

The Role of Pancasila Education Teachers and Citizenship in Strengthening Character Education Based on Pancasila Values

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Abstract- The negative influence of globalization has eroded the values of the Pancasila Ideology as a character of national identity and is a severe problem in Indonesia. It can be from the violent acts of child violence both as perpetrators and victims such as frequent student brawls, bullying, cyber pornography, children dealing with the law. This study aims to examine and describe the role of Pancasila education teachers and citizenship in the development of the embodiment of Pancasila character values to students. This study conducted by building academic thinking for the revitalization of Pancasila Education and citizenship and its implications for strengthening the content of the values of Pancasila characters in Pancasila Education and citizenship. This research uses a qualitative approach with the method of literature study. This method based on the review of literature such as books, journals, laws, and regulations, and other related research. Data analysis is data reduction, data presentation, and concluding. The results showed that the process of character building based on Pancasila values requires the teacher's strategic role as a professional educator. Habituation and exemplary methods are appropriate methods in character education in learning Pancasila and citizenship education. Both ways cannot separate from the teacher's role as an educator. It is the core of strengthening Pancasila education and citizenship in shaping the character of citizens who have the goal of creating excellent and intelligent citizens.

Keywords: *teacher, Pancasila, civic education, character education, Pancasila values*

I. INTRODUCTION

The problem of harassment in the education world is increasingly alarming. An example of reality is the act of bullying in schools. Commissioner of the Indonesian Child Protection Commission, Jastra Putra, revealed that data from UNICEF in 2014 stated that eight out of ten children experienced bullying and bullying cases in Indonesia ranked fourth in cases of child abuse. Examples of children facing the law occupy the first sequence of instances of violence against children, the second is related to family or alternative care, the third is cyber pornography, and finally, harassment in the world of education [1]. The number of cases of bullying against children shows that there has been a moral decadence in the younger generation. Moral degradation is one of the negative implications of technological development that is not balanced with

character and is influenced by the socio-cultural conditions of society, mainly caused by a social order that is less able to control negative social changes.

This social change is one of the negative impacts of globalization. Besides, modernization of globalization has brought social and cultural changes very quickly and has touched on changes in the value system, thus affecting socio-cultural problems. Socio-cultural changes caused by the revolution of globalization has brought people to be able to face these changes as part of global citizens [2]. Responding to the problem of moral decadence and socio-cultural changes, a program to strengthen character education formed. Presidential Regulation Number 87 the Year 2017 concerning Strengthening Character Education, and Minister of Education and Culture Regulation Number 20 the Year 2018 concerning Strengthening Character Education in Formal Education Units. Both of these regulations are the legal basis in the implementation of strengthening of character education. When referring to the Pancasila value system, the existence of these regulations is a form of the Pancasila instrumental value, which is an elaboration of the context of the basic values that move operationally and explicitly. The program is one of the progressive and solutive efforts in dealing with harassment issues in the world of education, such as bullying.

The problem of harassment in the world of education raises a joint commitment from all parties that the implementation of strengthening character education must massively be mobilizing as an effort to instill character values of students by activating Pancasila values both within the scope of schools, families, and communities. Pancasila, as the ideology of the Indonesian nation, are values that are extracted based on the socio-cultural values of the Indonesian country so that Pancasila must become an open and dynamic ideological system that has principles of relevance to the times. It means that Pancasila is an advanced formula [3]. Character education can be one of the answers and solutions to the problems of the nation from a series of problems of morality and character of citizens who are increasingly out of control and are outside the values and norms of the Pancasila.

Character education is education that oriented to the formation of human personality by internalizing fundamental values, norms, and morals as a basis and guide

in running life. In the context of formal education, character education for centuries has played a central role in the curriculum [4]. The meaning of the substance of character education is inseparable from the nature of knowledge as a process of humanization, which means humanizing humanity. That is certainly accompanied by the inculcation of character that will be the basis of humans in behaving and behaving in every action they do in living the nature of human life both as a social creature and as an individual. Thus, character education is a deliberate effort to develop ethical values and stellar performance in young people [5].

