Management of Students Character Education in Higher Education Based on Pancasila Values

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The objectives of this study are to discover 1) how the management of students character education based on Pancasila values, and 2) how the difference of students character management based on Pnacasila values. This study used a quantative approach with the technique of comparative descriptive approach. This descriptive analysis is used to discover how the management of students character education based on Pancasila values (planning, organizing and evaluation), while the different tests is used to distinguish them based from university, academic year, gender and also region. Total population sampling is 1844, based from the formula of Robert Krejcie and Daryle W. Morgan by using a technique of random sampling, it obtained 318 students. As the result, it indicated that the management of students character education based on Pnacasila values (Planning, Organizing and evaluation) is good. While the analysis of different test concluded that there is no different in management of students character education based on Pancasila values both in planning, organizing, and evaluating based on university, gender, and region. Based on the academic year, for the planning, there is no different, and while the organizing, evaluation and management overall, there is a different in management of student character education based on Pancasila Values.

Key words: *Management of Education, Students Character Education, Pancasila Values.*

Introduction

The existence of idea of character education program in Indonesia is understandable because the process of education have not succeeded in building the better people in the future, even some say that the education has failed because some bachelor's degree or scholars, they are skilled and intelligent in answering the exam questions only but their mental and moral are bad. This could happen, as many experts of morality and religion teach daily about goodness

but their behavior are not in line with the knowledge taught. Since childhood, students only taught in memorizing the good honesty, courage, hard work, cleanliness and bad of cheating. But the good values were only taught and examined to catch knowledge and then memorized it as a matter that had to be learned only.

Character education has an important role in moral formation. According to Lickona stated that character education related to moral concepts (*moral knowing*), moral attitude (*moral felling*), and moral behavior (*moral behavior*). *Moral knowing* is an important thing to be taught, it consists of six things, including: 1) moral awareness *(moral awareness)*, 2) knowing moral values (*knowing moral values*), 3) perspective taking *(understanding of other people's views)*, 4) moral reasoning (*moral thinking*), 5) decision making (*making decisions) and 6)* self-knowledge *(self-knowledge).* This activity is an aspect that must be applied in learning (*intra-curriculum*) which is delivered in the form of courses in the classroom.

Moral feeling is one aspect that must be taught to students and it is a source of power for human beings to act in accordance with the moral principles. There are six aspects of emotions that must be able to be understood by someone to become a human character, namely: 1) *conscience* (conscience), 2) *self-esteem* (confidence), 3) *empathy* (feeling the suffering of others), 4) *loving the good* (love the truth), 5) *self control* (able to control themself), and 6) *humility* (humility). In implementing, moral feeling can be applied not only in the inside the classroom but also outside the classroom in the process of extra-curricular activities and self-development (Goleman, 1999 and Aypay, 2010).

According to Hayes & Hagerdon (2000), *moral behavior* is how to make moral knowledge to be realized into real action. This moral action is the outcome (*outcome*) of two other character components mentioned above. To know and understand what drives someone to do good, it can be viewed from three aspects of character, namely: 1) competence (*competence)*, 2) desire (*will*), and habits (*habit*). As a moral feeling, moral action is also a component that can be conducted not only in the classroom but also in the outside the classroom in extra-curricular activities and self-development.

In Law No. 20 of 2003 concerning the National Education System has been affirmed that "Education means conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals and noble character and skills that one needs for him/herself, for the community, for the nation, and for the State" However, it seems that the education efforts carried out by educational institutions and other development institutions have not fully directed and devoted comprehensive attention to efforts to achieve national education goals.

In General, the objectives of national education has not been fully achieved. This causes the quality of graduates to not fully reflect the expected character of the national goal, where bachelor's degree or scholars today tend to be pragmatic, secular, materialistic, hedonistic and rationalistic as well, namely humans who are intellectually intelligent and physically but less spiritual and emotional intelligence. (Golman, 1999: 9) Nowadays Indonesia has lost its local wisdom which has become a *character building* since centuries years back, such as the rampant cases of fighting between students, between students and between villages, corruption in all lines of life and institutions as well. (Wibowo, 2013: 3).

