

# Pancasila Character Education in Teaching Materials to Develop College Students' Civic Disposition

Sulistyarini

Civic Education Departement  
Universitas Tanjungpura  
Pontianak, Indonesia  
sulistyarini@fkip.untan.ac.id

Rum Rosyid

Civic Education Departement  
Universitas Tanjungpura  
Pontianak, Indonesia  
rum.rosyid@fkip.untan.ac.id

Jagad Aditya Dewantara  
Civic Education Departement  
Universitas Tanjungpura  
Pontianak, Indonesia  
jagad02@gmail.com

Endang Purwaningsih  
Civic Education Departement  
Universitas Tanjungpura  
Pontianak, Indonesia  
endang.purwaningsih@fkip.untan.ac.id

**Abstract-Educational and learning activities are the basis of human existence, so that humans cannot be separated from teaching and learning activities. This study aims to determine Pancasila character education in teaching materials to form civic disposition of students. The research design uses a qualitative approach and the method used is a case study. The technique of collecting data uses observation, interviews, and documentation. Testing the validity of data by extension of observation and triangulation. Data processing and analysis techniques use data reduction, data presentation, and data verification. The results of the study show that Pancasila values are integrated in the material of teaching materials of students and form the character of citizens who are religious, humanitarian, national unity, populist and deliberative or democratic, and social justice.**

**Keywords:** *character education, Pancasila, civic disposition, teaching materials*

## I. INTRODUCTION

It is very essential in the nation and state is a character, because if a character is lost, it will cause the loss of the next generation. A character does not come by itself, but must be built and set up to make a dignified nation. Character manifested through certain stages. Education is one step that can be done in building a character, so that would make the nation has a strong character, dignity, and has a great civilitation [1]. Character development and character education became a necessity because education is not only to make students become intelligent, but also have the character and manners so that the presence of someone in the community will be meaningful both for the individuals themselves or others [2]. Education and learning are the foundation of human existence, so that people can not keep away from teaching and learning. Human beings have the ability to learn learner and provides lessons for other human beings.

Character and personality development of students in universities in order to become a strategic vehicle for improving the competence of the students in learning. Character development and the achievement of scientific competence in the younger generation can be realized in a core activities in education is learning. Character education is integrated in the learning process is the introduction of

values, awareness of the importance of values, and penginternalisasian values into the behavior of learners in everyday life [3]. Teaching materials is one component in learning plays a very important role.

Resources and teaching materials is the element that is used to develop the knowledge, skills, attitudes and values that meet the standards of competence in students. Indonesia is still dominated by a system that is conventional, so that the learning-oriented implementation is still far from expectations. This is evidenced by some of the serious problems facing where most students or student can not tell what they have learned with the knowledge in this present life and future. This means that learning has no meaning for the student or students in solving problems in their lives. Learning is not able to develop civic knowledge, civic skills, and civic disposition comprehensively for Citizenship Education does not connect the material with the reality of living the student or the student, not in context, giving more capacity to remember but not for creative thinking, critical and analytical [4].

One lesson that the mission of building a character of good citizenship is the Citizenship Education. Civics or Civics education mission is to form students so that they would become citizens who are intelligent, skilled, and character as a guarantor of the continuity of the nation and the state. At the level of either substance Civic Education curriculum, the learning process, as well as the effect of sosiokulturalnya intentionally designed to create educational programs that focus on the establishment of the democratic character of the Indonesian nation [5].

Citizenship education in the era of globalization should develop competence citizenship (civic competences). Aspects of civic competences include knowledge of citizenship (civic knowledge), skills of citizenship (civic skills), and the nature of citizenship (civic disposition) so as to foster a good citizen character. Civic disposition has the main purpose of which grow the character of citizens, both the character of private as moral responsibility, self-discipline, and respect for the human dignity of each individual, as well as the character of a public example concerns as citizens, courtesy, heed the

rules (rule of law), critical thinking and a willingness to listen, negotiate and compromise [6].

Material Civic Education or Civic Education should really support the achievement of the full civil competence. Material Civic Education or Civic Education can be used in dealing with the problems of the nation. Skills citizenship (civic skills) including intellectual skills and participation skills. Of the three components of civic competence, teaching materials often face the achievement of civic component disposition for teaching materials are oriented towards the development of knowledge of specific disciplines [7], [8].