Based on this statement, it can be interpreting that education is the foundation that must be built properly in the process of state development, especially in the formation of citizens' character education. To realize, character education formed to support the implementation of quality education. Therefore the application of learning at every level must be carried out systematically to achieve educational goals. Strengthening character education imbued by Pancasila as the country's ideology, becomes the foundation of values in shaping the character of students who are the identity of the Indonesian people. In the context of the formal education environment, educational institutions have three important things that can be optimized to be able to make a real contribution to strengthening the character of students, namely first through the process of teaching and learning activities, secondly, the process of habituation in daily activities in the environment, and the last is in the process of extracurricular activities.

Besides, the strengthening of character education based on Pancasila values can actualize the application of Pancasila ideological praxis values in shaping the character of students to develop Indonesian people with Pancasila characters. The applicative form of the character education strengthening program integrated into all subjects in the school. Pancasila and citizenship education or also known as civic education or citizenship education is one of the issues that is a strategic vehicle for strengthening character education. That is because the values of Pancasila are part of the study of the Pancasila and Civics education disciplines. However, of course, success in school cannot be separated from the role of educators in it. An educator or teacher certainly has a very central role and becomes one of the benchmarks as a spearhead of the educational process in the development of human resources (students) and fulfillment of learning objectives in education, both in the event of affective, cognitive and psychomotor domains of students.

II. THEORETICAL REVIEW

Pancasila Values

Pancasila is the basis of the Indonesian state in force since 1945, based on the agreement of the Indonesian people [6]. Basis of philosophy and ideology, Pancasila is the source of all sources of law in the country of Indonesia. Pancasila is the fruit of the thoughts of the founding fathers who upheld the values of customs, socio-cultural values of

Indonesia and formulated by consensus based on the noble morals of the founders of the nation and used as the basis of the state philosophy of the Republic of Indonesia. In the causality of Pancasila before it ratified became the basis of state philosophy, its values already existed and came from the Indonesian people themselves in the form of customs, culture, and religious values [7]. It shows that Pancasila is a set of customs values, socio-cultural values, and spiritual values of the Indonesian nation crystallized in Pancasila that reflects the characteristics of the Indonesian country. Pancasila has various functions and roles, including:

1. Pancasila as the Nation's Life View. It means that Pancasila is a series of noble values, which are comprehensive to live itself that serves as a frame of reference both for managing personal life and in interacting between humans in society and the natural surroundings.
2. Pancasila, in this position, is often referred to as the underlying philosophy or philosophy of the state (Philosophische Grondslagen) of the country, the state ideology (stateside).
3. Pancasila as the Ideology of the Indonesian State and Nation. Pancasila as an ideology for the Indonesian people is mostly lifted from the view of the Indonesian people themselves so that the Indonesian nation is a materialist causa (original material) Pancasila [8].

Pancasila is often regarded as a national guard to ensure that every citizen in Indonesia, regardless of their background, will be treated the same. The values of Pancasila were then translated into the official national motto, *Bhineka Tunggal Ika*, literally meaning Unity in Diversity [9]. Many see that despite all the values inherent in Pancasila, Pancasila can be a form of control [10]. It is in line with the five pillars of the Pancasila philosophy, which designed to unite 300 ethnic groups in this vast archipelago. They include belief in one God, humanity, Indonesian unity, consultative democracy, and social justice [11]. As for the substance, Pancasila values consist of five essential values, namely 1) divinity, 2) humanity, 3) unity, 4) democracy, and 5) justice. These five basic values form the basis of the Pancasila philosophy, which based on religious values and the socio-cultural values of the Indonesian people.

Strengthening Character Education

Strengthening character education, from now on abbreviated as PPK, is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, taste, thought, and sports by involving and cooperating between education units, families, and communities as part from the National Mental Revolution Movement [12]. Strengthening character education is oriented to the inculcation of character values based on Pancasila values in the education process, both in the scope of formal, informal, and non-formal education. In this case, the process of strengthening character education has a central role in shaping the character of students.

The basic values of Pancasila are operationalized into character values that are explicitly stated in the values of

religious characters, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, communicative, peace-loving, fond of reading, caring about the environment, caring socially, and responsible [12]. These character values are the embodiment of 5 (five) interrelated main values, namely religiosity, nationalism, independence, mutual cooperation, and integrity integrated into the curriculum. It is oriented to the implementation of strengthening of character education within the scope of formal education units [13].

