



Core Ethical Values Character Education: Based On State Philosophy

¹ Lilis Sholihah, ² Sahliah, ³ Aan Hasanah, ⁴ Bambang Samsul Arifin

¹IPDN Jatinangor, Sumedang, Indonesia

² IKIP Siliwangi, Cimahi, Indonesia

³ Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung, Indonesia

E-mail: lilissholihahdahlan@gmail.com, Sahliah209@gmail.com, aanhasanah@uinsgd.ac.id,

bambangamsularifin@uinsgd.ac.id

Receive: 14/07/2023	Accepted: 18/09/2023	Published: 01/10/2023
---------------------	----------------------	-----------------------

Abstract

By oriented to the basis of the state as the basis for behavior, it is hoped that the Indonesian people will have a strong personality and character based on the ideology of the country. But the reality in Indonesia is that the moral condition is on the edge. Because Indonesia is currently experiencing a multidimensional crisis due to the influence of globalization. The purpose of writing this article is to examine the concept of Core Ethical Values of character education (based on state philosophy). Based on references and through educational studies. This study uses a descriptive qualitative approach, namely by describing data in the form of words that the author observes. The results showed that core ethical values in character education are the foundation as well as the key to the success of character education. These values are not only included in a set of educational curricula then taught by teachers, but transformed in the individual's living culture. The character understood consists of three interrelated components, namely knowing the good, loving or desiring the good, and acting the good. Pancasila is a state ideology which is the result of deep thoughts from national leaders in the past who have tried to find the right ideological concept for the Indonesian nation, which contains the principle of life in the nation and state based on the one and only god, humanity that is just and civilized, Indonesian unity, citizenship led by wisdom in representative consultation and social justice for all Indonesian people. As for the character expected by individuals who are imbued with the precepts of Pancasila, Characters that come from the heart, including faith and piety, honest, trustful, fair, orderly, obey the rules, responsible, empathize, dare to take risks, never give up, willing to sacrifice, and patriotic spirit, then Characters sourced from sports thinking include intelligent, critical, creative, innovative, curious, productive, science and technology-oriented, and reflective and characters sourced from sports (kinesthetics) including clean, and healthy, sportsmanship, tough, reliable, endurance, friendly, cooperative, determinative, competitive, cheerful, and persistent.

Keywords: Core Ethical Values, character education, State philosophy.

Introduction

In Lickona dalam Dian Widiarti mengatakan “Character consist of operative values, values in action. Character conceived has three interrelated parts; moral knowing,

moral feeling, and moral behavior. Good character consist of knowing the good, loving or desiring the good and doing the good-habits of the mind, habits of the hearth and habits of action”. The statement can be

explained that "character consists of action values. The character that is understood consists of three interrelated components, namely knowing goodness (knowing the good), love or desire goodness (loving or desiring the good), and do good (acting the good). Forming character is by cultivating character which is the habits of mind, heart, and action, the three of which are interrelated." (Widiantari 2017)

Pancasila is the state ideology which is the result of deep thought from the nation's leaders in the past who have tried to find the right ideological concept for the Indonesian nation, which contains the principles of life in the nation and state which are based on the one and only God, a just humanity. and civilized, Indonesian unity, democracy led by wisdom in representative deliberations and social justice for all Indonesian people (1945 Constitution, n.d.)

With this basic orientation of the state, it is hoped that the Indonesian people will have a strong personality and character based on the ideology of the country. But the reality in Indonesia is that the moral condition is on the edge. Because Indonesia is currently experiencing a multidimensional crisis as stated by Ratna Megawangi "Indonesia is currently facing a severe test that must be passed, namely the occurrence of a prolonged multidimensional crisis." (Ratna Megawangi 2009, 3). Then the condition of Indonesia which was experiencing a multidimensional crisis was exacerbated by the swift currents of globalization hitting the ethical order of the nation's children, so that some of the nation's children lost their identity as a virtuous nation, like many of the nation's children, their understanding of religion and culture faded as a result of these currents. which destroys the thoughts, feelings and conscience of the nation's children who are looking for identity. "(Sholihah 2018, 87)

This situation of moral decline has actually become a kind of cultural characteristic of the 20th century. (C. 1999) So that such conditions have raised the awareness of all parties, both the

government and the private sector, to make improvements to the education system which is directed at character/moral education. but in this day and age the task becomes difficult because of the onslaught of globalization mentioned above so that education in Indonesia is less successful in filtering the onslaught of globalization, we can see this phenomenon of the moral decadence of the nation's children with the rampant cases of immorality and violence that are rife being uploaded on social media as well as in the news on line.

