



Analysis of Bobo Magazine as a Media in Instilling Pancasila Values

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Abstract. This study aimed to describe the analysis of the 6th edition of Bobo magazine as a medium for inculcating the value of Pancasila student profile. This study used a qualitative approach with a content analysis as a study design. The data used was from Bobo 6th edition. The data collection technique was documentation and data validity was done by expert judgment. Data analysis consists of data reduction, data presentation, and conclusion. The results of this study showed that there were several values of Pancasila student profiles in Bobo 6th edition, including faith, piety to God Almighty, mutual cooperation, creativity and independence. This study implies that Bobo is suitable for reading by students. It can be used as a medium for inculcating the values of Pancasila student profiles. This study revealed the values of the Pancasila student profile in the 6th edition of Bobo.

Keywords: Bobo Magazine · Media · Value · Pancasila Student Profile

1 Introduction

Improving the quality of education can be built through character education. Character education plays a significant role in shaping the personality of students. The character of students who are formed will create attitudes, nature, and personalities in them. Character can change their attitudes and behavior of students. Character education is an educational system with the inculcation of values following the nation's culture with components of knowledge (cognitive), feelings (affection feeling), and actions, both towards God, oneself, as well as society and the nation. Character education should be taught to students from an early age, as this time is a critical period to shape the personality of students. Positive values that can be applied to student growth and development in childhood can affect the outcome of attitudes and mindsets in the future. Providing character education from an early age will prepare students to face future challenges [1].

Minister of Education and Culture said that strengthening the value of character education in students can be realized through various policies, one of which is the Pancasila student profile. Pancasila students can be said to embody Indonesian students as students who have global competence and behave following the values contained in Pancasila [2]. The Pancasila student profile has six main characteristics: faith, devotion to God Almighty and noble character, creativity, mutual cooperation, independence, critical

reasoning, and global diversity. The value character education is needed by Indonesia to shape the nation's golden generation in the future.

In terms of character, the character of Indonesian students is still relatively low. This is evidenced by the many cases of deviant behavior indicating that school character education must be improved. Such as not submitting assignments on time, being late for class, making noise during learning, and cheating. The low character of students is caused by several factors, such as, current education only prioritizes the mastery of scientific aspects and students' intelligence. If students have achieved academic values above the KKM (Minimum Completeness Criteria), education is considered successful. However, in shaping the character and cultural values of the nation, students are increasingly marginalized.

Instilling character education values in students does not have to go through formal institutions, but in reading books or magazines, you can find character values that can be taken and imitated by students. One of the popular children's magazines in Indonesia is Bobo. Bobo has the vision to help educate the nation and provide the reading that is entertaining, healthy and useful for the growth and development of students [3]. This is supported by the slogan of Bobo, namely "Playing Friends, Learning Friends"; playing games allows students to learn simultaneously. The contents of Bobo are very diverse, ranging from retorts, profiles, news, stories, fairy tales, and poetry.

Existing study is also related to this study, as in the study conducted by [4] concluded that picture storybooks teach positive character values. One of the stories titled "The King with a Spoon of Honey" has a character of responsibility in paying taxes. [5] found that the children's story "The Fruit of Greed" can be used as a medium for inculcating the values of character education in children, including honesty, loyalty, tolerance, responsibility, friendly/communication, social care, respect for achievement. [6] showed that in Javanese traditional fairy tales, character education values include intelligence, cleverness, nationalism, strong determination, confidence, bravery, independence, honesty, kindness, and humble. Other study by [7] found about the character values in the "Bee Series" picture storybook includes the importance of social care, the importance of honesty, the value of democracy, the value of caring for the environment, and the value of hard work.

Furthermore, [8] explained that students need a place to internalize the values of nationalism through literacy activities, ceremonies, singing the national anthem, scouts, and learning local culture. [9] showed that character values in social studies learning outcomes for grade 1 include cooperation, interdependence, sensitivity, courtesy, responsibility, and respect. These character values have a broad content in social studies learning class 1. [10] showed that the strengthening of pluralism can be affirmed as character education, especially in strengthening the nationalism of students. Other study by [11] explained that the oral tradition (Legend) in Tasikmalaya contained educational values including moral, cultural, historical, heroic and religious values.

This study analyzed Bobo 6th Edition as a medium for inculcating the value of the Pancasila student profile in students. Judging from previous studies, it has not discussed the value of Pancasila student profiles in Bobo, only discussing the importance of character education in children's books or fairy tales. The authors chose Bobo 6th edition because every short story in the magazine has value for the profile of Pancasila students.

Each story in this magazine is packaged in easy-to-understand language and is equipped with exciting animations so that students are interested in reading Bobo.

The authors analyzed Bobo as a medium for inculcating the value of the Pancasila student profile in students. In Bobo not only fairy tales or stories contained in it, but there are short stories, quizzes, creatives, portraits of countries around the world, and food knowledge. Bobo can be used as a medium for students to cultivate character.