The character load in the implementation of strengthening character education is implemented through curriculum and habituation in the education unit for primary school or education unit for secondary education [13]. Internalization and inculcation of these character values, which are manifestations of the basic values of Pancasila, are carried out through character education in the process. Results or outputs from the internalization process and the inculcation of these values carried out in the formal education unit environment become a reality that is derived from instrumental values into the Pancasila praxis values at the implementation level and how the character education process is applied in daily life by students or students. When the necessary values are reduced to instrumental values and arrive at praxis values, it can be seen the actualization of the existing ideal values with the reality that occurs.

The objectives of strengthening character education include a). building and equipping students as the golden generation of Indonesia in 2045 with the soul of Pancasila and good character education to face the dynamics of change in the future; b). developing a national education platform that places character education as the leading soul in the organization of knowledge for students with the support of public engagement, which carried out through formal, non-formal, and informal education by paying attention to the diversity of Indonesian culture; and c). revitalize and strengthen the potential and competence of educators, education personnel, students, the community, and the family environment in implementing strengthening of character education [12].

To meet these objectives in the implementation of character education in formal education units based on Presidential Regulation No. 87 of 2017 on Strengthening Character Education through integrated activities between intracellular, co-curricular, and extracurricular activities, and carried out both inside and outside the formal education unit environment. In precise education units, it is carried out based on school / madrasah-based management principles and becomes the responsibility of formal education units and teachers.

Teacher's Role

The teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, evaluating, and evaluating students in early childhood education through formal education, primary education, and secondary education [14]. Educators are adults who

guide children so that the child can go towards maturity. Educators are people who are responsible for the implementation of education with the target is students. Students experience their knowledge in three environments, namely the family environment, school environment, and community environment [15]. In line with the explanation above, Sadriman elaborates further related to the role of the teacher, which includes:

1. Information. As an informative teaching practitioner, laboratory, field studies, and sources of information on academic and general activities.
2. Organizer. Manager of academic activities, syllabus, workshops, lesson schedules, and others. The organizational components of learning activities must be regulated by the teacher in order to achieve effectiveness and efficiency in learning for both the teacher and students.
3. Motivator. The role of an essential motivator means to increase the enthusiasm and development of student learning activities. Teachers must be able to provide stimulation, encouragement, and reinforcement to develop student potential, foster self-help (activity), and creativity so that there will be dynamics in the learning process.
4. Director or Director. The teacher must be able to guide and direct student learning activities by the goals that aspired.
5. Initiator. The teacher as the originator of ideas in the learning process. Ideas that are triggered should be creative ideas that can be emulated by students.
6. Transmitter. In teaching and learning activities, the teacher will also act as a disseminator of educational wisdom and knowledge.
7. Facilitator. Teachers must provide facilities or facilities in the teaching and learning process, for example, by creating an atmosphere of learning activities that are conducive, in harmony with student development, so that teaching and learning interactions take place effectively and optimally.
8. Mediator. This mediator can interpret as an intermediary in student learning activities. For example, mediating or providing solutions or solutions when the discussion is not going well. Mediators can also understand as a provider of learning media, and the teacher determines which learning media is appropriate for learning.
9. Evaluator. The teacher has the task of assessing and observe the development of student learning achievement. The teacher has full authority in evaluating students. However, the evaluation must still be carried out objectively. Assessments made by teachers must be done with specific methods and procedures that have been planned before learning activities begin [16].

In achieving educational success, educators have a decisive role, because it can be said that educators are the primary key to educational success. For this reason, an educator must meet specific adequate requirements, different characteristics compared to other professions [15]. Therefore, teachers have a very central role and role in

creating quality education to realize the goals of national culture. Consequently, the teaching profession must meet the qualifications, competencies, and certifications as a professional educator. The standard definition of a teacher can describe the teaching profession as an educator in carrying out their duties and obligations.

III. RESEARCH METHODS

This research uses a qualitative approach with the method of literature study. This method based on the review of literature such as books, journals, laws, and regulations, and other related research. This study tries to study and describe the role of Pancasila Education teachers and citizenship in the development of character values inculcation to students with the content of Pancasila's noble values in the event of Pancasila and Citizenship Education. Data collection carried out through documentation studies and literature studies. Data analysis refers to the steps of data reduction, data presentation, and concluding.

