life patterns of the people began to change, from farming to factory workers. Coupled with the phenomenon of population movement to Karawang regency quickly, so that the social problems that occur in Karawang are also compounded. The impact that began to emerge was the disappearance of the nation's characters which should have continued to flourish among high school students in Karawang, considering that Karawang was a city of Pangkal Perjuangan, the initial city where Indonesian independence was prepared. In accordance with the statement that Civic education is pragmatically designed as a subject of study that emphasizes the content that carries values (content embedding values) and experiential learning (learning experiences) in the form of a variety of behaviors that need to be realized in everyday life and the life guidance for citizens in society, nation and state as a further elaboration of ideas, values, concepts and morals of Pancasila, democratic citizenship, and civil defense (Budimansyah, 2006).

Based on the background above, it can be concluded that the industrial revolution 4.0 not only had a good impact, but also brought a bad effect if we did not immediately handle it well. In the case of this research, characters such as hard work, discipline, and responsibility fade after the era began. Rooted from these problems, Pancasila and Civic Education as character education is expected to be able to provide solutions to strengthen the character of high school students in Karawang Regency.

II. THEORETICAL REVIEW

A. Pancasila and Civic Education

Education is a subject that focuses on self-formation that is diverse in terms of religion, socio-culture, language, age, and ethnicity into Indonesian citizens who are intelligent,

skilled and characterized by Pancasila and the Republic of Indonesia's Constitution 1945. According to Wahidin (2010: 37) "Civic Education is a democratic education that aims to educate young people to become democratic and participatory citizens through a dialogical education". In line with this, Sumantri (2001: 159) provides a definition limit on Civic Education as "selection and adaptation of interdisciplinary social sciences, citizenship science, humanities, and basic human activities that are organized and presented psychologically and scientifically to achieve one of IPS objectives".

It can be concluded that Pancasila and Civic Education are subjects that are not limited to religion, culture, language and ethnicity; but it is also an adaptation of various social science disciplines aimed at forming smart, skilled and chartered Indonesian citizens. It is also in accordance with the statement of the interest of civic education in general is "to form good citizens (to be good citizens)". Good citizens as citizens who understand and are able to implement properly the rights and obligations as individual citizens who have a sensitivity and social responsibility, is able to solve its own problems and also problems of society intelligently according to the function and role, has an attitude of personal discipline, capable of critical thinking creatively and innovative in order to achieve the personal qualities and behavior of citizens and residents who either (Wahab and Sapriya, 2011: 311).

B. Educational Objectives of Pancasila and Civic Education

There are many goals of Pancasila and Civic Education in Indonesia. One of them is the opinion of Wahab and Sapriya (2013) who say that the purpose of Pancasila and Civic Education is to form good and intelligent citizens. Good in this context is interpreted as citizens who have behaviors and attitudes that reflect the values and norms contained in Pancasila, while intelligent can be interpreted as citizens who are able to provide creative-critical thinking results in the form of alternative solutions to existing problems.

In line with the above statement, the objectives of Civic Education according to Sumantri (2001) in Wahab and Sapriya (2011: 312) are detailed in curricular objectives which include: (a) knowledge that includes facts, concepts, and generalizations; (b) intellectual skills that range from simple to complex skills, from inquiry to authentic conclusions, from critical thinking to creative thinking; (c) attitudes that include values, sensitivity, and feelings; (d) social skills.

C. Pancasila as Character Education

Education is the most systematic and effective media to strengthen character formation. Therefore, the education system should be an effective tool in strengthening the formation of character. In addition, the formation of character can also be one of the benchmarks of educational success. There are so many problems that reflect the weakness of positive character in the world of education. Many cases of student brawl are increasingly widespread, more and more teachers can no longer be an example until

the outbreak of student demoralization.

The above phenomena are clear evidence of Lickona's statement, which states that there are 10 aspects of moral degradation that hit a country which are signs of the destruction of a nation. The ten signs are:

1. Increased violence in adolescents.
2. The use of worsening words.
3. Strong influence peer group in acts of violence.
4. Increased use of drugs, alcohol and free sex.
5. Blurring moral boundaries of good and bad,
6. Decreased work ethic.
7. Low respect for parents and teachers.
8. Low sense of responsibility for individuals and
9. citizens.
10. Cultivating dishonesty.
11. The existence of mutual suspicion and hatred between each other.