2 Method

Type and Design

This type of study is qualitative. According to [12], qualitative study is presented in the form of a narrative text. This qualitative was used by the authors to described the results of the analysis of Bobo in terms of the values of the Pancasila student profile. The design used in this study was a content analysis design. According to [13], content analysis is research study out on documented information in the form of writing, recordings, images, sound or other.

Data and Data Sources

The data used in this study was from the 6th edition of Bobo. The object of this study was the values of the Pancasila student profile contained. In this study, the authors analyzed the words, phrases, clause, and sentences in the story of Bobo. After obtained the results, then be recorded and analyzed what was included in the category of Pancasila student profile values.

Data Collection Technique

The data collection technique in this study used documentation. According [14], documentation, in a broader sense, is a process carried out to prove based on any source, in the form of writing, images, or oral. Documentation in this study is carried out by reading or observing words, phrases, clauses, and sentences in the story of Bobo, which contains the values of the Pancasila student profile.

Data Validation

Checking the validity of the data in this study was performed using expert judgment.

Data Analysis

According to [14], qualitative data analysis techniques use three procedures: data reduction, data presentation, and conclusion drawing. Data reduction means summarizing activities, determining the main points, looking for themes and patterns, focusing only on essential things, and discarding unnecessary data. The presentation of data represents a collection of information that provides the possibility to conclude. Drawing conclusions in this study means pouring findings of the data that has been obtained.

3 Result

The data obtained in this study were in the form of fairy tales contained in the Bobo, published in 2015. There are four fairy tales included in the magazine. The fairy tales are entitled “Sepuluh Tusuk Sate / Ten Skewers”, “Kue Pai Raksasa / Giant Pie”, “Taman Bacaan Lima Sekawan / Reading Corner of Lima Sekawan”, and “Bantal yang Sempurna / The Perfect Pillow”. The fairy tales in the 6th edition of Bobo were read critically and in-depth, then analyzed the value of the Pancasila student profile. Stories were analyzed and described according to the analysis table, namely the presentation using data cards and drawing conclusions from the recapitulation table of the Pancasila student profile scores. The description was carried out by the authors by providing evidence of sentences containing the value of the Pancasila student profile.

Several snippets of sentences show the value of the Pancasila student profile in the story in the 6th edition of Bobo.

Indicators of the value of faith, piety to God Almighty, and noble character include religious morals, personal morals, morals to humans, morals to friends, and state morals. In the story of Kue Pai Raksasa, there are indicators of unique character and morality in humans.

Three leading indicators of the value of mutual cooperation are collaboration, caring, and sharing. In the story of Sepuluh Tusuk Sate there is an indicator of the importance of mutual cooperation, namely sharing (Table 3).

There are three leading indicators of creative value: generating original ideas, producing original works and actions, and having the flexibility of thinking to find solutions to problems. In the story of Taman Baca Lima Sekawan, there is an indicator of creative value, namely, generating original ideas (Table 4).

There are two leading indicators of independent value: self-understanding and the situation at hand and self-regulation. In Bantal yang Sempurna story, there are indicators of self-understanding and the problem.

Table 1. The Value of Faith, Fear of God Almighty and a Noble Character

Story Title	Dialog Snippet
Kue Pai Raksasa	“Tolonglah! Aku sudah tidak makan selama tiga hari. Aku sangat kelaparan.” (“Please! I haven’t eaten for three days. I’m so hungry.”)
	“Baiklah, kami akan berusaha menolongmu.” (Okay, we’ll try to help you.)
	“Sekarang, mari kita adakan pesta untuk bersyukur kepada Tuhan.” (“Now, let’s have a feast to thank God.”)

Table 2. The Value of Mutual Cooperation

Story Title	Dialog Snippet
Sepuluh Tusuk Sate	“Kalian boleh ikut makan sate. Tapi jangan banyak-banyak, ya.” (“You can come to eat satay. But not too much, okay?”)

Table 3. Creative Value

Story Title	Dialog Snippet
Taman Baca Lima Sekawan	<p>“Aku ada ide. Bagaimana kalau kita membuka usaha Taman Bacaan selama libur? Aku punya banyak komik, cerpen, bahkan buku masak.”</p> <p>(“I have an idea. How about we open a Reading Garden business during the holidays? I have a lot of comics, short stories, even cookbooks.”)</p>

Table 4. Self Value

Story Title	Dialog Snippet
Bantal yang Sempurna	<p>“Sehabis perjalanan jauh, hamba selalu membersihkan kereta. Kursinya hamba bersihkan dari debu dan remah-remah yang menempel. Bantalnya hamba jemur dan sarung bantalnya selalu hamba ganti.”</p> <p>(“After a long journey, I always clean the carriage. I clean the chair of dust and crumbs that stick. I always dry the pillows, and I always change the pillowcases.”)</p>

4 Discussion

The Value of Faith, Fear of God Almighty, and Noble Character

The story of the Pai Raksasa describes that the villagers never refuse anyone who asks them for help. In the value of faith, fear of God Almighty, and having a noble character, there is one indicator: morality to humans. The attitude of helping is essentially the right and obligation of every living being. Please help create a sense of affection between family, neighbors, friends, and the surroundings [15]. Please help with material matters and various things such as energy, knowledge, and advice.