One example of a case that we can look at is an example of a case of violence that occurred in Mogabu City, North Sulawesi, where there was a case of maltreatment of a Madrasah Tsanawiyah (MTs) student, aged 13, which caused the victim's death. Nine children were reported in the abuse case. so that the Ministry of Women's Empowerment and Child Protection (Kemen-PPPA) deeply regrets that this abuse case occurred. As stated by the Minister of PPPA, Bintang Puspayoga in a press statement, Wednesday, June 15 2022 he said "We grieve for a child who died as a result of a case of abuse in the school environment by the victim's own friends. This case is very sad, the victim got violence in an environment that should be safe and away from acts of violence," (.id 2022)

Thus character education is important to roll out due to the condition of the nation which is in a morally eroded state due to the great influence of the strong currents of globalization hitting the moral order of the Indonesian nation which is basically a virtuous nation.

In order to filter the flow of globalization, it is necessary to strive for maximum education in both formal and non-formal education environments. Education is a conscious effort made by adults or educators to foster children to have good and strong personalities, be mentally healthy and have commendable morals. Marimba as quoted by Ahmad Tafsir states that education is conscious guidance or leadership by educators on the physical and

spiritual development of students towards the formation of the main personality. (Tafsir 1992, 6)

Therefore, how far can education be carried out to the fullest extent possible, especially in schools which only have relatively limited time for religious and ethical lessons, so that maximum efforts are needed in education, namely through the formation of good character or morals, one of which is the application of values from The state philosophy is Pancasila. Thus Pancasila is used as a core ethic in the educational process, especially character education. This means that Pancasila is an ethical or personal ideal that guides a person when making decisions, building relationships, and solving problems in everyday life.

Apart from that, in building the character of the nation's children by implementing character-oriented education from the national development plan, based on Presidential Decree No. 1 of 2010 The Government of Indonesia through the Ministry of National Education has now started implementing character education for all levels of education, from elementary school to university. (President's Instructions 2010) this step is appropriate to deal with the condition of this nation which is in the stage of moral decadence.

The purpose of this study is to examine the concept of core ethical values for character education (based on state philosophy). This study can be used as a reference to further develop science in character education based on state philosophy.

As for previous research on core ethical values of character education (based on national philosophy). which is conducted by Dian Widiyanti entitled "Core Ethical Values of Character Education: Based on State Philosophy" the results of her research illustrate that character education is the inculcation of noble values in students to create knowledge, awareness or will, and actions to implement these values. The

character of the nation is a reflection of the characteristics of its culturally diverse citizens. Therefore, the national character is formed based on the values of the community's cultural traditions and based on noble values that are general in nature and can be accepted by all people. Pancasila is the philosophy of the Indonesian State which is the source of all sources of law. Therefore Pancasila is used as one of the core ethical values in realizing character education in Indonesia. (Widiyanti 2017)

While the second research is research conducted by Ma'mun Zahrudin, Shalahudin Ismail, and Aan Hasanah entitled "Inculcation of Pancasila-Based Character Education Core Values in Students in Schools" the results of the study described that instilling Pancasila-based core values of character education in students in schools is very important to implement, because it contains religious character values, social care, independence, national spirit, democracy, tolerance, and discipline. Instilling Pancasila-based core values of character education in students at school is carried out through a teaching and learning process"

Methods

In The method used in this study is descriptive qualitative method, namely by describing the data in the form of words that the author observes. This approach the author uses to analyze the concept Core Ethical Values of Character Education: Based on State Philosophy then automatically analyzing this data puts more emphasis on Library Research, namely with the activities of researchers by reading, studying and studying books related to the studies that the author discusses. Research with a library approach according to Zed in Sofyan that "literature or literature study can be interpreted as a series of activities related to methods of collecting library data, reading and recording and processing research materials." (Sofyan 2020).

