

Bahasa Indonesia And Nation Character Building In The Disruption Era

Muhafidin

STKIP Muhammadiyah Kuningan, Indonesia

Universitas Negeri Semarang, Indonesia

muhafidin@upmk.ac.id

Abstract---Language learning is not only oriented to grammatical abilities but how these grammatical abilities are utilized in the actual context of communication. Indonesian or Bahasa is a means of communication and cultural expression that reflects the character of the nation. This can be realized by combining Indonesian language education with religious principles. The combination of the two makes Indonesian language education have meaningful, spiritual, moral values that are certainly needed in the disruption era. In addition, through this combination, the character education process which is an effort to help people understand, care, and act based on moral and ethical values will always be created. The character education through language learning involves various parties including educators to be proactive. Due to the limitations of the teacher, it seems to be the challenges that need to be faced. However, the character can be recognized by the language that spoken. If a person speaks well and following the norms, then the character is attached to him, but if not then it is characterless. □

Keywords: Bahasa Indonesia, Language education, Nation character, Disruption. □

I. INTRODUCTION

The long history of the Indonesian language (Bahasa) has placed it into two special functions, the national language and the language of the State which is reflected in the 1928 youth pledge and article 36 of the 1945 Constitution (Finoza, 2013: 3). Arifin (2010: 16) states that the importance of the Indonesian language can be seen from the number of dominant speakers both domestically and abroad. Other than that, it is used as a means of science, culture, and literature. The rapid development of the Indonesian language has delivered Bahasa as a symbol of national identity and as a unifying tool for various ethnic groups with different social, cultural, religious, and regional language backgrounds (Satinem, 2015: 2). □

On the other hand, language can show the nation and level of civilization, as well as national identity, one of which is shown by the way the people speak. So that language shows a person's reflection that can be identified from the words conveyed. The development of a language is in the same pattern of other development such as technology. Through such a thing, interactions

between nations are increasingly borderless. However, the growth of technology should be balanced by other factors such as character. Thus the national identity is standing firm. □

Various social phenomena, such as gangster, free sex, bullying, and swearing at each other openly in public are increasing. The openness of system information allows anyone to access it easily. If this is done without filtration, then anyone, including students, is easier to be pitted against. In an urgent condition like this, education exists as a means of providing or to protect that situation from getting bigger. However, the presence of education led by teachers is only given a narrow space to educate their students and limited by the classroom. Certain conditions, both from the external and internal of the teacher seems to be stumbling blocks in realizing student character. □

The disruption era is an opportunity as well as a big challenge for the whole world, including the Indonesian. The citizen must be able to defend themselves from global competition. Using Bahasa Indonesia daily could be of effort in protecting the identity of a nation and considered as a character building. It requires of course a long process and should be accompanied by a certain amount of effort. Mulyana (2011: 1) reveals that there are several efforts to foster character, such as suggestions or instructions for children to sit still, not screaming so as not to disturb others, clean body, tidy clothes, respect parents, love young people, respect older, helping friends and so on. With a person's language, his personality or character can be seen (Pranowo, 2009: 3). Thus, language is one area that plays an important role in shaping a person's character.

II. METHOD

A literature study is used in this article, it describes the data as it is, explaining the data with explanatory sentences in a qualitative way (Moleong, 2005: 6). It is done by reviewing books, literature, notes, and reports related to the problem or the topic (Nazir, 2003: 27). In this article, it is deepened with a descriptive analysis approach following the data obtained about the Indonesian language and the development of national character in the disruption era. □

III. DISCUSSION

Character Value in the Indonesian Language of Education

The word character comes from Greek "Charassein" means "to engrave" or to carve. Character building is like carving on a gemstone or a hard metal surface. This further reinforces the meaning that character as "a special sign or pattern of behavior" (Achmad, 2002: 1). Relevant to Lickona (1992:50) "Good character education to build one's life can be realized through correct actions concerning oneself and others". Meanwhile, Ryan and Bohlin (1999) defined character as a pattern of a person's behavior. People with good character have an understanding of goodness. Specifically, the Language Center of the Ministry of National Education (2008) explains that character is "innate, heart, soul, personality that distinguishes a person from others.