In implementing and supporting for the formation of national character, the serious commitment is needed, then the teaching of good values to educational institutions can make students become plenary people. This involves curriculum content, process of learning and assessment, management of learning, management of various activities of students, empowerment of facilities and infrastructure and the work ethic of all employees based on Pancasila, 1945 Constitution, Republic of Indonesia, Diversity, love and defense against the country and homeland. The success of a nation in achieving its goals is determined by the quality of its human resources. It can even be said that "a great nation can be viewed from the quality / character of the nation (human)".

The term of building means to improve, guide, establish and hold something. Character is a behavior, personality, psychological traits, moral and character that distinguish someone from others. So building character is a process or effort that is carried out to guide, improve and or hold a character, behavior, personality, psychological traits, morals, human beings so as to show good behavior and behavior based on Pancasila values (Suhady and Sinaga, 2006: 64-66).

Pancasila value as a nation's philosophy of life should be implemented to revive the nation's character. Pancasila is a critical and rational reflection as the basis of the state and the reality of national culture, that it has objectives to obtain the basic and comprehensive points of understanding.

Ideology of Pancasila, both in terms of state ideology or national ideology is still maintained. However, as a misinterpretation that the Pancasila was used to strengthen the state authoritarianism. One of the characteristics of authoritarian power is ``` to consider the ideology as the most important thing that is closely related to stability or social cohesion. But the assumption that the effort to homogenize ideology is important in order to create stability and strengthen community cohesion is misleading (Wahyudi, 2004: 3). However history has proven that the material values of Pancasila are a source of strength for the struggle of the Indonesian people.

Pancasila value is a binder and also a driver in the effort to uphold and protect independence so that it becomes evidence that Pancasila is in accordance with the identity and goals of the Indonesian people. Pancasila is a sublimation of cultural values that unites Indonesian people who are diverse in ethnicity, race, language, religion, island, and become one nation. The values contained in the Pancasila are the soul of personality, and the outlook on life of the people in the archipelago since long ago (Laksono, 2008: 2). Therefore character education aims to develop the values that shape the nation's character, namely Pancasila which includes; develop the potential of students to be good-hearted, good-minded and well-behaved human beings, build a nation that has Pancasila character, and develop the potential of citizens to have an attitude of confidence, pride in their nation and country and love humanity (Ministry of National Education, 2010: 7).

Higher education is an academic institution with the main task of organizing the education and developing science, knowledge, technology and art. The purpose of education is not only to develop science, but also to hold personality, independence, social skills, and character. Therefore, various programs are designed and implemented to realize these educational goals, especially in the context of character building.

The success of a nation in achieving the goals of the nation is not only determined by abundant natural resources, but also determined by human resources, Marcus Tullius Cicero, a legal expert and state from Rome is the foundation of character education, he said that "*within the character of the citizen, the welfare of the nation* ". (Josephson, 2013). From Cicero's opinion, it can be interpreted that the noble character of every citizen is a prosperous country.

It can be understood that human character, they are human being who behave in every thought and action, they can provide benefits and added value to their environment. Conversely, human thoughts and actions are bad so the nation will be bad (Lapsly & Narvaez, 2006).

Based on these facts, the government announced the importance of re-establishing the character of the nation, especially on the character of students who were grown up while taking the education level in high education. The level of seriousness to rebuild the nation's character is to improve the national education system and focus on character education. Given that students are idealistic groups with all their strengths and potentials, the provision of character education for students requires a specific strategy.

Methods

This study used quantative approach with the technique of comparative descriptive approach. This descriptive analysis is being used to discover how the management student character education based on Pancasila values (planning, organizing and evaluation), while the different tests is used to distinguish them based from university, academic year, gender and also region. Total population sampling is 1844, based from the formula of Robert Krejcie and Daryle W. Morgan by using a technique of random sampling, it obtained 318 students.