Pancasila character values need to be integrated into the teaching materials as the development of student civic disposition. Values and attitudes are integrated into teaching materials, it is necessary to develop universal values in teaching materials. Character values as the values of life are the basic values of life are generally expressed in a variety of daily habits [9], [10]. Based teaching materials Pancasila character values required in the development of student civic disposition. Based teaching material values of life are materials in which there are facts, concepts, principles, procedures related to the basic values of life (life values) of the students and makes the relationship between moral knowledge and its application in the life of a student as a family member, society, and citizens who play a strategic role in shaping the character of young people [11]. Therefore, it is necessary to conduct research and development in a simple to produce educational model Pancasila values in teaching materials that are assumed to develop effective student character.

This study aimed to describe the character of Pancasila education model in teaching and its impact in shaping the student civic disposition. In particular, this study aims to describe: 1) model of Pancasila character education in teaching conceptual material; 2) the implementation of the educational values of Pancasila character in daily life in teaching materials; and 3) the influence of the values of Pancasila character education in teaching materials on the development of student civic disposition.

## II. THEORETICAL REVIEW

Education should prioritize the process rather than test results because this will tend to make students only focus on results and ignore good processes. Whereas character education requires the involvement of the process to be able to develop cognitive values as well as social and student feelings. Furthermore, knowledge is generally constructed together by interacting with other students or teachers. This kind of education will help give birth to students who value the opinions of others even though they are very different from their opinions, are able to work in teams, and prioritize the ability to make decisions together [12].

Learning is interactive, the role of language is very influential in the learning process. In using language, it should be inviting, language that respects the opinions of others, language that contains expectations of progress, and

the like. However, the important thing to see is if there are educators who, because they feel their knowledge is great, arrogantly use language that is mocking, degrading, and the like. This can be said as a person with good character defects in language. Though some human characters are shown through the language they use. Not only that, defects in terms of character as well, intentional or not, can also occur in the world of education in a hierarchical manner. For example, if there are many schools in a sub-district that do not pass the national examination, the principal will be given certain sanctions. Then the principals also use threatening language to their teachers. Begin guerilla teachers prepare their students with so many exam questions. And there are also those who help students answer the questions during the exam[13]. This is what happens when education places more emphasis on test results.

Viewed from the perspective of character education, such a process actually degrades the character of the teacher and becomes a bad lesson for the formation of student character. In the case of giving answer keys to students, the teacher has sacrificed his idealism for the results of the test. Truth has been replaced by (wrong) justification [14]. Whether we realize it or not, this is a practice that damages educational values and destroys the pillars that shape the character of students. The character of honesty is sacrificed for results in the form of high numbers.

## III. RESEARCH METHOD

The research design used in this study is the qualitative approach and the method used is a case study. A qualitative approach aims to explore and understand the meaning by individuals or group of people ascribed social or humanitarian problems [15]. The case study on research focusing on the specifics of cases in a good happenings include individuals, cultural groups, as well as a portrait of life. The case study is a research strategy where researchers investigated carefully inside a program, event, activity, process or group of individuals [15]. Participants in this study was the student of class of 2014, class of 2015, class of 2016 and class of 2017. Each class is represented by three students chosen by the researchers randomly. Data collection techniques in this study using observation, interview and documentation. Testing the validity of research data conducted by observation and triangulation extension. Pengolahan technique and analyzed using interactive cyclical process that consists of data reduction, data presentation and verification of data.

## IV. RESULTS AND DISCUSSION

Pancasila as the state's existence, outlook on life, and the philosophy of the nation are being eroded in everyday life, especially in the younger generation should optimally be understood and practiced by all national components primarily for students. Results of research on triangulation and reduced from the analysis results of the student class of 2014, class of 2015, class of 2016 and class of 2017 can be seen from Table 1.