Results and Discussion

The Concept of Core Ethical Values in Character Education

1. Value Concept

Value is something that is valuable, qualified, shows quality and is useful for humans. Something that is valuable means that something is valuable or useful for human life. Values are divided into two, namely basic values and instrumental values. The base value is the value that does not change and may not change again. However important the basic values are, they are not yet operational. Meanwhile, instrumental values are values that have been directly translated into everyday life as directions for real life. Instrumental values must still refer to basic values so that there are no conflicts between instrumental values and basic values. (Langeveld M.J 1979)

2. Nilai Etika inti (Core ethical value)

Core ethical values in character education are the foundation as well as the key to the success of character education. These values are not only included in a set of educational curricula then taught by teachers, but are transformed in the culture of individual life.

Core values are a set of fundamental beliefs, ideals, or practices that inform how you live your life, both personally and professionally. Identifying core values for oneself or within a company can provide structure and guidance, especially when facing challenging decisions or disputes. If one of your core values is honesty, for example, you will refer back to it when deciding whether certain information should be kept confidential or not. (Hidayat 2022)

3. Character education concept

a. Character Definition

According to Tobrony in Lilis Sholihah, the term character literally comes from the Latin "character", which among other things means: character, character, psychological traits, character, personality or morals. Meanwhile, in terms, character is defined as human nature in general where humans have many characteristics that depend on the factors of their own life. Character is a psychological trait, morals or

character that characterizes a person or group of people. Definition of "*The stamp of individually or group impressed by nature, education or habit*". Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. Character can also be interpreted the same as morals and manners, so that national character is synonymous with national morals or national character. A nation with character is a nation that has morals and virtuous character, whereas a nation without character is a nation that has no or lacks morals or does not have good standards of norms and behavior. (Sholihah 2018)

According to the Grand Design of Character Education of the Ministry of National Education (2010), character education is a process of cultivating and empowering students so that they have noble values and character behavior, which includes the realms of thought, heart, exercise (kinesthetic), and exercise of taste. If you look closely, the character education model which includes these four domains refers to the personality or morals of Rasulullah Muhammad SAW, which includes: fathonah (intelligent), as a result of thinking, siddiq (honest), as a result of exercising the heart, trust (responsible), as a result of kinesthetic exercise, and tabligh (caring) as a result of taste exercise ("Grand Design of Character Education Ministry of National Education" 2010)

b. The Foundation of Character Education in Indonesia

To support the realization of the ideals of character building as mandated in Pancasila and the Preamble of the 1945 Constitution and to overcome current national problems, the Government has made character building one of the priority national development programs. This spirit has been emphasized in the National Long-Term Development Plan (RPJPN) for 2005-

2025, in which character education is placed as the foundation for realizing the vision of national development, namely "creating a society with noble character, morality, ethics, culture and civility based on the philosophy of Pancasila."

Related to efforts to realize character education as mandated in the RPJPN, this has actually been stated in the functions and objectives of national education, namely "National education functions to develop and shape dignified character and national civilization in order to educate the life of the nation, aiming to develop the potential of students so that they become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible" (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (UUSPN)). Thus, the RPJPN and UUSPN are a solid foundation for operationally implementing character education as a priority program of the Ministry of National Education 2010-2014, as stated in the National Action Plan for Character Education (2010). The contents of the action plan are that "character education is mentioned as value education, character education, moral education, character education which aims to develop students' abilities to make good and bad decisions, maintain what is good & realize that goodness in everyday life with all the heart". (*National Action Plan for Character Education* 2010)

Meanwhile, in Presidential Instruction No. 1 of 2010 stated "refining the curriculum and active learning methods based on the nation's cultural values to shape the nation's competitiveness and character". (*Presidential Instruction* 2010) On the other hand, in the background of UUSPN Article 3 it states that "National Education functions to develop capabilities and form dignified national character and civilization in the framework of educating

the nation's life." (*Law No. 20 of 2003 concerning the National Education System* 2003)