In line with the statement above, Megawangi (2004: 14) states that there is a decline in the moral quality of the nation at this time, characterized by the rise of corruption, collusion, and nepotism, the occurrence of conflicts (between ethnic, religious, political, adolescent), increasing crime, decreasing crime work ethic, and so on. In addition, Lickona (1992) in Budimansyah (2010: 56) said that in western society, which includes modern society currently experiencing moral problems, as for the problems are:

1. Vandalism and violence
2. Stealing
3. Cheating
4. Disrespect for authority
5. Peer Cruelty
6. Bigotry
7. Bad language
8. Sexual precocity and abuse
9. Increasing self-centeredness and declining responsibility

Strengthened by the opinion by Branson (1998: 8-9) which states that the purpose of civic education is quality and responsible participation in political and community life both at the local and national level. Such participation requires (1) mastery of certain knowledge and understanding, (2) development of intellectual and participatory abilities, (3) development of certain mental characteristics or attitudes, and (4) true commitment to the values and fundamental principles of constitutional democracy.

D. The Nation Character of Indonesia

The Indonesian Ministry of National Education (2010) defines 18 national characters that must be instilled in Indonesian citizens. These characters are:

1. Religious, namely obedience and sincerity in understanding and implementing religious teachings (the flow of faith) that is embraced, including in this case is a tolerant attitude towards the implementation of religious worship (the flow of beliefs), as well as living in harmony and side by side.
2. Honest, namely attitudes and behaviors that reflect the unity between knowledge, words, and actions (knowing what is right, saying what is right, and doing what is

right) so as to make the person concerned as a person who can be trusted.

3. Tolerance, namely attitudes and behaviors that reflect respect for religious differences, the flow of beliefs, ethnicity, customs, language, race, ethnicity, opinions, and other things that are different from him consciously and openly, and can live quietly amid these differences .
4. Discipline, i.e. habits and actions that are consistent with all forms of applicable rules or regulations.
5. Hard work, which is a behavior that shows an earnest effort (striving to the last drop of blood) in completing various tasks, problems, work, etc. as well as possible.
6. Creative, namely attitudes and behaviors that reflect innovation in various ways in solving problems, so that they always find new ways, even new results that are better than before.
7. Independent, namely attitudes and behaviors that do not depend on others in solving various tasks and problems. But this does not mean not to collaborate collaboratively, but should not throw tasks and responsibilities to others.
8. Democratic, namely attitudes and ways of thinking that reflect equality of rights and obligations fairly and equally between himself and others.
9. Curiosity, namely the way of thinking, attitudes, and behaviors that reflect curiosity and curiosity about everything that is seen, heard, and studied more deeply.
10. The spirit of nationalism or nationalism, namely attitudes and actions that put the interests of the nation and state above personal or individual and group interests.
11. Love the motherland, namely attitudes and behaviors that reflect a sense of pride, loyalty, care, and high respect for language, culture, economy, politics, and so on, so it is not easy to accept offers from other nations that can harm the nation itself.
12. Appreciating achievement, which is an open attitude towards the achievements of others and acknowledging one's own shortcomings without reducing the spirit of higher achievement.
13. Communicative, happy to be friendly or proactive, namely open attitudes and actions towards others through polite communication so as to create good collaborative cooperation.
14. Love of peace, namely attitudes and behaviors that reflect an atmosphere of peace, security, calm, and comfort for their presence in a particular community or community.
15. Likes to read, which is the habit of without coercion to provide special time to read various information, both books, journals, magazines, newspapers, etc., giving rise to policies for him.
16. Caring for the environment, namely attitudes and actions that always strive to maintain and preserve the surrounding environment.
17. Social care, namely attitudes and actions that reflect concern for others and the people who need it.
18. Responsibility, namely the attitude and behavior of a person in carrying out their duties and obligations, both related to oneself, social, community, nation, state, and religion.

In this article, researchers only focus on the character of discipline, hard work and responsibility.

E. Industry 4.0

The European Parliamentary Research Service in Davies (2015) said that the second revolution of the Revolution took place at the end of the 19th century in which production machines powered by electricity were used for mass production activities. The industrial revolution 4.0 can also be said to be a condition in which information technology is the foundation in many aspects of human life. The use of media such as the internet and other sophisticated equipment makes information exchange so fast that it ignores boundaries between countries and tends to be unstoppable.

III. RESEARCH METHODS

The approach used in this research is a quantitative approach. The reason for using this approach is to consider the statements made by Arikunto (2006) about the general nature of quantitative research, including: (a) clarity of elements: objectives, subjects, data sources are steady, and detailed from the beginning, (b) can use samples , (c) clarity of the research design, and (d) data analysis is carried out after all data has been collected.