Doni (2007: 79) says that the content of character is the same as personality. Personality is considered as a characteristic or lifestyle characteristic. The Center for Curriculum of the Ministry of National Education (2011: 10) has formulated character education material which includes the following aspects: 1) religious, 2) honest, 3) tolerant, 4) disciplined, 5) hard work, 6) creative, 7) independent, 8) democratic, 9) curiosity, 10) spirit of nationality, 11) love the country, 12) respect for achievement, 13) friendly or communicative, 14) love peace, 15) love to read, 16) care for the environment, 17) social care, responsibility. Meanwhile, Suyanto (2009) argues that there are nine pillars of character that come from universal noble values, namely 1) love for God and all creation, 2) independence and responsibility, 3) honesty/trustworthiness, diplomacy, 3) respect and polite, 5) generous, helpful and cooperative, 6) confident and hardworking, 7) leadership and justice, 8) kind and humble, 9) tolerance, peace, and unity.□

A person with a character can make decisions and be accountable for his decisions. The wider society that accepts the goodness of someone's character perfect his personality will be. This behavior can be classified into the category of lacking, average, and superior which is ideal behavior. These behaviors include a) lack of indicators, namely the behavior of a person who has the nature of using others for his own sake, does not respond to others, does not listen to others, does not care about others, likes to admire himself, ridicule people, are dishonest, and belittle others so they want to win themselves. This kind of behavior is best avoided; b) average behavior is indicative, that is, on the contrary, the behavior is less indicative of this behavior having a civilized attitude, namely not using others for one's own interests, polite, pleasant tone of voice, friendly/receptive, listening, quite helpful, honest, and respectful to others. This type of

behavior can be used as a precedent behavior action; c) superior behavior with indicators, namely behavior that is willing to open up, be enthusiastic, take the initiative to help others, so that other people can more easily relate, responsive, empathetic, and have a sincere desire to make others happy.□

Consciously using good and correct Indonesian will shape character. This was conveyed by Minister Akbar Tanjung in detail described at the 5th Indonesian language congress, 1988, namely as follows: 1) conscious use of good and correct Bahasa means accustoming oneself to discipline; 2) using Bahasa is a form of nationalism and patriotism that needs to be cultivated in navigating through the flow of modernization; 3) the use and ability to speak Bahasa will strengthen personality, which in turn will become a defense against global competition; 4) using Bahasa that is good and correct will lead to a perfect written culture which is the main provision for mastering science and technology.□

Everyone has a different character. Teachers in this case have two main tasks in character education, namely developing intellectual abilities and developing moral abilities. The development of intellectual abilities is oriented towards creating students who have intelligence and intellectuality, while the development of moral abilities is oriented towards creating students who have self-integrity and strong character (Koesoema, 2007: 118). This is in line with Hurlock's opinion which states that moral development depends on the development of intelligence. According to him, changes in children's ability to grasp and understand will lead children to a high level of moral development. Therefore, the development of intellectual and moral abilities are two tasks that cannot be separated. Based on this, the government drafted a new law on education with character, namely Law Number 20 of 2003 concerning the National Education System Chapter I Article 1 paragraph 1 which reads: "Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that participants students actively develop themselves to have spiritual strength.

In-Law No. 20 of 2003 on the National Education system in article 3, it is also stated that national education has the function of developing capabilities and shaping the character and dignity of the nation to educate the nation's life. National Education aims to develop the potential of students to become human beings who believe and believe in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The achievement of this goal theoretically can be examined comprehensively through increasing intellectual, emotional, and spiritual intelligence.

The Ministry of Education and Culture (2011: 10) states that education as a process of cultural

transmission refers to every form of cultural learning which functions as knowledge transmission, social mobility, identity formation, and knowledge creation. Nowadays, information and communication technology is developing rapidly with various forms and interests so that it is widespread throughout the world. Advances in technology and due to the rapid flow of globalization can change the pattern of teaching in the world of education, especially in character education. Language is a medium of communication, language is a reflection of a person's personality, meaning that through a person's language, his personality or character can be seen (Mulyasa, 2011: 3).

