



# Forming the Pancasila Character of Universitas Muhammadiyah Semarang Students by Using Tapak Suci Training

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**Abstract.** Tapak Suci is a Muhammadiyah's autonomous organization which becomes a medium to strengthen the students' extracurricular activities in the University of Muhammadiyah Semarang. Through the systematically planned Tapak Suci training, students are required to be disciplined, independent, skilled, righteous, religious, and have a great insight of the nation's character which are represented by the three achievement indicator pillars namely, the pillar of faith, the pillar of nationality, and the pillar of accomplishment. Therefore, the implementations of Pancasila values can be manifested through this Tapak Suci activities. Thus, the values of Pancasila which are synergizing with the Tapak Suci activities need to be developed so that it can reinforce and accelerate the achievements of one of the objectives in Pancasila education as one of the courses of self (character) development. As for the objective that needs to be achieved from Pancasila education in university level is to shape the mental attitude of students which are able to appreciate the values of religion, humanity, love for the homeland and nation unity, as well as the strengthening of civil society who is democratic, equitable, and dignified based on Pancasila, in order to interact with the internal and external dynamics of Indonesian society.

**Keywords:** Tapak Suci · Pancasila Education · Self Development Course

## 1 Introduction

Character education that has been implemented so far has not been able to achieve maximum results. This is shown by the fact that in social life there are still many students who behave negatively, are impolite, and lack self-confidence. While people's assumptions about character education have great hopes to be able to awaken and equip students to have national attitudes that are responsible, honest, tough, polite, cultured, virtuous, and have national character according to the ideology of Pancasila.

Character according to Maman Rachman (2016) means psychological traits, moral or manners that distinguish a person from other people. Character contains elements of morals, attitudes, and even behavior to find whether someone dose a certain action or not. Forming character is not as easy as giving advice, habituation and giving instructions,

but requires patience, habituation and repetition. The function of character education is to shape the character of students so that they become moral, noble, tolerant, tough, and well-behaved individuals.

UD 1945 Constitution explains that as Indonesia citizens we are obliged to participate in efforts to educate the nation's life based on the principle of Pancasila in everyday life in Indonesia. This obligation is the legacy of our ancestors which must be practiced and preserved by the nation's successors, especially the younger generation. However, around the 80s-character education disappeared from the learning curriculum, this resulted in the Indonesian nation falling from its national identity. The emergence of attitudes that are inappropriate or even contrary to the values of Pancasila as the philosophy of the nation in the younger generation such as cases of damage to the nation's morals, LGBT (Lesbian, Gay, Be-sex, Trans-gender) atheism, corruption, collusion, and nepotism are increasingly widespread. This is further exacerbated by the impact of globalization and the rapid development of science and technology. Where any information can be accessed by anyone in an unlimited collider of space an.

Globalization and the rapid development of science and technology in recent decades have had an impact on the character of the young generation of the Indonesian nation. Based on data in the Indonesian Education Statistics Education Potrait (2019) it is stated that 71.48% of students (5–24 years) use a cell phone. The large number of students who use cell phones is due to the ease of technology for accessing information, social media, and entertainment.

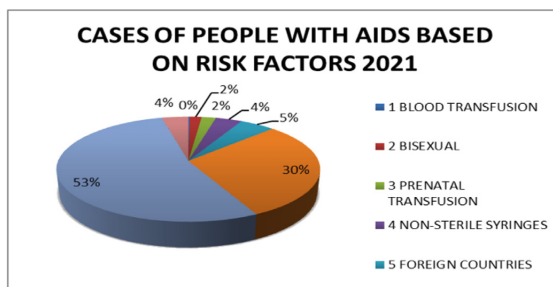
The use of cellular telephones by these students is allegedly the trigger for the decline in the values of the nation's character, especially the value of mutual cooperation. According to the result of research conducted by Husen Hasan Basri 2019 Secondary Education Student Cgarakter Index, it stated that the Nationalism dimension has the highest score; while the value of gotong royong is the weakest factor. In detail, it can be mentioned the dimensions of religiosity (71.63), the dimensions of nationalism (72.65), the dimensions of independence (69.48), the dimension of mutual cooperation (67.26) and the dimation of integrity (70.14). There are 41.2% or 14 provinces that have a student character index above the national character index and 58.8% or 20 provinces that have a character index below the national character index. This means that there is a tendency for the data to decrease the character of students.

