

Analysis of the Development and Dynamics of Character Education and Culture of the Indonesian Nation

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Abstract

The problem of character education can be seen from various cases such as the failure of an institution in a school institution, the change of ministers that affects the change of curriculum, the existence of deviant behavior in the community environment that has an increasingly negative impact on a nation. This study aims to analyze the problems of the development and dynamics of character education and culture in Indonesia. This study uses literature studies. Data analysis techniques are collecting, reducing, presenting and drawing conclusions. The results of the study show that good character development will encourage generations to grow and commit to doing various things in a better and more progressive direction. To realize the national mission, civic education is very important to be an aspect of study in shaping the personality of citizens. Civic education is regulated as a subject of learning in improving the abilities of each generation to become superior, participatory, honest, noble and responsible human beings. The development of the direction and objectives of character education is very crucial in preventing multidimensional crises and the decline in moral values that can damage the quality of the next generation and the implementation of transformation in an ideal and progressive direction.

Keywords: Analysis, Culture, Indonesia, Character Education



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INTRODUCTION

The Indonesian nation is a nation that has long been known to have a noble culture of helping each other, living in harmony, and having character. Character education has long been historically rooted in humanity. Juwita, et al., (2020) in his view, a habit that is carried out consciously and continuously can shape character. Quoting from Baidarus (2018) the habit of thinking and acting is part of character education in order to live and help each other as a family, society, and country and can make decisions that can be accounted for. The purpose of character education is to produce people who have attractive personalities, are honest, think intelligently, are ethical, care for others, and are strong and resilient. Character development helps generations commit to achieving life goals and doing their best. Interpreting character education as a form of character, values, nature and morals (Arifudin, 2022). In the view of Arifudin et al (2020), the purpose of education, apart from being able to channel knowledge, can also shape character and character towards a better direction, have superior skills, be polite and ethical. Indrawan et al., (2020) the purpose of character education is to achieve an achievement through improving quality and results in forming superior generation morals. The hope is that the generation can stand independently to increase knowledge through character education. Garzia (2018) global socio-science problems make character a strength and guide in

making decisions. Historically, character education is not a novelty for Indonesian citizens, but rather from the beginning of achieving independence, during the New Order, and currently the era of reform, character education has various steps with different names and forms. The Indonesian nation declared independence which gave birth to the Pancasila Constitution which has five principles, with the hope that the implementation of deep-rooted character education can create a generation of character (Lubis, 2019: 90). In terms of global history, character education in Indonesia is through religious teachings that contain character value orientations.

Since the pre-independence era, character education has been implemented by generations in the form of religious or moral learning, both in schools and in Islamic boarding schools. This continued until the 2000s until after that on May 2, 2010 at the commemoration of National Education Day, the Indonesian Minister of National Education formally initiated the implementation of character education in Indonesia (Sultoni, 2016: 3). Character education since the pre-independence era was tested by the establishment of the Kayutanam Learning Institute (INS Kayutanam) in West Sumatra which was founded by Mohammad Syafei (1897-1969), Syafei rejected western learning which only emphasized cognitive aspects. Syafei wanted the generation to become a perfect figure, namely instilling love of truth in his heart, in his intellectual knowledge, and in his daily behavior. After independence in 1946, character education emerged through the Taman Siswa institution initiated by Ki Hadjar Dewantara, which has Panca Dharma, namely independence, nature, culture, nationality, and humanity. In the principle of Taman Siswa education, Dewantara wants to educate the Indonesian generation as a whole who can live independently, efficiently, productively, and accountably. Mulyasa (2012) refers to these interests, society, especially the generation, needs to be equipped with the basics of life so that they have a high understanding, awareness, concern, and commitment towards comfortable, orderly and peaceful citizens.

Historically, character education that is woven into school institutions is triggered by various intertwined problems, in the past, character education was only applied to religious subjects and Citizenship Education (PKn), meaning that character education was only applied to certain subjects so that it did not create maximum character, so that the government practiced mandatory integrated character education in other subjects. Continuing in the millennium, character education continues to be felt as a need due to the emergence of cases that are woven into all lines of life in Indonesia. Starting from the problem of corruption to the many problems of juvenile delinquency that are increasingly widespread. The philosophical basis of this nation is Pancasila, a character based on the philosophy of Pancasila, the meaning of which is that each personality must be imbued with the five principles of Pancasila in a complete and comprehensive manner (Saman & Hariyanto, 2016: 21), including first, a nation that believes in the One Almighty God, is a form of understanding and noble attitude as a characteristic of the individual Indonesian nation. Second, a nation that upholds just and civilized humanity, manifested in an attitude of respect, mutual respect in citizens so that an atmosphere of responsible citizenship arises, mutual respect between citizens so that trust and attitudes as good, just and civilized citizens emerge and in turn character and attitudes as good citizens. Third, a nation that prioritizes national unity and integrity, has a commitment and attitude that always prioritizes national unity and integrity above the interests of individuals, groups and groups. Fourth, a democratic nation that upholds the law and human rights. Fifth, a nation that prioritizes justice and welfare.