Research Results

The analysis results of respondent identity, totaling 318 students, the most respondents are students from Malang State University with a total of 168 (52.8%). The highest number of respondents based on academic year is 2018, it contributed 139 respondents (43.7%). Based on gender, female respondents were 201 (63.2%) and that was more than male respondent is 117 (36.8%). Based on the region, the student of Java island contribute the highest respondent, it contributes 185 respondents 185 (58.2%). In detail, it is presented in Table 1.

Table 1: Analysis Results of Respondent Identity

No.	Content	Status	frequency	%	Total	
					Respondent	%
1.	University	State University of Malang	168	52.8	318	100
		Wisnu Wardhana	57	17.9		
		Kanjuruhan	93	29.2		
2.	Academic Year	2015	26	8.2	318	100
		2016	43	13.5		
		2017	110	34.6		
		2018	139	43.7		
3.	Gender	Male	117	36.8	318	100
		Female	201	63,2		
4.	Region	Jawa	185	58.2	318	100
		Sumatera	2	6		
		NTT	127	39.9		
		Kalimantan	3	9		
		Sulawesi	1	3		

The analysis results for the variable of planning of student character education based on Pancasila values on the character education curriculum of the students, 158 (49.7%). The objectives of character education for the respondents answer, 225 (70.8%). The development of character education for respondents' answer, 196 (61.6%). The total of planning of student

character education, the respondents' answer, 230 (72.3%). The results analysis can be viewed in Table 2.

Table 2: Descriptive Analysis Results of planning for Character Education

No.	Value	Character education curriculum		Objectives of character education		Development of Character Education		Total of Character Education Planning	
		Freq	%	Freq	%	Freq	%	Freq	%
1	Very bad	0	0	0	0	0	0	0	0
2	Bad	0	0	0	0	1	0.3	0	0
3	Normal	7	2.2	5	1.6	3	0.9	4	1.3
4	Good	158	49.7	88	27.7	118	37.1	84	26.4
5	Very good	153	48.1	225	70.8	196	61.6	230	72.3
Total		318	100	318	100	318	100	318	100

The analysis results of the organization of student character education, on the concept of character education, the respondents' answer, 48 (78.0%). Approach of Character Education, the respondents' answer, 223 (70.1%). The Role of Lecturers in Character Education, the respondents' answer, 202 (63.5%). Respondents of teaching and learning process, the respondents' answer 219 (68.9%). Total of organizing character education, the respondents' answer, 236 (74.2%). The results analysis can be viewed in Table 3

Table 3: Descriptive Analysis Results of Organizing for Character Education

No.	Value	Concept of Character Education		Approach of Character Education		The Role of Lecturers in Character Education		Teaching and learning process		Organizing character education.	
		Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
1	Very bad	0	0	0	0	0	0	0	0	0	0
2	Bad	0	0	0	0	1	0.3	1	0.3	0	0
3	Normal	2	0.6	6	1.9	6	1.9	10	3.1	3	0.9
4	Good	68	21.4	89	28.0	202	63.5	219	68.9	79	24.8
5	Very Good	248	78.0	223	70.1	109	34.3	88	27.7	236	74.2
Total		318	100	318	100	318	100	318	100	318	100

The analysis results of student character education for Planning assessment, the respondents' answer, 132 (41.5%). For assessment process, the respondents' answer, 152 (47.8%). For Results of Assessment, the respondents' answer "very good", 208 (65.4%). Total on the

evaluation of respondent's character education, 219 (68.9%). The results analysis can be viewed in Table 4.