IV. RESULTS AND DISCUSSION

The Urgency of Strengthening Character Education Based on Pancasila Values in Pancasila and Citizenship Education

Strengthening character education is essential to do, namely, to build the character of citizens under the national identity or Indonesian people with the nature of Pancasila. Building character (character building) is the process of carving or sculpting the soul in such a way so that it is unique, exciting, and different or can be distinguished from others. The method of building character requires high discipline because it is never easy and instantaneous [17]. The process of inculcation of character requires a long time and process because it requires knowledge and understanding that must be diplomatic in everyday life and carried out continuously in a habituation process so that it becomes a habit and finally becomes a personality character. But in the process, it must also be accompanied by providing role models or examples of actions and behavior that are in accordance with applicable social ethics and morals, so that in the process of planting the students have a figure that can be imitated because it shows the compatibility between what is learned and what is done, do not let what is learned is different from what is exemplified. This indeed becomes one of the solutive efforts that can prevent students from falling into moral decadence.

Character education is undoubtedly a solutive effort in the prevention and handling of moral decadence and becomes a means of self-improvement and self-learning. Through the education process, three aspects of the humanization process are developed, which include cognitive, affective, and psychomotor aspects. Pancasila education and citizenship is one of the subjects as contained in the primary and secondary education curriculum [18]. Based on these provisions, the Pancasila Education and Citizenship is the main subject that must be present at the level of primary and secondary education and higher education levels as one of the items in school, and in

universities, Pancasila and Citizenship Education is a nation and character building. The orientation of the learning objectives of Pancasila Education and citizenship is to form democratic citizens, responsible citizens, and to be good and smart citizens [19]. The orientation of the Pancasila and Citizenship Education Objectives specifically identifies that Pancasila Education and citizenship are oriented towards character education and character building of citizens, which prepared to equip citizens to participate actively in the life of the nation and state.

Implicitly, the content of Pancasila education and citizenship that is substantively and pedagogically has a mission to develop students into human beings who have a sense of nationality and love for the motherland. It is also supported by the formulation of a curriculum foundation, which explicitly needs to pay attention to national unity and national values, the development of technological knowledge and arts, the diversity of regional and environmental potentials and the increase in the potential, intelligence and interests of students [20]. Pancasila and Citizenship Education is one of the strategic tools in strengthening the character education of citizens, especially the early character development of young citizens at the level of primary education in primary schools in the lower classes. The character development from an old age will be a provision for children as young citizens who will later be involved in the social life of the nation and state.

The process of equipping children in carrying out social life must be instilled with an understanding of the values, norms, and social and cultural habits of Indonesia, which are the national identity in shaping the character of Indonesian children with integrity. In line with the development of the child and when he has become part of the community in carrying out the social life of the nation and state, the child will already have the provision to engage as part of the community and can play an active role as a citizen who will inherit the Indonesian people in the process of administering the country. Character education is a planned effort to help people to understand, care for, and act on ethical/moral values. Character education needs to be done because, currently, the Indonesian people are losing morale and losing their identity as a nation that upholds the values in the ideology of Pancasila as central values.

Character education built in Indonesia is currently carried out with various education channels. Starting from formal education through curricular programs, non-formal and informal take part in the development of national character. Character education is carried out gradually and continuously from the start of primary education to higher education. Various government agencies, institutions, and community organizations are involved in the implementation of character education. In-depth reflection is needed to make a series of moral choices (moral decisions) and followed up with real action so that they become praxis, meditation, and practice. It takes a certain amount of time to make it custom (habit) and shape one's

character or character. Character education is an effort to help the development of the souls of children both physically and mentally, from the nature of nature toward humanity and better civilization [21]. It is consistent with the terminology of character education, which consists of two concepts, namely education, and character. Education, according to the "Father" of national education, Ki Hadjar Dewantara is defined as an effort to advance the growth of character (inner strength, character), mind (intellect), and the child's body [22]. Some study results also show the benefits of character education, such as:

1. Battistich et al. (2000) that character education programs such as the Child Development Project have reported significant reductions in violence and drug use [23].
2. Bulaach (2002) that character education programs can improve student behavior, such as reducing intimidation, conflict, and violence, which should give rise to students who will be more sympathetic, tolerant, kind, merciful, and forgiving [24];
3. Berkowitz and Bier (2004) state that character education is a form of primary prevention that is effective in the negative behavior of students [25].
4. White and Warfa (2011) find that through learning and strengthening the right character, children can intrinsically value self-management and social cooperation [26].
5. Lee (2016), in Taiwan, character education has succeeded in increasing and maintaining various levels of academic/non-academic performance for children in all settings such as preschool, home, and the general public. [27].
6. Jeynes (2019, p. 44) shows that there is a statistically significant relationship between teaching character education and overall student outcomes. Effects for character education are the largest for high school students, the second largest for junior high school students, and the smallest for elementary school students. This trend is evident in measures of academic achievement. This result is particularly striking, given that an extraordinary percentage of efforts to place character teaching in schools carried out at the elementary and kindergarten level [28].