Table 1. Integrating values of Pancasila In  
Citizenship Education Materials

Topics	Indicator	The values of Pancasila
1. Attitudes and behavior in accordance with beliefs	<ol style="list-style-type: none"> <li>1. To practice in accordance with the religion professed</li> <li>2. Grateful for the favor and grace of God Almighty</li> <li>3. Respect other people to worship according to his religion</li> <li>4. Greeting at the beginning and end of the presentation in accordance with the religion professed</li> <li>5. Keeping the environment around the home residence school and community discuss nature and life based on faith</li> </ol>	Belief in the one and only God
2. The rights and obligations of citizens	<ol style="list-style-type: none"> <li>1. Being able to take a decision</li> <li>2. Being able to voice opinions</li> <li>3. To be responsible</li> <li>4. Obey the law</li> <li>5. Community behavior to maintain order</li> <li>6. Participate in maintaining the good name of the nation</li> </ol>	Democracy Led by Wisdom Wisdom in Consultative Representative

Topics	Indicator	The values of Pancasila
3. Indonesian democracy	<ol style="list-style-type: none"> <li>1. Willing to cooperate with the party between different keykinan, principles, views and interests</li> <li>2. Freedom of expression</li> <li>3. Respect for dissent</li> <li>4. Understanding diversity in society</li> <li>5. Uphold the value and dignity of humanity</li> </ol>	Just and civilized humanity and social justice for all Indonesian people
4. Archipelagos	<ol style="list-style-type: none"> <li>1. Understand, comprehend and appreciate the rights and duties of citizens, so conscious as the Indonesian people who love the country</li> <li>2. Increasing the spirit of unity and harmony of the nation</li> <li>3. Increased tolerance, awareness and social responsibility</li> <li>4. Able to develop cultural and sportive behavior</li> </ol>	the unity of Indonesia

<b>Topics</b>	<b>Indicator</b>	<b>values of Pancasila</b>
5. Political Participation	<ol style="list-style-type: none"> <li>1. Participate in voting</li> <li>2. Participate in the general meeting</li> <li>3. Responsible for political participation</li> <li>4. Taking part or take part in activities or political activities of a country</li> </ol>	Democracy, led by the inner wisdom of deliberations representative
6. Nationalism citizens	<ol style="list-style-type: none"> <li>1. Active in national development</li> <li>2. Upholding the law</li> <li>3. Keeping the environment clean</li> <li>4. Creating religious harmony</li> <li>5. Maintaining the noble values of the nation (mutual help, mutual help, friendly, and others)</li> <li>6. Use domestic products</li> </ol>	The Indonesian unity and social justice for all Indonesian people
7. Global citizen	<ol style="list-style-type: none"> <li>1. Love domestic products</li> <li>2. Being able to filter the foreign culture in accordance with the guide values, norms and religious beliefs</li> <li>3. Understanding the national values and Pancasila well</li> </ol>	The unity of Indonesia

Character education is such a special nature that are not owned by another person or accentuate traits or values to Indonesiaan. The values that are taught to be based on the values of the noble nation of Indonesia which is equipped

with the universal values of humanity and religion. The values of Pancasila to Indonesiaan is extracted from the values, norms, and the growing wisdom of the Indonesian nation. Indonesia must paradigmatic character education and insightful on the values of Pancasila [16],[17]. Character education has been conducted and implemented in schools and colleges that aims to maximize the skills and cognitive abilities of each individual [18].

Character education is an education that involves aspects of knowledge (cognitive), feeling (feeling), and action (action). Implementation of the three aspects of character education must be done systematically and continuously. With character education, a child will be emotionally intelligent. Emotional intelligence is the most important provision in preparing children for the future, because of the person's character education will be able to succeed in facing all kinds of challenges [19].

Education is the main capital for the Indonesian nation in order to liberate and advance themselves. Education must not forget the charge of character education that aims besides building scientific intelligence, learners can also form a moral and character. Character education Pancasila is educational in character as human Pancasila Indonesia are sons and daughters of the country intelligent mind and science, as well as willing and able to uphold the values of the Deity, humanity, justice, brotherhood, tolerance, independent and responsible [20].

Pancasila character is a character that comes from the crystallization of the noble values of the Indonesian nation. Pancasila character can be regarded as the Deity characters overshadow human values, Unity, Democracy and Justice, so that the Indonesian character education should be based on a condition of a just society, be fierce, united, humane and devoted to God [21]. Aspects of education should be able to reduce the Pancasila into practical guidelines for social relations. Through character education didekontruksi Pancasila can be an attractive material for study by educators and learners. Pancasila can be the basis of a distinctive character education in Indonesia with a focus on diversity, tolerance and social justice.