A study conducted by Lestari (2011), it is said that the teacher's job is not to shape students according to their wishes, but the teacher is obliged to explore the potential and talents that exist in students, and direct the growth of positive potential and neutralize the negative potential that appears so that the teacher becomes Stakeholders try to understand the aspects of strength and weakness as a dominant factor in shaping the personality of students. Furthermore, Haryani (2019) stated that the goal of Indonesian Language Learning is so that students can use Indonesian properly and correctly and; can communicate effectively and efficiently both orally and in writing by applicable ethics; can also read and take advantage of literary works to broaden horizons, refine character, and increase knowledge and language skills.

Language as A Medium of Character Building in the Disruption Era □

In the Al-Qur'an it is stated, " And indeed, you are of a great moral character" (Surah Al-Qalam: 4). *Khuluqin Azhim* means great character. The character in this verse is in the Prophet Muhammad, SAW. Character is an attitude to life or character or temperament. The character can be said to be a combination of two attitudes, namely the visible (dlohira) and mental attitude (bathin). In the ancient language, manners separated from character. Budi in mind and character in attitude to life. So that it raises the opinion that the mind is not separate from language, then it is called culture. Budi becomes the soul's content or the meaning contained in the heart, then it is pronounced in the chosen language (Hamka, 1983: 45-46). It can be said that a person's language is a reflection of his character. This is because language is a self-behavior. If the behavior of the language is good, then the content of his soul or heart is good, and providing an understanding of language to students, in particular, is something that needs to be done. □

On another occasion, it is said that language is a means of communication in the form of sound symbols produced by human speech tools (Keraf, 1997: 1). Language as a tool or means of communicating and interacting among its users. As

the language of Indonesia, it becomes the glue of the unity of thousands of tribes into one large nation, namely the Indonesian nation, so it cannot be denied that a person's ability to communicate is related to language etiquette or courtesy (Suhardi, 2009: 22).

It was stated before that character can be understood as attitudes, behavior, and good or bad deeds related to social norms. Therefore, there is a close relationship between character and social interactions. As social beings, humans do not let go of the importance of language in their interaction activities. Language is an important element of culture. The cultural transformation so far has taken place because of the role of language as well. The expression that language indicates a nation can be proven because through language we can know the culture or way of thinking of a nation. The various discussions above illustrate that a person's character is seen from his language behavior. This is emphasized by Effendi (2009: 75) that a person's way of thinking is reflected in the language he uses.

Viewed from the objectives of Indonesian language learning, it can be understood that Indonesian language learning aims to develop students' communication skills, so the teacher's attention is more focused on the use of language for communicative purposes rather than grammatical rules which allow students to make sentences correctly (Widdowson, 1984: 24). The communicative approach views that language skills include linguistic and socio-cultural aspects. Hymes (1972: 71) relates language learning with a communicative approach to the function of language as a communication tool and cultural aspects. Starting from this opinion, language learning does not only focus on grammatical ability orientation but must pay attention to how grammatical abilities are used in the actual context of communication (Littlewood, 1985: 62).

Rusyana (2011: 5-6) states that in classroom learning events, any learning activity is always accompanied by language activities. This condition opens opportunities for the content of educational values in learning to be conveyed. Educational goals, such as being faithful, pious, noble, knowledgeable, creative, democratic, responsible, and others, can become content that is not burdensome if you continue to try to do so so that it becomes a habit in learning life.

Brooks and Kann in Arthur (2003: 116) list eleven elements that are claimed to be very important for character education. They believe that there must be direct instruction in character education, for children to be familiar with the virtues of names they must hear and see words, learn their meaning, identify appropriate behaviors and apply them in practice. Language is very important. Children should be encouraged to use benevolent language and teachers should avoid negative language such as "don't be late" or "don't forget",

and replace the words with "be on time" or "be prepared". They recommend displaying visuals to illustrate virtue with colored banners, for example, the words "respect" printed on school corridors and they emphasize a positive school climate, service programs that serve the school community and the environment, and the involvement of parents and children. children in school governance. They conclude that if the entire school community fosters a culture of language, and a climate of good behavior, then learners will spend most of their time acquiring the words, concepts, behaviors, and skills that contribute to good behavior, ethical decision making, and a favorable learning environment, productive. □

