

Us, The Society, and Our Pancasila:

A Nowadays Service-Learning Program to Prepare the Good Citizen

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Abstract—This article discusses the effort of preparing the good citizen through the learning process in higher education. The method used is qualitative with case study design in “Us, The Society, and Our Pancasila” programs implemented as part of the Pancasila Education course in university. This kind of activity was constructed by lecturers of general compulsory subjects (MKWU) of Pancasila Education in 3 classes of engineering faculty students at Universitas Negeri Malang in academic year 2017/2018. The results showed that the existing programs potentially contain the values of service-learning concepts which was success on optimizing the benefit of social media and help students to do social activities in the community as a form of awareness and Pancasila values implementation. Moreover, through the program's implementation, the students have been able to reach the main point of Pancasila that is *gotong-royong* (cooperation) which will become the strength for the Indonesian good citizen in facing all the challenges of the nation and the state.

Keywords— *good citizen; pancasila education; service learning*

I. INTRODUCTION

Assessment of the ideology of the nation is never separated from historical content, developments, challenges, and efforts to defend it. This article details the values of Pancasila which are the foundation and ideology of the Indonesian nation, especially about the challenges in its application in the era of globalization and efforts to defend it through the role of higher education.

Both subjects are selected based on a number of related surveys that attract a lot of attention. The first survey was issued by Kemdagri which shows that Indonesia's National Defense Index is at a less tough level, and there is a decline in ideological literacy in this several years [1]. The results of this survey show the realities that exist about the community's understanding of Pancasila values that are still relatively low. This can be a loophole for ideologies that contradict Pancasila to enter and shake the unity and unity of the nation.

In the meantime, this kind of impact has emerged slowly in the life of our society, especially in the students who are actually young citizens of the nation's successor. *Badan Nasional Penanggulangan Teorisme* (BNPT) notes that as many as 39 percent's of students in 15 provinces in

Indonesia are indicated to be interested in radical understanding [2]. It is unfortunate to see ideally, students should be a group of young intellectuals who help people to be politically literate in accordance with the value of Pancasila even become those who are vulnerable to radicalism.

Various policies have actually been done by the government to give a stock understanding of the values of Pancasila for students in Higher Education. One of them is through Pancasila Education. Based on the SK Dirjen Dikti No. 38 / DIKTI / Kep / 2002, Article 3, Paragraph (2), Pancasila Education is expected to prepare students to be good and competent Indonesian citizens according to Pancasila values. But the reality of the field, the majority of students view Education Pancasila too charged theoretical-philosophical, uninteresting, and so on. While it is related to the most method also says the methods used in Education Pancasila are too rigid, not flexible, and tend to be boring [3].

Such a reality is a matter of shared reflection that as part of an educational system, the good and bad of achieving learning outcomes are a shared responsibility. Not only able to make a list of demands of achievement of learning objectives in the students, lecturers are also required to be able and willing to make corrections to the construct of learning that has been executed. Including adjusting the learning process with the development of the times, needs, and characteristics of students.

In the perspective of Pancasila Education, these issues become an important issue for further study, especially on strategies and/or learning approaches that can increase students' interest and understanding of national values, Pancasila. In other words, existing strategies and approaches should offer a learning experience that not only focuses on the cognitive but also affective and psychomotor aspects. One of them is through activities that use service learning approach in its implementation. So that they can see the values of Pancasila not merely rhetoric, but also a real thing.

II. THEORETICAL

A. Pancasila Education

Pancasila is the nation's cultural heritage which has the values and norms that later became the basis of the life of the

Indonesian nation. This statement means that every thought, speech, or action of Indonesian citizens should be tailored to the values of Pancasila. But that does not mean it is rigid, Pancasila becomes a life view that helps provide direction for the nation of Indonesia in achieving the ideals of nationality and guidelines to solve every problem faced with the development of the times. This is because Pancasila is an actual, dynamic, antipassive open ideology, and always able to adapt to the times [4].

In an effort to offer an understanding of the concept and urgency of Pancasila values in Indonesian life, the government designed a media through education that examines the theory and practice of applying Pancasila values. This media is called Pancasila Education. Which has historically grown from the 1960s to the present. Education Pancasila often juxtaposed with Citizenship Education in realizing an Indonesian good citizen. UU no. 20 2003, the nomenclature of Pancasila Education in higher education was merged into part of the material of Citizenship Education.

However, after the emergence of the Circular SK Dikti Number 914 / E / T / 2011 and UU of Indonesia Number 12 of 2012, Pancasila Education becomes part of the stand-alone Compulsory General Course (MKWU). Lecture material not only discuss historical events but also related to the implementation of the values of Pancasila. While the learning process still emphasizes on the three aspects of learning are cognitive, affective, and psychomotor. Thus, students are expected to become professional candidates who are the embodiment of a good citizen and spirited Pancasila.