Referring to the success of character education shows that character education is critical to be implemented. Besides being the most strategic means in the actualization of Pancasila values seen from various research results that have been there

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Educators are spiritual fathers (spiritual fathers) for students who provide soul food with knowledge, fostering noble morals, and rectifying his bad behavior [29]. Educators can also mean that people are responsible for the development and maturity of the spiritual and physical aspects of the child [30]. So, educators are people who provide knowledge, experience, skills, and others both in the family, community, and at school [31].

Based on the statements above, the teacher's task is not just teaching to convey or transform to children in school. However, the teacher carries the responsibility of developing the personality of his students in an integrated manner. The teacher prepares the child's mental attitude, develops the conscience or conscience of the child so that the child will be sensitive to human problems, human dignity, and respect for fellow human beings. Likewise, the teacher must develop children's skills, life skills in the community so that he can face all the problems of his life [32] in philosophical thought known as Arche and phronesis.

Arche is a policy principle that is theoretical and underlying practical action, and Phronesis is a sensible policy principle as a manifestation of Arche's faith. Both of them must be an essential part of the gospel as a whole, to develop pedagogics. In other words, an educator does not adequately understand the theoretical principles of wisdom. However, an educator needs to manifest these theoretical wisdom principles into practical action, which is certainly based on understanding the ideological foundation of the Indonesian nation, namely Pancasila. So in its manifestation, the faith must be able to stand based on the appreciation and practice of the values of Pancasila [33]. The implications of the Pancasila philosophy on the role of educators and students have been embodied in the motto "ing ngarso sung tulodo, ing madya mangun karso, tut wuri handayani" which means educators must provide or set an example for their students; educators must be able to build their students' initiative; that as long as it is not dangerous educators must give freedom or opportunity to students to learn independently.

The roles and responsibilities of the educator, the educator must understand the pedagogical foundation or can be said as a foothold for educators in the process of children's education must base on the knowledge that studies children's education problems. It is because pedagogic must used as a spirit in the educational process and pedagogic is a science that must be able to become a compass in determining the direction of future life that aspires to enable the growth of futuristic power as one of the goals to face the dynamics of life that continues to grow [33].

The Pancasila Education and citizenship teacher takes a strategic role in carrying out character education because the goal of the Pancasila Education and citizenship itself is oriented to the formation of the character of citizens. The teacher must be able to develop the character values of their students and be applied in their daily lives. The inculcation of character values through Pancasila Education and citizenship as character education is applied in the learning process and habituation in the classroom, school environment, and outside the school, such as the family and community environment. In relation to the character-building of students, schools as educational institutions have the vision to realize the character building of students. Efforts to achieve this vision are further elaborated into the school mission. In addition to the above objectives, the implementation of character education in schools also aims

to improve the quality of the educational process and outcomes that lead to the formation of the character and noble character of the students as a whole, integrated and balanced, in accordance with the competency standards of graduates in each educational unit [21].

Values built by the teacher must include fundamental values, instrumental, and praxis. If it has to be specified, the character taught includes elements of Pancasila values that contain religious values and Indonesian socio-culture. Characters that are developed based on sources from within humans, given theoretically and praxis by the teacher supported by the school and the surrounding environment, will have positive implications for the personality of students, such as the following values: a). Characters that originate from the heart, such as faith and piety, trustworthy, orderly, obey the rules, responsible, never give up; b). Characters are arising from though thinking, such as critical, inquisitive, creative, reflective, c). Characters are originating from sports such as friendly, cooperative, competitive, persistent d). Characters are arising from the taste and intention, such as mutual respect, togetherness, respect, tolerance, care, nationalism, hard work.

All elements of this character value given by the teacher to students are made both explicitly and implicitly in the learning material of Pancasila Education and citizenship. Expresses are carrying out on various theoretical basis experts such as Lickona and the Father of Indonesian Education, Ki Hajar Dewantara. Theoretically, the teacher teaches the value of character during learning. The rest is practically shown and accustomed to the role every day in lectures, a small example getting used to class on time, creating a democratic classroom atmosphere, gathering tasks in a disciplined manner, carrying out tasks with responsibilities and cooperatives, and so forth.