The results of a survey from the National Narcotics Agency (BNN) state that cases of people with AIDS based on risk factors in Indonesia in 2021 will be dominated by free sex. The data can be seen in the Fig. 1:

The problems of the drugs in Indonesia is also one of the reasons for strengthening research in raising the title of this study. Based on BNN data, the following results were found (Table 1):

The rate of abuse in the 15–24 age group, which is school age, has increase very rapidly. The emergence of fact in this data further strengthens the research that will be carried out by researchers.

Starting from the fact that are developing in the life of Indonesian society today, it indicates that character education is an urgent need for the Indonesian people who were born on the basis of national diversity. So that the characters that have been created by the ancestors of this nation can be preserved. Character education can be applied trough



**Fig. 1.** Case of People with aids based on Risk Factor 2021. Source: Ministry of Republic of Indonesia Survey Results.

**Table 1.** Prevelence Rate of Drug Abuse 2029–2021 According to Age Group and Place Of Residence

Age	Village		Contry		Total	
	2019	2021	2019	2021	2019	2021
15–24	0.8	1.83	1.5	1.89	1.3	1.87
25–49	2.5	1.61	2.3	2.34	2.4	2.02
50–64	0.3	1.38	1.4	2.3	1	1.88
Total	1.7	1.61	1.9	2.23	1.8	1.98

Source: BNN

the cultivation of morality to the young generation who will continue the nation. One of them is students in the area of Muhammadiyah Higher Education. In order to implement character education, specific strategies and approaches are needed that are packaged in an attractive, efficient, and quality manner. The application of the nation's moral value that are useful, responsible, noble, and achievers based on Pancasila and UUD 1945 applied in the academic community of Universitas Muhammadiyah Semarang is packaged in a form of students' extracurricular activities, namely Tapak Suci Putera Muhammadiyah.

According to Amani F Qashmer (2019), explains that character education is a mens to facilitate moral/character development and has the potential to support the development of moral identity for adolescents. The impact of character development on youth's moral identity and encouraging schools or colleges to include character education in their daily practice. This is an attempt to examine the relationship between character moral identity (actual and ideal) the goal is to provide empirical evidence that moral identity is the result of character education.

Patricia Zahira Salahudin (2011), Amani F Qashmer (2019), Ricard H Hersh (2015), Duria Istana and Nik Ahmad Hisyam (2012), Firman Mansyir (2017) stated that character education that uses varied traits can develop character and instill knowledge in the environment education to get positive values that radiate from the habits and activities carried out. This means that the character education approach can be carried out in accordance with the policy direction of the vision and mission where character education

is carried out. Character education is carried out through habituation in activities where character education will be carried out.

Bryan W Sokol, et al (2020) stated that the moral character of students can be manifested in virtues such as justice and compassion through the internalization of Jesuit justice teachings in civics learning. Ahmad Zain Sarnoto (2020) states that character education based on pluralism can shape Hindu and Muslim students in Bali to become humanis, tolerant, and inclusive. Masrukhi (2018), state that pencak silat atapak suci activities at Unimus as character education have target of developing seven character values, namely: consistent faith, toughness, discipline, responsibility, social care, love of the motherland, and respect for teachers. Previous research on character education has further strengthened the initial thought that character education can be a way or method or strategy in forming smart and good citizens.

Vasdev (2012) mentions that humans are creatures of habit. It is called that, because the belief system, values, rules or traits that exist within humans are all formed from their experiences or habits in the past. Vasdev's opinion provides space and opportunities for the development of Tapak Suci college within the academic community of the Universitas Muhammadiyah Semarang. It is hoped that by getting used to participating in Tapak suci activities, students will get used carrying out the values contained in the pillars of Tapak suci activities. The pillars built in the Tapak suci college include: pillars of faith, pillars of nationality, and pillars of achievement. Therefore, the planting of character education through Tapak suci activities is very synergistic.