B. Service-learning

Preparing for the 21st-century generation is clearly different from previous generations, especially in the field of higher education. If 10-15 years ago students were more likely to enjoy the learning process by lecturing methods and using the books provided by the university, not with today. Students who currently grow and develop in the era of globalization with all the ease of communication and information technology, making them more likely to demand the freedom to choose the source of learning and sometimes even testing by comparing the material presented by the lecturer with the learning resources they have.

In addition, in the learning process, students are also more critical of strategies and approaches constructed by lecturers. Lecturers who spend a lot of time on lectures will be considered theoretical and boring. While the lecturers who are able to present the experience and show a real connection between the theories learned in the classroom and the reality in the field for students will be preferred.

One of the main learning approaches that focus on learning experiences and provides an opportunity for students to apply the theories learned in real life in the community is a service-learning approach. Conceptually, the main aspiration of service-learning is to increase citizen engagement on students and narrow the distance between universities and communities [5].

There are at least 5 (five) stages in constructing learning-based service-learning [6], among others:

- Inventory and Investigation
- Preparation and Planning
- Action
- Reflection
- Demonstration

The details of the stages indicate that the service-learning approach is not only related to the learning experience through the service activities, more than that this approach can encourage students to become responsible citizens. This is evident in the existence of planning and reflection activities in the process. Such a statement is in line with that of Mitchell that service-learning serves as a vehicle for connecting students and institutions to their communities and the greater social good, while at the same time instilling in students the values of community and social responsibility [7].

C. Good Citizen

A good citizen is a term used to show that a person or group of people has successfully demonstrated competence as a citizen. These competencies include civic intelligence, civic responsibility, and civic participation. With such competence, a good citizen will be able to understand and be able to properly make their rights and obligations as a citizen, have social sensitivity and responsibility, and be able to solve community problems intelligently in accordance with their functions and roles [8].

Meanwhile, in the perspective of the Indonesian nation, good citizens do not escape their competence in thinking and behaving that implements of Pancasila values. This statement is supported by an explanation of the good citizens expressed by Numan Somantri that, good citizens are patriotic, tolerant citizens, every too nation and country, religious, democratic ..., true Pancasila [8].

In the National Policy of Nation Character Development of the Year 2010-2025, good citizens are described as citizens who show the values of Pancasila in the characteristics or personality shown [9]:

- Belief in the One God
- Upholding a Just and Civilized Humanity
- Promoting Unity and Unity
- Democratic and Upholding Law and Human Rights
- Promoting Justice and Welfare

In order to realize a good and pious Indonesian citizen of Pancasila, Pancasila's own values must be internalized not only by using an objective perspective, but also subjective so that those values can actually be applied in life as a necessity [4].

III. METHOD

The approach used in this assessment is qualitative and uses case study designs on Our, Community, and Pancasila programs as part of the Pancasila Education course in college. This program is constructed by lecturers of general compulsory subjects (MKWU) of Pancasila Education in 3 (three) classes of engineering faculty students at Universitas Negeri Malang in academic year 2017/2018.

Data collection techniques were carried out, among others, qualitative observation, qualitative interview, and collecting qualitative documents. While the stages of data analysis performed there are 3 stages of reducing the data collected in accordance with the focus of research, presenting in accordance with the group of findings, and draw conclusions. To check the validity of the data is done using triangulation techniques that are part of the existing phasing stage. Stages in question are trustworthiness, transparency, dependence, and certainty. In addition, to prevent violations of ethical codes during the research process. This is related to the research planning process that is tested by several experts to refine the research, the approach both formally and informally to the research subject to make sure that the subject of the study agree voluntarily the implementation of the research, to the process of field check member facts to make sure on the subject that the researcher not manipulating the information obtained.

IV. RESULT AND DISCUSSION

A. Result

In accordance with the purpose of the assessment to review the "Us, The Society, and Our Pancasila" program as a new reference in the Pancasila Education world for universities, the information being extracted can be presented in detail starting from planning to the results obtained.

The "Us, The Society, and Our Pancasila" Program is a series of activities designed by the lecturer of the General Compulsory Subject (MKWU) of Pancasila Education as a substitute for the written exam at the end of the semester which is usually done in classical learning. This program is applied to 2 (two) classes of students majoring in Electrical Engineering Education as well as 1 (one) class of students in Department of Culinary Faculty of Engineering, Universitas Negeri Malang in academic year 2017/2018.

The background of the design of the KMP program is that the lecturers want to make a revitalization of the Pancasila Education lesson which has been impressed only theoretically. Without leaving any material that is substantial, the lecturer wants to provide a complete experience and a pleasant impression for every student who pursues the Pancasila Education course. Because when students feel happy with their own learning experience, it will be easier for lecturers to encourage students to optimize their role as part of the society which is the main goal of Pancasila Education in accordance with the prevailing regulations.