Character Building in Disruptive Era

The era of disruption poses a challenge to uproot human culture and language (Jauharotin, 2018). The education system must continue to adapt to the times (see also Djohar, 2003). Given the strategic role of education, especially in the era of disruption, all the potential of the nation should take part in trying to improve the quality of education. Science and technology are developing very rapidly. Globalization has changed the paradigm and order in several aspects of life, be it education, economy, politics, social, and culture (Fitri, 2016). □

The souls and characters of educators are overshadowed by millennial models and lifestyles that demand a lot of material, as a result, the slogan of teachers as unsung heroes is increasingly being eroded and encountering problems in the context of life today. The era where the influence of the fourth industrial revolution is increasingly changing the traditional order to order with all the sophisticated machines (Rahmawati, 2018) and a competitive lifestyle.

In any context, Sa'id (2011) says that the main obligation of parents, scholars, educators, and leaders is to make efforts to preserve and teach moral values to children (the nation's next-generation). The moral values that are trained and educated in these children will shape noble character and morals.

As explained in Ristekdikti (2018), the characteristics of the era of disruption can be explained through (VUCA), namely changes that are massive, fast, with patterns that are unpredictable (Volatility), rapid changes lead to uncertainty (Uncertainty), The occurrence of complex relationships between causal factors change (Complexity), lack of clarity in the direction of change that causes ambiguity (ambiguity). The same thing was said by Ibda (2018: 6), in this century there has been rapid technological progress, the state needs human resources who have three important pillars, namely literacy, competence, and character.

Character is the main supporter of national development said Bung Karno. He (Soedarsono,

2009: 46) said that the Indonesian nation was built by prioritizing character building. If this is done, it will make Indonesia a great, advanced, and victorious and dignified nation. From a philosophical perspective, it is said that education without character, this is sins the basis for misery in the world, The essence of education is to recognize the truth. Let your secular education go hand in hand with spiritual education (Sathya, 2002: 83). This was confirmed by Prayitno and Manullang (2011) who said that "The goal of education is the character".

Character aspects in Indonesia, especially attitude is a manifestation of self-awareness. Theoretically, the attitude aspect is more effective if it is developed through habit. Familiarize yourself with honesty, hard work, mutual tolerance, and so on will be easily developed if these aspects have become daily habits on campus where students learn. On the other hand, in the context of vocational education, the development of an industrial work climate is a step that is considered effective to foster student work attitudes which are expected to be in accordance with what is needed by the industry. Collaboration with various stakeholders will provide direct experience for students so that their attitude and work ethic will automatically grow following the expectations of the world of work (Journal of Character Education, Year III, Number 1, February 2013). □

According to Moelyadi (2008) that at the technical level character education is based on the following eleven principles: 1) promoting basic ethical values as the basis of character; 2) identify characters comprehensively to include thoughts, feelings and behavior; 3) use a sharp, proactive and effective approach to building character; 4) creating a caring school community; 5) provide space for the students to show good behavior; 6) coverage of a meaningful and challenging curriculum that respects all students, builds their character and helps them to succeed; 7) trying to grow self-motivation among the students; 8) functioning all pesantren staff as a moral community who share the responsibility to educate character and be loyal to the same basic values; 9) there is a division of moral leadership and broad support in building character education initiatives; 10) function the family and community members as partners in building character; 11) evaluating the character of the school, the function of school staff as character teachers, and the manifestation of positive characters in student life.

IV. CONCLUSION

The disruption era has had a tremendous impact on the development of human culture and civilization, especially the way humans communicate which cannot be separated from language. A person's language concerns national identity. The existence of popular Indonesian

language can interfere with the existence of good and correct Indonesian. This has an impact on freedom of language, so that language norms are almost no longer a concern. The norm of a person's language is one's own identity. If a person's language is good, then the character inherent in him and vice versa if the language conveyed does not meet the norms of society, then a person is considered to have no identity and characterlessness. □

Indonesian is also used as a tool to deliver and convey knowledge in various circles and levels of education. All levels of education in delivering material in learning certainly use Indonesian as an introduction, without exception character education which is currently being discussed in the world of education with the hope that all Indonesian people without exception have good morals, especially most importantly through the language of communication used. Especially in the era of disruption, someone can easily convey something about various things, argue about other people's things freely without limits, so without early character development, it is feared that it will have a bad impact on us and our future generations.

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