Table 4: Descriptive Analysis Results of Evaluation for Character Education

No.	Value	Planning assessment		Assessment Process		Results of Assessment		Total of Character Education Evaluation	
		Freq	%	Freq	%	Freq	%	Freq	%
1	Very bad	0	0	1	0.3	0	0	0	0
2	Bad	2	0.6	4	1.3	1	0.3	0	0
3	Normal	13	4.1	25	7.9	5	1.6	6	1.9
4	Good	171	53.8	152	47.8	104	32.7	93	29.2
5	Very good	132	41.5	136	42.8	208	65.4	219	68.9
Total		318	100	318	100	318	100	318	100

Overall, analysis results of management of student character education based on Pancasila values, respondents answered "very good", a number of 239 (75.2%), respondents answered "good", number 77 (24.2%), and respondents' answer "normal", 2 (0.6%).

Table 5: Analysis Result of student character education based on Pancasila Values

No.	Value	Management of Student Character Education	
		Freq	%
1	Vey bad	0	0
2	Bad	0	0
3	Ragu-ragu Normal	2	0.6
4	Good	77	24.2
5	Very good	239	75.2
Total		318	100

The results of different test analysis conclude that there is no difference in the management of student character education based on Pancasila values both in planning, organizing, and evaluating based on university, gender, and region. Whereas the for academic year in planning, there is no difference in organizing, evaluating, and managing as a whole there are differences between academic year in the management of student character education based on Pancasila values.

Table 6: Results of different test based from University, Academic Year, Gender and Region

No.	Basis	Management Process	Value of F	Significance	Keterangan
1.	University	Planning	0.377	0.687	H_0 accepted/no difference
		Organizing	0.549	0.578	H_0 accepted/no difference
		Evaluation	0.700	0.497	H_0 accepted/no difference
		Management of student character education	0.474	0.623	H_0 accepted/no difference
2.	Academic year	Planning	2.166	0.092	H_0 accepted/no difference
		Organizing	3.619	0.014	H_0 accepted/no difference
		Evaluation	3.316	0.020	H_0 accepted/no difference
		Management of student character education	3.446	0.017	H_0 accepted/no difference
3.	Gender	Planning	1.291	0.257	H_0 accepted/no difference
		Organizing	2.044	0.154	H_0 accepted/no difference
		Evaluation	0.004	0.949	H_0 accepted/no difference
		Management of student character education	1.796	0.181	H_0 accepted/no difference
4.	Region	Planning	0.932	0.445	H_0 accepted/no difference
		Organizing	0.504	0.733	H_0 accepted/no difference
		Evaluation	0.487	0.745	H_0 accepted/no difference
		Management of student character education	0.698	0.594	H_0 accepted/no difference

Discussions

Based on the analysis result above, it can be described that character education based on the pancasila value in higher education on implementing, it is not significant, only planning and the concept of the Pancasila that develops in the environment of students and lecturers. It should be noted that the era of President Soekarno had put Pancasila in the practical realm of national life, in the study of revolutionary nationalism. During the Soeharto era, Pancasila was taught in a very formal context, even the formalities of Pancasila were reduced to mere cognitive parts. Despite all the shortcomings of his government, Suharto was able to put Pancasila as the principle used by most people as a guideline for the state (Latif, 2011).

In the Reformation Era, the study of Pancasila was implemented more deeply and a variety of elements of society began to question the essence of the Pancasila in the realm of life critically. In fact, the society began to look for a clearer format for Pancasila Studies to be useful in daily life in a practical and understandable manner. For that reason Pancasila is no longer something that is not studied in the practical domain.

According to Megawangi (2009) there are the most effective ways to promote Pancasila value in the realm of education. However, it is not education that stand Pancasila as a general view without being understood practically but important parts of education must enact Pancasila as a practical guide in social relations. Mulyono (2008) stated that through higher education as an educational institution, it should have made Pancasila to be deconstructed into interesting material to be studied by lecturers and students as well.