Tapak suci is a martial arts college, as one of the Muhammadiyah association organizations. Tapak suci given a special space by the Muhammadiyah association to manage their own household, foster Muhammadiyah members and in the field of self-defense in order to achieve the goals and objectives of the Muhammadiyah association. Tapak suci has Islamic principles which are source from the Al- Qur'an and sunnah Rosullullah Saw and has a spirit of brotherhood. The motto of the Tapak suci martial arts school is "with faith and morals I will become strong, without faith and morals I will become weak". The motto of the Tapak suci martial arts school is that it holds supernatural power (*Power of god*) within Tapak suci fighters.

Character education according to Thomas Lickona contains three main elements. Namely knowing the good (knowing the good), loving the good (desiring the good), and doing good (doing the good). Character education does not only teach what is right and what is wrong to children, but more than that character education instills good habits so that students understand, are able to feel, and are willing to do good. So, this character education carries the same mission as moral education or moral education. Referring to Thomas Lickona's opinion that character education instills habits, this is very much in accordance with the policy of Prof. Dr. H. Masrukhi, M.Pd which strengthens Tapak suci based character education for all students in the Universitas Muhammadiyah Semarang academic community at the Tapak suci Unimus event Tournament in 2016.

With the inauguration of the tapak suci putra muhammadiyah based character education program when closing the "Unimus Tapak Suci Tournament 2016" activity on August 4 2016 several years ago, by the Chancellor of UNIMUS Prof. Dr. H. Masrukhi, M.Pd., stated that "new students are required to take part in the tapak suci training". Based on the spirit of the program, a Basic tapak suci training program was developed

for UNIMUS students' class of 2018 which will introduce students to *tapak suci* and is expected to produce Muhammadiyah cadres who are capable, intellectual, tough, faithful, and always ready to serve the Muhammadiyah Association, Religion, Nation, and so that it is hoped that there will be an increase in the quality of students and produce graduates who are faithful and pious.

Pencak silat *tapak suci* activities at the UNIMUS within the framework of character education, have a target of fostering seven main character values, namely faith that is *istiqomah*, tough, discipline, responsibility, social care, love for the motherland, respect for teachers. The seven-character values that are cultivated are the essence of character, which have sacred and immanent values. These seven values are instilled during the *tapak suci* practice, through various activities, starting from prayer, student pledges, practice management, to giving *tausiyyah* after training.

The achievement of the seven-character values mentioned above through the activities of *tapak suci* is something that is urgent in order to be able to know the synergy of achieving the inculcation of Pancasila values through *tapak suci* martial arts activities. Based on the results of research that had been carried out previously by Masrukhi obtained the results of the study that the character values of faith which are *istiqomah*, tough, disciplined, responsible, social care, love of the motherland, and respect for teachers, have a fairly good profile in student perceptions.

One of the goals of Pancasila education at the tertiary level as a personality development course is to form a mental attitude of students who are able to appreciate the values of divinity, humanity, love of the motherland and national unity, as well as strengthening a democratic, just and dignified civil society based on Pancasila. To be able to interact the internal and external dynamics of Indonesian society. Therefore, researchers are interested in conducting further research related to the synergy between *tapak suci*, activities and the achievement of one of the goals of Pancasila education at the tertiary level.

## 2 Method

This study used quantitative descriptive research data collection method. The method used in this study was a questionnaire method which was distributed via the google form media to all respondents with communication media using WhatsApp group media. There are two tools used in collecting data in this study, namely questionnaire sheets and observation sheets. The method of data analysis in this study uses a descriptive statistical data analysis model, namely by using the method of calculating the descriptive percentage test (Dp test). Respondent on the research is all regular students of class 2020/2021 who were used as respondents in the research sample at Universitas Muhammadiyah Semarang.

## 3 Result

### 3.1 Inculcation of Divine Values Through *Tapak Suci*

The divine values that exist in *tapak suci* martial arts activities include: the value of piety, and the value of faith. These two divine values cannot be separated from one another. The value of faith and piety in the *tapak suci* martial arts can be seen from his promise

which reads, “with faith and morals I will become strong without faith and morals I will become weak, *laa hawla wa laa kuwwata illaa billaahil’aliyyil’adzhim*”. The sound of this sacred site promise contains a very extraordinary meaning. From this we know that the cultivation of morals and faith is the main pillar in the tapak suci martial arts. And this is also very essential thing in human life as monodualism in everyday life.