On that basis, character education is not just teaching what is right and what is wrong, more than that, character education instills habits (*habituation*) about which things are good so that students understand (cognitive) about what is right and wrong, are able to feel (affective) good grades and are used to doing it (psychomotor). In other words, good character education must involve not only aspects of "good knowledge" (*moral knowing*), but also "feel good or loving good" (*moral feeling*), and good behavior (*moral action*). Character education emphasizes *habit* or habits that are constantly practiced and carried out. Thus, the basis and reasons for implementing character education in Indonesia are clear. (Ulfa 2014)

While in character education Lickona in Ratna Megawangi (Ratna Megawangi 2009, 109) emphasizes the importance of three components of good character (*components of good character*) that is *moral knowing* or moral knowledge, *moral feeling* or feelings about morals and *moral action* or moral action. This is necessary so that students are able to understand, feel and do as well as good values.

- a. *Moral Knowing* is an important thing to be taught which consists of six things, namely: moral awareness (moral awareness), knowing moral values (knowing moral values), perspective taking, moral reasoning, decision making and self-knowledge.
- b. *Moral Feeling* is another aspect that must be instilled in children which is a source of energy from human beings to act in accordance with moral principles. There are 6 things that are emotional aspects that must be able to be felt by someone to become a human being with character, namely: *conscience* (conscience), *self-esteem* (confident), *empathy* (feeling the pain of others), *loving the good*

(loves the truth), *self-control* (able to control yourself), and *humility* (humility)

- c. *Moral Action* is how to make moral knowledge can be realized into real action. This moral act/action is a result (*outcome*) of the other two character components. To understand what drives a person in good deeds (*act morally*) then three other aspects of character must be seen, namely: competence (*competence*), desire (*will*) and habits (*habit*).

The same thing was expressed by Karen E. Bohlin, Deborah Farmer, and Kevin Ryan in Ratna Megawangi that forming character is by growing character which is *the habits of mind, heart, and action*, the three of them (mind, heart and action) are interrelated. (Ratna Megawangi 2009, 109)

According to the Ministry of National Education, there are 18 values for character education, namely:

1. Religious: obedient attitude and behavior in carrying out the teachings of the religion and beliefs they adhere to, tolerant of other religious practices (beliefs), and living in harmony with adherents of other religions (beliefs).
2. Honest: behavior based on efforts to make himself a person who can always be trusted in words, actions, and work.
3. Tolerance: attitudes and actions that respect differences in religion (belief), ethnicity, ethnicity, opinions, attitudes, and actions of other people who are different from themselves.
4. Discipline: actions that show orderly and obedient behavior
5. Hard Work: behavior that shows genuine effort in overcoming various learning and assignment obstacles, and completing assignments as well as possible
6. Creative: thinking and doing something to produce new ways or results from something you already have.
7. Independent: attitudes and behaviors that are not easily dependent on others in completing tasks.
8. Democratic: a way of thinking, behaving, and acting that values the rights and obligations of himself and others alike.
9. Curiosity: an attitude and action that always strives to know more deeply and widely from something he learns, sees, and hears
10. National Spirit: a way of thinking, acting, and having insight that places the interests of the nation and state above self and group/group interests.
11. Love the Motherland: a way of thinking, behaving, and acting that shows loyalty, concern, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment.
12. Appreciating Achievement: attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
13. Friendly/Communicative: actions that show pleasure in talking, socializing, and working with others.
14. Peaceful Love: attitudes, words, and actions that cause others to feel happy and secure in their presence.
15. Likes to Read: the habit of providing time to read various readings that provide virtue for him.
16. Caring for the Environment: attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has already occurred.
17. Social Care: attitudes and actions that always want to provide assistance to other people and communities in need.
18. Responsibility: the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the state and God Almighty.

c. Character Education Process

The character is formed after following the following process:

- 1) There is a value that is absorbed by someone from various sources, maybe religion, ideology, education, their own findings or others.
- 2) Values form a person's thought pattern that comes out as a whole in the form of his vision formulation.
- 3) The vision goes down to the heart area to form a mood which as a whole shapes the mentality.
- 4) Mentality flows into the physical area and gives birth to actions which are collectively called attitudes.
- 5) The dominant attitudes in a person who as a whole image him is what is referred to as personality or character. The mental formation process shows the relationship between thoughts, feelings and actions. Thinking patterns are formed from the mind, from the physical they are formed into behavior. How to think becomes a vision, how to feel becomes mental and how to behave becomes character. If this happens continuously it will become a habit. (Alfiansyah, n.d.)