This quantitative approach uses the survey method because it takes samples from a population using a questionnaire or questionnaire as a measure of the main data and also the subject of research is widespread throughout the Karawang regency. Mc Millan and Scumacher (2001:304) state that "in a study that uses survey methods, researchers select a sample of respondents and use a questionnaire or questionnaire to collect information on variables of concern to researchers. The data collected is then used to describe the characteristics of certain populations ".

Correlational methods are used to connect and look for the influence of one or more variables on another variable. According to Creswell (2012: 338) correlation research namely: "A correlation is a statistical test to determine the tendency or pattern for two (or more) variables or two sets of data to vary consistently ... " So, the correlation method is a method that uses statistical tests to determine trends or patterns for two (or more) variables or two data sets to vary consistently.

The population in this research is high school students in Karawang Regency. The population was chosen because students have characteristics that are related to the purpose of the research objective, namely character reinforcement.

IV. RESULTS AND DISCUSSION

After analyzing the data, the results obtained from the study can be interpreted that Pancasila and Civic Education is able to provide reinforcement of the character of discipline, hard work and responsibility for high school students throughout Karawang Regency. According to the National Education System Law No. 20 of 2003. Article 3 states: National education functions to develop capabilities

and shape the character and civilization of a dignified nation in the context of educating the life of the nation, aiming at developing the potential of learners to become human beings who believe in and have faith in God Almighty, have noble, healthy morals, knowledgeable, competent, creative, independent, and become citizens who are democratic and responsible. " This proves that learning Pancasila and Civic Education is learning that can form a dignified character in order to educate the nation's life.

The relationship between learning Civic Education and the development of civic disposition, it can be understood that Civic Education has become an inherent part of national education instrumentation and praxis to educate the life of the Indonesian Nation through the corridor of "value-based education". According to Budimansyah (2008: 180), that the Civics systemic configuration or framework is built on the basis of the following paradigms: First, Civics is curricularly built as a learning subject that aims to develop the potential of individuals to become Indonesian citizens who have noble, intelligent, participatory and responsible answer. Second, Civics is theoretically designed as a learning subject that includes cognitive, affective, and psychomotor dimensions that are confluent or mutually penetrating and integrated in the context of Pancasila ideas, values, concepts and morals, democratic citizenship and state defense. Third, Civics are pragmatically designed as learning subjects that emphasize content that carries values (embedding values) and learning experience in the form of a variety of behaviors that are manifested in daily life and constitute life guidance for citizens in life community, nation and state as further elaboration of the ideas, values, concepts and morals of Pancasila as well as democratic citizenship and defending the country.

Through the vision, mission and goals of Civics according to Law No. 20 of 2003 concerning National Education System, article 37 paragraph (1) it is known that Civics Education is one of the subjects that must be included in the elementary and secondary education curriculum. In addition, the subject of Civic Education has a vision, mission and goals. Vision of Civics Education subjects is the realization of a subject that functions as a means of fostering the character of the nation (nation and character building) and the empowerment of citizens. The mission of Civic Education subjects is to form good citizens, namely citizens who are able to carry out their rights and obligations in the life of the state, based on political awareness, legal awareness and moral awareness.

The Objectives of Civic Education according to Sumantri (2001) in Wahab and Sapriya (2011: 312) are detailed in curricular objectives which include: (a) science which includes facts, concepts, and generalizations; (b) intellectual skills that range from simple to complex skills, from inquiry to authentic conclusions, from critical thinking to creative thinking; (c) attitudes that include values, sensitivity, and feelings; (d) social skills. In line with the objectives of Civic Education according to Wahab and Sapriya (2011: 311), which states that the aim of Civic Education in general is "to

form good citizens (to be good citizens)". Explained more deeply by Wahab (1996) in Wahab and Sapriya (2011: 311), said that good citizens are citizens who understand and are able to properly carry out their rights and obligations as individual citizens who have social sensitivity and responsibility, able to solve their own problems and social problems intelligently according to their functions and roles, have a personal disciplinary attitude, be able to think critically creatively, and be innovative in order to achieve personal quality and good behavior of citizens and citizens.

Further explained by Budimansyah (2010), who said there were several important competencies as indicators of a smart and good citizen: (1) having the ability to see and approach problems as members of the global community; have the ability to cooperate with others in a cooperative manner and accept responsibility for their roles / duties in society; (3) has the ability to understand, accept, appreciate and be able to accept cultural differences; (4) has the capacity to think in a critical and systematic way. The desire to resolve conflicts in a nonviolent way; (5) has a desire to change lifestyles and consumptive habits to protect the environment The ability to be sensitive and protect human rights (for example, women's rights, ethnic minority rights, etc.); (6) has the desire and ability to participate in politics at the local, national and international levels.

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