With this motto humans can balance self-concept as individual being as well as social beings. As individual creatures, human need pace to establish a vertical relationship with their God and here, humans need a strong level of faith so that their vertical relationship can work well. On the other hand, to fulfill horizontal relationship with fellow human beings, morals are absolutely necessary so that in interacting with fellow human beings they can carry them out correctly in accordance with the rules of values, norms and morals that apply in the civilization of social life.

The formation of the inculcation of divine values through tapak suci activities for students at UNIMUS can be realized more easily through tapak suci activities. Based on the results of the questionnaire filled in by students, data was obtained that through the tapak suci activity, students were able to deepen their divinity values. Divine values do not only exist in their knowledge but they also implement them in actions such as praying before starting and ending activities. Another divine is the motto of the tapak suci activity provides motivation for students participating in tapak suci to always maintain their faith and morals in their daily activities. With this motto it becomes a source of inspiration and also the basis for evaluating student activities. From a questionnaire distributed to all student members of Tapak suci putra Muhammadiyah Universitas Muhammadiyah Semarang which totaled 55 active members, it was found that tapak suci activities contributed 84,8% (very good) in the construction of students divine character. Student members of UKM Tapak suci in every training activity are always reminded and invited to practice divine values, in this case divinity in the teaching of Islam. Faith become the spirit of all the activities of tapak suci members which are then implemented in the form of good morals in each of their activities.

The inclusion of divine values through tapak suci activities is divided into several attitudes and habits that are carried out by members of the sacred site.

Referring to Vasdev’s opinion which states that humans are creature of habit, by getting the members of tapak suci accustomed to doing these actions as a means of instilling divine values in themselves, tapak suci becomes a very strategic and practical method for instilling divine values. With routines that are often carried out, it will form a habit for each often carried out, it will form a habit for each member of the sacred site.

Thomas Lickona stated that character education contains three main elements, namely knowing the good, loving the good, and doing good. Character education does not just teach what is right and what is wrong to children, but more than that character education instills habits (habituation). Referring to Thomas Lickona’s opinion, it further strengthens that the holy site can be used as a method to habituate the inculcation of divine values to all students of the UNIMUS who are members of the holy site.

### **3.2 Instilling Human Value**

Formation of planting human values through tapak suci activities for students at the UNIMUS, obtained data that tapak suci contributes 91,8% in instilling student human

values. Through tapak suci activities student are through to “*amar mak'ruf nahi munkar*” which in Fiqh term is called al hisbah. Amar *ma'ruf nahi munkar* teaches students to always do good and forbid doing evil. With this teaching, student will always have high human values which will be proven by their concern in helping in matters of good and fighting evil.

Based on good moral teaching, human values will be formed that are increasingly in accordance with that human values taught in Pancasila as the basic of the Indonesian State namely human who can humanize other humans according to their values as humans or human being.

### 3.3 Nasionalisme and Unity

The vows made by Tapak suci members of the sacred footprint also contributes to instilling a sense of love for the motherland. The plade made by tapak suci members above is one of the indicators for instilling the values of love for the motherland. The percentage of adherence of members to the pledge support the creation of an attitude of love for the motherland for members of tapak suci. Implementation, it will affect them and form an attitude in accordance with Vasdef's opinion which has been stated in the previous writing above. That humans are creatures of habit.

### 3.4 Democratic and Civilized Value

The establishment of the inculcation of just and dignified democratic values through tapak suci for student at the UNIMUS tapak suci contribute 88.25% to the formation of just and dignified democratic values. This is formed through the values of sportsmanship which is upheld when students do exercises in the form of matches. Thus, students are taught to be able to place justice objectively, this will then form the basis for the formation of a democratic attitude among students.

## 4 Conclusion

The implementation Of Pancasila value can be carried out through Tapak Suci Training. Pancasila Values that can be implemented include: religious value (*Inculcation of divine values*), instilling human value, nasionalism value and democratic value. Pancasila Value. Pancasila value are able to construk smarth and good citizens in Unimus.

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