Thus, in the process of character formation, one of them is the existence of values absorbed by someone from ideology. ideology held by a state. As for Indonesia, the ideology that is used as a reference is Pancasila. Pancasila as the Core Eticha Value in the nation and state, one of which is implemented in the world of education, especially character education.

1. The concept of state philosophy

Definition of State Philosophy Philosophy (views) of life is general knowledge that is specifically made into a principle that is considered true, a form or form of philosophy of life that functions as a direct starting point for daily behavior. (Rukiyati 2011) Every nation that wants to stand firm and know well it is clear in which direction the goals it wants to achieve really need a view of life (philosophy of life). With a clear outlook on life, a nation will have

guidance and guidance on how to solve political, economic, social, cultural and educational problems.

2. Pancasila concept

Pancasila is the basic ideology for the Indonesian state. This name consists of two words from Sanskrit: panca means five and sila means principle or principle. Pancasila is the formulation and guidelines for the life of the nation and state for all Indonesian people. (Indonesia, n.d.) The five main pillars of Pancasila are Belief in One Almighty God, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberations/representation, and social justice for all Indonesian people, and is listed in the th paragraph 4 preamble to the 1945 Constitution. Pancasila as the basis of the State is a symbol that reflects the identity of the Indonesian nation. Pancasila is used as a rationale in carrying out governance mechanisms to achieve the goals and ideals of the State, so that Pancasila is used as a benchmark for the creation of a safe, orderly, just, prosperous and prosperous state life. The five pillars of Pancasila are manifestations of the goals for the establishment of the State of Indonesia. Therefore Pancasila as the State Philosophy is one of the core ethical values in implementing character education (Widiantari 2017)

3. Pancasila as the state philosophy is a core ethical value in character education

The relationship between education and the civilization (character) of a nation is analogous to the relationship between a foundation and a model for the construction of a building. (Santrock, 2008) Both are related causally, the foundation will determine the model of the building on it. Education is the building foundation and the character of a nation is a building model which is the concrete result of education. Historically and factually today, the greatness of a nation's civilization is a portrait of the successful formation of character formed through a long process of

education, both formal and non-formal. Vice versa, the destruction of a nation's civilization is the result of the failure of the character education process for its people. (Widiantari 2017).

Character education is the internalization of the noble values of culture, religion and other noble values which have become the philosophy of life of a nation. Education essentially talks about morals, where morals are goodness while the moral guidelines for the Indonesian people are Pancasila. (Widiantari 2017)

Meanwhile Maswadi Muhamad Amin said that Pancasila as the National Philosophy which is synonymous with the Indonesian Nation's View of Life is also the basis of the Republic of Indonesia. As the philosophy of the Indonesian nation, Pancasila is the source of life for the nation. This source of life emanates in the form of a National Outlook known as the Archipelagic Outlook which functions as the foundation of National Resilience. Pancasila as the View of Life of the Indonesian Nation is synonymous with the Viewpoint of the Indonesian Nation which has an Archipelagic perspective containing the teachings of the Indonesian Nation. Pancasila itself is empirical in nature because it was excavated from the experience of the Indonesian nation's ancestors, it has been ingrained in Pancasilaist people, and therefore crystallized into noble values that radiate from the Pancasila precepts. (Amin 2011, 106)

Thus Pancasila is used as the core ethical values of character education in Indonesia. Pancasila are life values that have noble values that are general in nature and can be accepted by all people, so that Pancasila is one of the core values of character education in Indonesia.