Personal morality is the ability to be grateful for everything God has given us. There are many things that humans can do to apply personal morals, namely, by being grateful. The quote in Table 1 teaches that humans must be thankful to God, who has given them pleasure and happiness. In the story, the villagers were happy to get food and held a thanksgiving party for God. Gratitude means an expression of feeling for all the blessings given by God. Gratitude can be expressed with the heart, verbally, and done with actions [16].

The Value of Mutual Cooperation

The story of Sepuluh Tusuk Sate illustrates that Ardi and his family will make chicken satay. They divided the work. Equally, Ardi prepared the equipment for the backyard, Brother Bondan brought charcoal and a fan, and Mother prepared a sate burner. They work together to make satay in the backyard. The attitude of wanting to work together

shows a relationship of give and take to achieve a common goal [17]. Instilling a cooperative attitude in students is very important; students learn to build positive relationships, participate actively, and contribute to groups. A collaborative attitude can help students build friendships, prosocial attitudes, and active responses in controlling emotions.

The quotation in Table 2 shows the attitude of sharing among friends. Ardi invites his good friends to eat satay together. The sharing attitude can be interpreted as a gift from one person to another. This sharing attitude affects the continuity of good interaction in the environment.

The indicators contained in the value of mutual cooperation in the story of Sepuluh Tusuk Sate include collaborating and sharing. Mutual cooperation is the ability to carry out activities together voluntarily [18]. Instilling the value of mutual cooperation from an early age will make it a habit for students in their daily lives to work with others, build relationships in teams and work together to achieve a goal. The value of mutual cooperation is also in tune with the objectives of civic education, become good citizens, which means being responsible [19].

Creative Value

In the story of Taman Bacaan Lima Sekawan, Desi invites her friends to make vacation plans. He had the idea to open a reading garden business during the holidays. This reading garden will later be filled with several books, such as comic books, short stories, cookbooks, and science books. One of the reasons they open a reading garden is because, currently, many students of our age do not like reading; they prefer to play Playstation, Facebook, and Twitter. So, the trick is to get them interested in reading at the reading garden.

The following is an excerpt from the dialogue in the story of Taman Bacaan Lima Sekawan:

“Calm down. I’ve thought about that. I want to give free snacks or jelly if they borrow at least 3 books. In addition, if Arul’s mother can pick up cakes for sale. Hehehe.” Desi spits out her head.

The quote shows that Desi has an attitude of creativity. Creativity can be defined as the ability to find truths, problems, and ideas and find solutions [20]. The indicator of creativity contained in the story is to produce original ideas. Desi has the vision to open a reading garden during the holidays and give free snacks or jelly to those who borrow at least three books. Students’ creativity development needs to be done from an early age because it can make humans more productive. As well as helping students creatively express ideas to solve a problem [21].

Self Value

In the Bantal yang Sempurna story, when the prince heard Uncle Lantap’s explanation, he immediately went into his room, dried the foam pillow, and changed the pillowcase. From the activities carried out by the prince, it is illustrated that the prince has an independent nature. Independent is an attitude that does not depend on others and tries to solve a problem independently. Independent students have a good work ethic, tough, fighting, professional, and courageous, and become lifelong learners [22]. The indicator of the independent value found in the Bantal yang Sempurna story is self-understanding and the situation at hand.

From the results of the analysis carried out on the 6th edition of Bobo, several values of the Pancasila student profile are contained in it. The importance of the Pancasila student profile included in the story of Kue Pai Raksasa is faith, fear of God Almighty, and noble character. Sepuluh Tusuk Sate story is about mutual cooperation, Taman Baca Lima Sekawan story is creative, while the Bantal yang Sempurna story has independent values.

5 Conclusion

Several values of the Pancasila student profile are contained in the 6th edition of Bobo, which includes faith, devotion to God Almighty, noble character, mutual cooperation, creativity and independence. It can be concluded that Bobo is very suitable to be read by students. The contents of the Bobo are packaged in an exciting and in-depth way so that when students read, they will get precise information. Bobo magazine can be used as a medium for character-building in students. The limitation of this study was that the authors only analyzed the stories in Bobo. It is hoped that further studies can examine the entire contents of Bobo in fostering character in students. As for suggestions for parents to accompany students when reading Bobo at home. Parents can guide and explain the values contained in the story based on the help and direction of the school teacher.

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