The direction and priority policies of character education have become an inseparable part of efforts to achieve the national development vision stated in the 2005-2025 Long-Term Development Plan. Character education in line with national education priorities can be seen from the Graduate Competency Standards (SKL) at each level of education. As is known, to

monitor the implementation of education and measure the achievement of competencies to be achieved at each level of learning, Permendiknas No. 23 of 2006 concerning Graduate Competency Standards (SKL) has been issued. If observed in depth, almost every SKL/MI, SMP/MTs, SMA/MA, creates a substance of values/character. The diversity of thoughts along with the wheels of life, the Indonesian nation implemented character education in educational institutions as stipulated in the 2003 Constitution, then in 2010 and its application in 2013, until the birth of a character-based curriculum, namely K-13. Currently, Indonesia is implementing a curriculum reform policy, namely the Pancasila Student Profile, in line with the recommendation of MGIEP (2017) that the strategy carried out by Asian countries including Indonesia is to reform the curriculum and other policies by strengthening the principles of equality and justice. This recommendation is in line with the ideals of the nation contained in Pancasila, namely social justice for all Indonesian people. In order to advance the noble values and culture of the nation, education is oriented towards global goals that do not conflict with education (Irawati et al., 2022: 1225). Problems in the implementation of character education can be seen from various polemics that occur, such as the failure of school institutions, changes in ministers that lead to changes in the curriculum, deviant behavior in society, reinforced by the findings of various data regarding such cases. such as sexual harassment, drug abuse, abortion, and increasing corruption (Lubis, 2019: 79). The multidimensional crisis that occurs in a country that results in a decline in moral values due to the weak formation of national character. The decline in moral values can damage the quality of the generation. Lack of understanding and appreciation of moral values is a crucial problem for Indonesia. The author tries to study and analyze the development and dynamics of achieving character education in Indonesia through the perspective of civic education.

RESEARCH METHODS

This study uses a literature study. The research steps refer to the works of (Nasution et al., 2019; Pitaloka et al., 2021) as follows: first, prepare the necessary equipment, second, collect scientific sources, third, arrange the time, fourth, read and review scientific sources, fifth, analyze and draw conclusions. Furthermore, the researcher carried out data analysis techniques that refer to Sugiyono (2015) with the following techniques: collecting data, reducing data, presenting data and drawing conclusions related to the topic being discussed. The analysis flow includes: collecting data, presenting data/data display, reducing data/reduction, and drawing conclusions/verification.

RESEARCH RESULTS AND DISCUSSION

The Indonesian nation has an intelligent and strong educational unit in terms of morals if the fundamental strength of education is in the aspect of character development. In addition, social interactions that are decorated with polite attitudes in language and mutual tolerance, these things show a high character that is worthy of being emulated. Character is a distinctive characteristic possessed by a person. These distinctive characteristics are rooted in a person's character and are the engines that urge how to act, act and respond to something. A person who has a strong character will have the momentum to achieve a goal, likewise the opposite if his character is easily shaken will be slower when moving and cannot attract others to work together. The dynamics of character education refer to the changes and processes that occur in the formation of individual character through education. Understanding the dynamics of character education, educators can design appropriate and responsive approaches to shape individual character effectively (Julaeha, 2019). This involves continuous efforts to encourage moral development, provide positive role models, facilitate reflection, and deal with what

happens in society and the environment that affects individuals. Citizenship education is a form of character education that is developed systematically and systemically. In this context, citizenship education cannot be separated from the national policy framework for nation and character development. Character is a unique good character to recognize positive values and attitudes in society. Character is looking for results from thought, heart, feeling and intention (Syarbini, 2016; Nurhafisah & Dewi, 2021). Building national character through citizenship education is a necessity because education not only makes students smart, but also has noble character so that their existence in society becomes meaningful (Akbal, 2016: 485).