Values reflect the action of mutual cooperation appreciate the spirit of cooperation and mutual work together to solve problems together, establish communication and friendship, give relief aid to people in need. Subnilai mutual assistance among others respect, cooperation, commitment to a joint decision, deliberation and consensus, mutual help, solidarity, empathy, anti-discrimination, anti-violence, and the attitude of volunteerism [27], [28].

Values integrity are values that underlie behavior in an attempt to make himself as a person who always trustworthy in word, action, and work, commitment and loyalty to the values of humanity and moral (moral integrity). Characters include the integrity of the attitude of responsibility as citizens, actively involved in social life through actions or words are based on truth. Subnilai integrity, among others, honesty, love of truth, faithful, moral commitment, anti-corruption, fairness,

responsibility, exemplary, and the dignity of the individual [29]. Character citizenship (civic disposition) are traits that should be owned by every citizen to support the effectiveness of political participation, functioning of a healthy political system, the development of dignity and self-esteem as well as the public interest. Civic education materials should include three components: civic knowledge, civic skills, and civic disposition. Civic disposition hinted at the character of public and private services that are important for the maintenance and development of constitutional democracy [29].

Public and private character can be described as follows Religious value is one character value that is used as a submissive attitude and behavior in the religion or beliefs held, tolerant of people of different faiths, live and in harmony with other religions. Character of religious values is urgently needed by the students in the face of changing times and moral degradation as it is today. Students are expected to have and behave in accordance with the provisions of the religion [22]. Fundamental life and function of religion can be used as the basis for the value of education including character education, so that will give birth to a model-based approach to religious education.

The value of religious characters include three-dimensional relationships as well, namely the individual's relationship with God, with other individuals, and individuals with the universe (the environment). The value of religious character is demonstrated in the behavior of love and maintain the integrity of God's creation [23]. Sub grades religious are faithful and devoted, disciplined worship, love peace, tolerance, respect for differences of religion and belief, firm establishment, confidence, cooperation among religions and beliefs, antibuli and violence, friendship, sincerity, do not force the will, to protect small and marginalized, love and keeping the environment clean, use the environment wisely [24].

Value nationalism is a way of thinking, being, and doing the show of loyalty, care, and a high appreciation of language, fission environmental, social, cultural, economic, political and nation, put the interests of the nation above self-interest and group. Subnilai nationalists among other cultural appreciation of the nation itself with keeping the nation's cultural wealth, sacrifice, spirit of nationalism, excel, and excel, love of the homeland, protecting the environment, law-abiding, self-discipline, respect for diversity, respect for cultural diversity, ethnicity and religion [25].

Value of independence is an attitude and behavior is not dependent on other people and using all energy, thought, time to be able to realize the hopes, dreams and aspirations. Subnilai self-contained, among others, work ethic (hard work), tough, resilient, fighting spirit, professional, creative, courage, and being a lifelong learner [26]. [30]:

- a. Being a member of a society that independent
- b. Meet Personal responsibility of citizenship in the field of economic and political
- c. Respect the human dignity of each individual

- d. Participate in civil affairs effectively and wisely
- e. Develop The healthy functioning of

As a student must recognize the equality, rights and obligations between people, loving fellow humans, develop an attitude of tolerance, not arbitrarily against rang another, upholding the values of humanity, likes to do humanitarian activities, brave stand for truth and justice in carrying out the work. A citizen is expected to have the skills intellectually and in participatory in the life of the nation. In the end the knowledge and skills that will form a character or characters are well established, so that it becomes an attitude in daily life. Character, characters, attitudes or habits of daily living that reflects the good citizens is a religious attitude, tolerant, honest, fair, democratic, respect for differences, respect the law, respect the rights of others, has a strong national spirit, and has a sense of social solidarity [31],[35].