Sapriya (2011) and Wibowo (2013) explained that Pancasila can be the basis of a distinctive character education in Indonesia, which focused on diversity, tolerance, and social authenticity. Diversity in Pancasila value is a basic for education character. We no longer need to look for forms or models of character education, because we already have a strong base of national character.

One Supreme God, the first principle of pancasila can be used as a reference for learning some values. The value of tolerance have only become discourses and is difficult to implement because they stop at the level of cognitive discourse. This caused the character of the community to be weak. The higher education should be able to elaborate the first precepts into value materials in character education (Suhady & Sinaga, 2006). For example, tolerance, respect for other beliefs through interesting game activities.

Justice and Civilized Humanity, the second principle of pancasila is an important part of the series on national character. Civilizing for fellow humans becomes the integral part in social relations. One of the factors in character education includes the ability to give appreciation to others. Through practical activities, such as neatness, personal hygiene and perseverance is a learning process to become civilized. This can be taught through conflict management. Some people view this conflict as a taboo subject so that conflict is removed from the realm of learning. In fact, in conflict, we can civilize one another. Conflict is certainly not an anarchist intention, conflict can be agreed through the process of debate and presentation of arguments as well. In education, the objective of management conflict is to civilize to the others.

Unity of Indonesia, the third principle of Indonesia can be elaborated by introducing the culture of Indonesia. Various national cultures, for example local wisdom, it is an initial understanding for apprehending the unity. The basic character of unity is the love of the nation. The process of love for the nation is certainly no longer in a very unreasonable way.

This character can be risen by creating the creativity of students, this can be built by bringing the characteristics of regional culture. Student creativity is closely related to the ability to understand cognitively (competence). By using technology, we can easily introduce regional diversity. The character of national love can be greatly helped by the presence of modern tools so that we can teach more easily and attractively.

Democracy Guided by the Inner Wisdom in the Unanimity Arising out of Deliberations Amongst Representatives, the fourth principle of Indonesia is currently the reference in the life of democracy in Indonesia. One interesting problem is, we have a democratic value basis, but it cannot be implemented. Core democratic values are to obey principles, according to procedures and respect the dignity of others and according to conscience (conscience). This is what can be conveyed in the learning of student character education. Students are introduced to the right procedures and according to the rules or principles that apply. This makes students become obedient individuals rather than making students obedient. Obedience is part of the discipline, so this fourth principle can be started by giving practice self-discipline to appreciate the process that involving other people.

Social Justice for the Whole of the People of Indonesia, the fifth principle of Indonesia which is a basis of basic social sensitivity. Human beings with one characteristic are able to fight for others, not for themselves. That is what is meant by social justice, social justice is no longer discussed in a wide range and expansive, but in the daily activities of students.
Have students been compassionate to other students? This is what can be described in daily learning activities. It is time for each university to put Pancasila back as a basic reference in shaping student character (Wibowo, 2013).

It is proven that Pancasila is so profound about the values of the primacy of life that are able to prosper the people of Indonesia. Muslich (2011) argues that prosperity means freedom from anarchic action, apart from the problem of religious fundamentality, tribal radicalism, dualism of minorities, and a stable and equitable economy. The only way to realize prosperity is through character education (Setijo, 2010). Again, character education cannot be reduced at the numerical level. This does not mean that it is difficult to do, it only requires the courage of the University to put character education in the realm of student affection (Usman, 2014). A complete understanding of Pancasila is certainly a basic requirement for every lecturer and student.

Conclusion

Management of Student Character Education in Higher Education Based on Pancasila Values in the level of planning, organizing and evaluation bring a good result. Analysis of different tests proves that there is no difference in management of character education based on

Pancasila values both in planning, organizing, and evaluation based on university, gender, and region. Based on the academic year of students' for planning there is no difference, while organizing, evaluating, and managing as a whole there are differences in the management of student character education based on Pancasila values. To succeed the management of student character education need to internalize the Pancasila values in the university environment, namely the application of the first to fifth principles in a comprehensive manner.

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