Realizing the national mission of a country, civic education is very meaningful as an aspect of study in shaping the character of citizens. Civic education is designed as a subject of learning in improving the abilities of each individual to become a smart, participatory, honest, noble and responsible citizen to become a citizen with character (Nurhafisah & Dewi, 2021: 1258). Character is the key to success because character is capital and means for the progress of a nation (Pratama, 2019: 200). Education is essentially a conscious effort made by someone to help students by guiding and improving the potential of students towards maturity, noble personality, noble morals and having mature thinking intelligence through tutorials and exercises carried out with reference to the teachings contained in the Qur'an and al-Sunnah (Chasanah, 2017). Education becomes meaningful as a place to shape the character of students towards a better and progressive direction in accordance with the personality of a nation. Proper education aims to create students who excel and have character. For Elihami & Syahid (2018) education is an effort by citizens and the nation to prepare their young generation for a better life in the future. The goal of character education is to strive to become someone who can socialize well according to the norms and good values that apply in society. Character is a personality that can be seen from a moral point of view or an ethical starting point, character has a permanent relationship bond (Arif, 2020). In the thinking of Indrawan et al., (2020) character is not just an action but a result and a process. Not only that, character education is held in order to form students to have characters and attitudes that are in accordance with the character as the goals contained in education. Not only that, education can improve a person's abilities, talents, and skills through a systematic process in fostering people with character. Syarif & Rahmat (2018) in the process of cultural education and national character, students actively improve their abilities.

One of the national development priorities in the 2005-2025 National Long-Term Development Plan (RPJP) (Law Number 17 of 2007) is to create citizens who are moral, ethical, cultured, and civilized based on the philosophy of Pancasila. Efforts to realize this are by strengthening the identity and character of the nation through education with the aim of forming and building Indonesian people who are pious to God Almighty, obey the provisions of the law, maintain internal harmony and between religious communities, interact between cultures, increase social capital, practice the noble values of the nation's culture, and have pride as an Indonesian nation in order to strengthen the spiritual, moral, and ethical foundations of national development. The function and purpose of national education is to improve skills and shape the character and civilization of a dignified nation in order to educate the nation's life for the development of students' abilities to become human beings who believe and fear God Almighty, have noble character, are knowledgeable, healthy, creative, independent, capable, and become democratic and responsible citizens. Education is a meaningful part of every human being's life throughout life that cannot be abandoned. For Sulistiawati & Nasution (2022: 25) education is the key to improving the quality of a nation. A progressive nation always starts from advanced education because education is a development of the quality and skills of citizens. Educated citizens can create a progressive and educated nation. Appropriate education

can realize the nation's ideals in various aspects of life including character, order, work ethic, realizing these values. Problems in the implementation of character education such as what is happening now is the change of curriculum. Inadequate curriculum or not covering character education comprehensively can be an obstacle in the development of strong character education in students. The curriculum must be designed by considering ethical values and principles and paying attention to the development of social, emotional, and moral abilities of students. Inconsistency and disorientation that are woven into schools and teachers as educators when implementing the curriculum need attention. Schools must act unchanged in practicing curriculum policies so as not to confuse students, as well as teachers who are part of the formation of character education in schools. For what is woven into the school area, especially in schools and teachers, the government needs to carry out an evaluation or assessment of its policies.

CONCLUSION

Good character development will encourage generations to grow and commit to doing various things towards a better and more progressive direction. Historically, character education is not something new for Indonesian citizens, but since the beginning of independence, the New Order era, and now the reformation era, many steps have been taken within the framework of character education including different models and forms. Problems in the implementation of character education can be seen from various cases that occur such as the failure of an institution in a school institution, the change of ministers that affects the change of curriculum, the existence of deviant behavior in the community which is reinforced by cases such as sexual harassment, drug abuse, abortion, and corruption which have increasingly negative impacts on a nation.

To realize the national mission of a nation, civic education is very important as an aspect of study in shaping the personality of citizens. Civic education is regulated as a subject of learning in improving the abilities of each generation to become superior, participatory, honest, noble and responsible citizens as citizens with character. The development of the direction and objectives of character education in Indonesia is expected to get ideal evaluation results from each implementation that can continue and transform in a progressive direction throughout the journey of life. The formation of national character is very crucial through character education to prevent multidimensional crises and the decline of moral values that can damage the quality of the nation's next generation.

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