## V. CONCLUSION

Civic education has a central role in shaping the character of a good citizen. The formation of the character of citizens to be part of civic competence which includes knowledge of citizenship (civic knowledge), skills of citizenship (civic skills), and the character or characters citizenship (civic disposition), so as to foster good citizenship characters. Civic disposition is the most substantive competence and the essential subjects of Citizenship Education. Pancasila and Citizenship Education as a subject has a goal to make the students as a good citizen, an intelligent and able to participate actively in the life of society, nation and state. PPKn become subject important mission as a political education, values education, character education, legal education in which all of these missions will lead to the attitude of love for the homeland and have a sense of nationhood. This makes value-based teaching materials niali national character to be important and necessary, Therefore, educators need to be more creative innovation in implementing learning. The educators are expected to not only transfer the cognitive field but also in still good values of citizens by using materials that are rich in character values.

## REFERENCES

- [1] L. Nucci, "Character: A Multifaceted Developmental System," *J. Character Educ.*, vol. 13, no. 1, pp. 1–16, 2017.
- [2] A. Marini, "Character Building Through Teaching Learning Process: Lesson in Indonesia," *PONTE Int. Sci. Res. J.*, vol. 73, no. 5, pp. 177–182, 2017.
- [3] A. Adams, "the Need for Character Education," *Int. J. Soc. Sci. Humanit. Stud.*, vol. 3, no. 2, pp. 23–32, 2011.
- [4] K. Komalasari, "The Effect of Contextual Learning in Civic Education on Students' Civic Competence Kokom Komalasari Faculty of Social Science Education , Indonesia University of Education , Indonesia," *J. Soc. Sci.*, vol. 5, no. 4, pp. 261–270, 2009.
- [5] K. Komalasari and J. Sapriya, "Living values education in teaching materials to develop students' civic disposition," *New Educ. Rev.*, vol. 44, no. 2, pp. 107–121, 2016.
- [6] W. A. Galston, "Civic knowledge, civic education, and civic engagement: A summary of recent research," *Int. J. Public Adm.*, vol. 30, no. 6–7, pp. 623–642, 2007.