Information about the program is included in the Semester Learning Plan informed at the beginning of the course. In the information, the lecturer explains several things as follows:

- Classes are divided into 5 groups and each is given the freedom to deliberate discussing issues that are going on in the community and the concept of community service activities that can help communities solve the problem;
- Each group is required to observe in advance and consult with the lecturer on the activities to be carried out, and to take care of the letter of permission if necessary;
- Each group is required to carry out community service activities 4 (four) times with one basic concept;
- Each group must document its activities and publish them on Instagram social media;
- Each group is required to prepare an activity report which includes: planning, implementing, and evaluating activities and presenting it in turns per week of the 15th and 16th weeks.

Based on observations either through Instagram, reports, or presentations, it was found that community service activities were divided into 3 types, namely: socialization of Pancasila values, entrepreneurship, and social service.

For example, the socialization of Pancasila values is done by students belonging to a group of 5 majoring in Electrical Engineering Education off B by making posters and stickers of nationality attached to wall magazines in several corners of campus. Entrepreneurship activities are conducted by students of group 4 of Culinary Department by helping to promote fresh milk belonging to a trader by giving pop-art containing national values. While social activities are carried out by a group of 5 departments of Electrical Engineering Education through the activities of cleaning 4 tombs of heroes in the city of Malang.

On the side of social media publications, the majority of student groups are considered quite successful in documenting existing activities so that some Instagram users who access *#pendidikanpancasilaum* provide positive comments. Meanwhile, in both reports and presentations, the majority of students said that they are very enthusiastic with the KMP program that has been undertaken because it is able to improve their understanding of Pancasila values, provide learning experiences for students in the community, and help them to better understand the meaning of gotong-royong or cooperation. The appreciation of this learning process is also shown by the students on the related lecturers through the evaluation process of the learning assessment which mostly gives good value and the response that the lecturer provides innovative learning and using the latest media.

B. Discussion

Based on existing results, it was found that the KMP program became a Pancasila Education learning program that potentially contains innovative service-learning values with the following rationales:

First, the background of lecturers constructs the Pancasila Education through the KMP program to

increase the participation of students in learning especially in relation to social issues is the right strategy. This is in accordance with the goals of the Pancasila Education itself which is constitutionally juridical in the SK Dirjen Dikti No 38 / DIKTI / Kep / 2002. That Pancasila Education in Higher Education must be implemented under the direction of professional competence development that has Pancasila spirit to be able to give to the life of society.

Second, observation, consultation, and licensing work show that lecturers encourage their students to become unhurried citizens in solving community problems and responsible for what they do. Without preceded by observation, consultation, and administering permit letters, activities undertaken will be highly vulnerable to failure. While the stages of the implementation of KMP activities in accordance with the stages of service-learning implementation [6] which can be explained as follows:

- Inventory and Investigation: deliberation to seek problems surrounding communities
- Preparation and Planning: activity planning activities, observation, and consultation
- Action: implementation of KMP activities
- Reflection: evaluation stage in the preparation of the report
- Demonstration: presentation and publication of the results of activities through social media

With the goal of community service, the categories of activities make it clear that KMP activities bridge the lives of college students with real life in the community and build social awareness together. This is in accordance with the opinion of Mitchell and Arlach et al [5, 7].

Third, the use of social media as part of the learning process can be evidence that Pancasila content as an open ideology does not completely reject the modernity brought about by globalization. Rather, it adapts to use existing positive values so that the process of internalizing values fits the needs and development of the times of its goals [4].

Fourth, the appreciation statements disclosed by the students on the learning process prove that the KMP program attracts the attention of the students to study the ideology of their nation and engage in social content. This is a sign that they have been moved to become good citizens with all rights and obligations [8]. In addition, there are things that are not less important is when students say that through KMP they learn the importance of gotong-royong or cooperation. The main point of Pancasila delivered by Ir. Sukarno.

Thus, it can be concluded that the KMP program is a reference approach to learning in the field of Education Pancasila which has the potential to contain values of service-learning that can increase interest, understanding, and student participation in the existing process. A learning experience designed in accordance with the rules is also able to encourage students to become professional candidates which are the embodiment of good citizens.

V. CONCLUSION

The implementation of the program "Us, The Society, and Our Pancasila" as a substitute task for the final semester of the Pancasila Education course potentially has the value of a service-learning concept that helps students do social activities in the community as a form of awareness and implementation of Pancasila values. In addition, through the implementation of existing programs, the students have been able to learn to achieve the main points of Pancasila that is gotong-royong (cooperation) that will be a strength for good Indonesian citizens in facing all the challenges of the nation and state.

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