Fostering character education in the context of Pancasila education and citizenship, there are three components of good character, namely moral knowing or knowledge of morals, honest feelings, or feelings about morals and moral actions. Moral knowing is related to moral awareness (knowledge of good or bad), knowing moral values (knowledge of moral values), perspective taking (utilizing the views of people/scholars about morals), moral reasoning (moral considerations), decision making (making moral decisions), and self-knowledge (knowledge about himself). Moral feeling is related to conscience (awareness of moral good-bad), self-esteem (sense of self-worth), empathy (sense of empathy), loving the good (love of kindness), self-control (self-control), and humanity (humility)); while moral action is a combination of moral knowing and moral feeling which manifested in the form of competence, will, and habit [21].

All stages are taught theoretically and practically in learning Pancasila Education and citizenship and habituation by the teacher. In a theoretical review, the behavior characterized by religious views, namely people who are containing within the potential of Siddiq, Amanah, Fatonah, and Tablig. Whereas in the sight of psychology is an embodiment of the potential Intelligence Quotient (IQ),

Emotional Quotient (EQ), Spiritual Quotient (SQ). Meanwhile, according to the theory of education, people with character have cognitive, affective, and psychomotor potential. Character development in the school environment carried out theoretically and practically. Both support the development of values based on students' knowledge, attitudes, and skills.

As moral knowing consists of six things: 1) Moral awareness (moral awareness), 2) Knowing moral values (knowing moral values), 3) perspective taking, 4) moral reasoning, 5) decision making, and 6) self- knowledge. The moral feeling is another aspect that must be instilled in students who are a source of energy from the human self to act in accordance with moral principles. There are six things that are aspects of emotions that must be able to be felt by someone to become a human character, namely: 1) conscience (conscience), 2) self-esteem (confidence), 3) empathy (feeling the suffering of others), 4) loving the good (loving-kindness), 5) self-control (able to control oneself), and 6) humility (modesty). While moral action is how to make moral knowledge and feelings can be translated into concrete steps [34].

These actions/actions are the results of two other character components. Character is moral excellence or character is built on a variety of goodness (virtues), which in turn only has meaning when based on the values that apply in culture (nation). Nation Character Education is directed at efforts to develop values that underlie a virtue so that it becomes a personality of the Citizens themselves [22]. The character of the Indonesian nation is the character possessed by Indonesian citizens based on actions that are judged as a virtue-based on values prevailing in Indonesian society and country.

The inculcation of character values based on the description above requires the role of the teacher as an educator whose purpose is to educate and guide and provide role models for applying character education to students in democratic learning processes. The role of the teacher in the democratic learning process, which is as follows: 1) always plan to learn activities well; 2) always encouraging students to think, behave and behave democratically; 3) always provide opportunities or access for students to engage in learning activities to practice democratic mechanisms; and 4) Controlling classes, teaching discipline, can create a healthy, enthusiastic and happy climate [35].

Based on this explanation, the teacher's role in the development of character values can be done through Pancasila education and citizenship as part of character education with democratic learning. The goal of democratic education can achieve if the teacher can manage learning democracy, starting from the planning stage, the implementation stage, up to the evaluation stage of learning. In the learning process, the teacher must encourage students to be able to think, behave, and behave democratically, starting from the class by internalizing character values. Thus the teacher must be able to prepare material, media, and learning models that can build student

involvement during the learning process and can help the process of internalizing character values to students effectively and efficiently.

V. CONCLUSION

Strengthening character education is the process of character building, which is the process of carving or sculpting the soul in such a way that it is unique, engaging, and different or can be distinguished from others so that it formed into a personality. The process of building character must undoubtedly be integrated with the values of the Pancasila philosophy, which is the national identity and underlying values that grow and develop from the religious, social, and cultural values of the Indonesian people. Strengthening character education certainly requires high discipline because the formation of character is not instantaneous because the process of character planting requires a long time and process. In the process of forming these characters in a formal unit of education becomes a role for educators and school officials. The teacher, as an educator, has a role in educating and guide students and provide role models. The right method in strengthening the character can be through habituation and exemplary methods. The teacher's role in the development of character values can be done through Pancasila education and citizenship as part of character education with democratic learning.

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