- [7] D. Kerr, "Citizenship education: An international comparison," *Educ. Citizsh.*, no. April, p. 31, 1999.
- [8] Somantri, *Menggagas Pembaharuan Pendidikan IPS*. Bandung: PT Remaja Rosdakarya, 2001.
- [9] Triyanto, "Civic Education as A Tool for Moral Education by Integrating The Five Basic Principles (Pancasila )," *Asian J. Humanit. Soc. Stud.*, vol. 01, no. 04, pp. 218–220, 2013.
- [10] D. Indriani, "Character Education Based on Pancasila Values Through Curriculum 2013 on Primary Education Children in Madura," *J. Pendidik. Dasar Indones.*, vol. 2, no. 1, pp. 13–17, 2017.
- [11] M. Etherington, "Values Education: Why the Teaching of Values in Schools is Necessary, But Not Sufficient," *J. Res. Christ. Educ.*, vol. 22, no. 2, pp. 189–210, 2013.
- [12] J. A. Dewantara, Efriani, Sulistyarni, and W. H. Prasetyo, "Optimization of Character Education Through Community Participation Around The School Environment ( Case Study in Lab School Junior High School Bandung )," *J. Etika Demokr.*, vol. 5, no. 1, pp. 53–66, 2020.
- [13] E. Karliani, S. Kartadinata, U. S. Winataputra, and K. Komalasari, "Indonesian civic engagement among college students," *J. Hum. Behav. Soc. Environ.*, vol. 00, no. 00, pp. 1–11, 2019.
- [14] M. Santinello, F. Cristini, A. Vieno, and L. Scacchi, "'Volunteering by chance' to promote civic responsibility and civic engagement: Does it work?," *J. Prev. Interv. Community*, vol. 40, no. 1, pp. 64–79, 2012.
- [15] J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Third Edit. London: SAGE Publications, Inc, 2009.
- [16] E. S. Nurdin, "The Policies on Civic Education in Developing National Character in Indonesia," *Int. Educ. Stud.*, vol. 8, no. 8, pp. 199–209, 2015.
- [17] A. Tannir, Abir; Al-Hroub, "Effects of Character Education on the Self-Esteem of Intellectually Able and Less Able Elementary Students in Kuwait," *Int. J. Spec. Educ.*, vol. 5, no. 4, pp. 47–59, 2008.
- [18] D. Garcia, A. Arnte, and T. Archer, "Character, responsibility, and well-being: influences on mental health and constructive behavior pattern. , 6 (1079): 1 – 2.," *Front. Psychol.*, vol. 6, no. 1079, pp. 1–2, 2016.
- [19] W. Althof and M. W. Berkowitz, "Moral education and character education: Their relationship and roles in citizenship education," *J. Moral Educ.*, vol. 35, no. 4, pp. 495–518, 2006.
- [20] C. M. (Angela) Lee and M. J. Taylor, "Moral education trends over 40 years: A content analysis of the Journal of Moral Education (1971-2011)," *J. Moral Educ.*, vol. 42, no. 4, pp. 399–429, 2013.
- [21] C. M. A. Lee, "The planning, implementation and evaluation of a character-based school culture project in Taiwan," *J. Moral Educ.*, vol. 38, no. 2, pp. 165–184, 2009.
- [22] A. Irawatie, I. Iswahyuni, and M. E. Setyawati, "Education Learning Development of Character Education-Based State Defense," *Int. J. Multicult. Multireligious Underst.*, vol. 6, no. 8, pp. 27–42, 2019.
- [23] M. Na'im, "The Role of The Appreciation of History Education, the Internalization of Pancasila Ideology and Religious Values on Creating the Nationalism Attitude," *Hist. J. Pendidik dan Peneliti Sej.*, vol. 13, no. 2, p. 177, 2017.
- [24] S. Glaz, "Values as Predictors of Religious Experience in the Lives of Seminary Students of Philosophy and Students of Physics," *J. Relig. Health*, vol. 55, no. 6, pp. 2099–2112, 2016.
- [25] B. Sumardjoko, E. Supriyanto, and H. J. Prayitno, "Pancasila and Civic Education Learning as an Adhesive of Multicultural Society," *Adv. Soc. Sci. Educ. Humanit. Res.*, vol. 262, no. 4th International Conference on Teacher Training and Education, pp. 357–361, 2018.
- [26] J. Magnusson and M. Zackariasson, "Student independence in undergraduate projects: different understandings in different academic contexts," *J. Furth. High. Educ.*, vol. 43, no. 10, pp. 1404–1419, 2019.
- [27] A. A. Stukas, M. Snyder, and E. G. Clary, "Understanding and encouraging volunteerism and community involvement," *J. Soc. Psychol.*, vol. 156, no. 3, pp. 243–255, 2016.
- [28] J. R. Bowen, "On the Political Construction of Tradition: Gotong Royong in Indonesia," *J. Asian Stud.*, vol. 45, no. 3, pp. 545–561, 1986.
- [29] M. Y. Setiani and A. M. MacKinnon, "A community of inquiry-based framework for civic education at Universitas Terbuka, Indonesia," *Distance Educ.*, vol. 36, no. 3, pp. 351–363, 2015.
- [30] H. Pinson, "Inclusive curriculum? Challenges to the role of civic education in a Jewish and democratic state," *Curric. Inq.*, vol. 37, no. 4, pp. 351–382, 2007.
- [31] S. Ilcan and T. Basok, "Community government: Voluntary agencies, social justice, and the responsabilization of citizens," *Citizensh. Stud.*, vol. 8, no. 2, pp. 129–144, 2004.
- [32] T. Jakimow, "Volunteers' practices of care in community development as a model for citizenship in Medan, Indonesia," *Citizensh. Stud.*, vol. 22, no. 2, pp. 145–159, 2018.
- [33] W. H. Prasetyo, K. R. Kamarudin, and J. A. Dewantara, "Surabaya green and clean: Protecting urban environment through civic engagement community," *J. Hum. Behav. Soc. Environ.*, vol. 29, no. 8, pp. 997–1014, 2019.
- [34] J. A. Dewantara and D. Budimasyah, "Mutual Cooperation Based Go Green: New Concept of Defense Country," *Educ. Humanit. Res.*, vol. 251, no. Acec 2018, pp. 38–45, 2018.
- [35] H. I. Saglam, "An investigation on teaching materials used in social studies," *Turkish Online J. Educ. Technol.*, vol. 10, no. 1, pp. 36–44, 2011.