Pancasila can be used as core ethical values because the values contained in it holistically describe the character of a dignified nation, namely by adhering to the principle of one almighty God by carrying out the worship that each believes in, then

upholding a just and civilized humanity and always steadfastly unity by avoiding division, then upholding deliberation as a form of implementing democracy and finally realizing social justice for all Indonesian people.

As forThe character expected by individuals imbued with the Pancasila precepts, can be stated as follows:

- a. Characters that originate from the heart include faith and piety, honesty, trustworthiness, fairness, orderliness, obedience to rules, responsibility, empathy, courage to take risks, never give up, willing to sacrifice, and have a patriotic spirit.
- b. Characters originating from thought include intelligent, critical, creative, innovative, curious, productive, science and technology oriented, and reflective.
- c. Characters derived from sports (kinesthetics) include clean and healthy, sporty, tough, reliable, enduring, friendly, cooperative, determinative, competitive, cheerful, and persistent. (Widiantari 2017)

Conclusion

Ethical values are vital for character education, shaping individuals' lives through understanding, desiring, and acting in line with goodness. Pancasila, Indonesia's state ideology, guides the nation with principles of belief, justice, unity, democracy, and social justice. Education forms the foundation of civilization, and character development is a measure of its success. Pancasila embodies noble traits like faith, honesty, fairness, responsibility, courage, and patriotism, while fostering intellectual and physical well-being.

References

- Alfiansyah, Havis. n.d. "Pembentukan Karakter."
- Amin, Maswadi Muhamad. 2011. *Pendidikan Karakter Anak Bangsa*. Baduose Media Jakarta.
- C., West. 1999. *The Moral Obligations Of*

- Living In Democracy Society Dalam D.Bastone Dan E.Mendieta Dalam Bukunya Good Citizens.*
- “Grand Design Pendidikan Karakter Kementerian Pendidikan Nasional.” 2010.
- Hidayat, Habib. 2022. “Core Ethical Value,” 2022. <https://myrobin.id/untuk-pekerja/core-value-apa-itu-contoh-dan-penerapannya-dalam-karir/>.
- Indonesia, Wikipedia. n.d. “Pancasila.” <https://id.wikipedia.org/wiki/Pancasila>.
- Instruksi Presiden.* 2010. Indonesia.
- Intruksi Presiden.* 2010. Indonesia.
- Langeveld M.J. 1979. *Menuju Kepemikiran Filsafat. Pembangunan.* Jakarta: Pembangunan Jakarta.
- Ma'mun Zahrudin, Shalahudin Ismail, dan Aan Hasanah. 2020. “Penanaman Nilai Inti Pendidikan Karakter Berlandaskan Pancasila Pada Peserta Didik Di Sekolah.” *JPA 2020* Vol.21, Ja.
- Ratna Megawangi. 2009. *Pendidikan Karakter.* Bogor: Indonesian Heritage Foundation.
- Rencana Aksi Nasional Pendidikan Karakter.* 2010. Indonesia.
- Rukiyati. 2011. *Pendidikan Pancasila.* Yogyakarta: UNY Press.
- Santrock. 2008. *Educational Psychology, 3rd Edition.* New York: Mc.Grow Hill Companies, inc.
- Sholihah, Lilis. 2018. *Pendidikan Karakter Dalam Perspektif Islam.* Bandung: Multi kreasindo.
- Sofyan, Y. 2020. “Peranan Konseling Dosen Wali Dalam Meningkatkan Motivasi Belajar Mahasiswa Di Perguruan Tinggi Swasta Wilayah LL DIKTI IV.” *Jurnal Bimbingan Dan Konseling Islam* 10 (2).
- Tafsir, Ahmad. 1992. *Metodik Khusus Pendidikan Agama Islam.* Bandung: PT Remaja Rosdakarya.
- Ulfa, Syefa. 2014. “Pola Pendidikan Karakter.”
- UU No 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.* 2003. Indonesia.
- UUD 1945.* n.d. Indonesia.
- Widiantari, Dian. 2017. “Core Ethical Values Pendidikan Karakter : Berbasis Falsafah Negara.” *Misykat* 2 no 2.
- Republika .co.id “Hendak Sholat Siswa 13 Tahun Dikeroyok Temannya Hingga Meninggal,” 2022.