

Integration on National Values in Language Learning as Deradicalization Effort on Junior High School Students

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ABSTRACT

Indonesian language as a language of unity becomes more important in the life of the people and of the nation. It is used not only as a means of communication and as a means of social politics that keeps developing with the times. The internalization of Indonesian language learning on young people is necessarily performed to preserve indigenous languages. Pancasila, five principles, also exists as the foundation of the life of the people and of the nation. Hence, the internalization of national values containing in Pancasila needs to be comprehensively conducted through learning activities in Indonesian language subject. Pancasila is necessarily implemented in the real life socially and nationally. In fact, the position of Indonesian language that is stronger politically and becomes a means of communication in some provinces, have not been complemented with the implementation of Pancasila as the foundation of the state in social life. If the function and position of Indonesian language becomes stronger and counterbalanced with the implementation of national values in the life of the people and of the nation, Indonesian people must have more sense of unity and oneness both nationally and internationally. In a consequence, national values are more necessarily socialized to Indonesian people by identifying each principle of Pancasila and being integrated through Indonesian language learning in schools.

Keywords

Integration, national value, deradicalization, language learning, junior high school

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Introduction

Pancasila as the foundation of the state and the way of life should always become the life guide for Indonesian people. Each principle in Pancasila needs to be understood, obeyed, and implemented by all Indonesian people including the government. In making laws and regulation, the government must be referred to values in Pancasila, including national values, to improve the pride of Indonesia (Hamzah et al., 2020; Dewantara et al., 2019).

In fact, Pancasila seems to be forgotten by the government since the post reformation era. The research conducted by the Board of Assessment of People's Consultative Assembly, showed that 50% of the law product established in the post reformation era did not refer to Pancasila values (Lonto, & Pangalila, 2019). They forgot that Pancasila is the foundation of the state and way of national life. In a consequence, many problems appear in Indonesia. For example, conflict between religious communities, intolerance between communities, and conflicts between ethnic groups happen everywhere, as well as other radical actions are considered valid and usual (Keraf & Kollo, 2019; Rahmanto, 2020).

Because of these conditions, Ministry of Home Affairs encourages all social elements to implement Pancasila that contains national values (*kompas.com.*, 2017) unless it only becomes an empty slogan, does not give any meaning for the life system in the nation. The horizontal conflict will continue happening since the understanding and implementation of Pancasila and the 1945 Constitution are not maintained in the right way. Moreover, Gatot Nurmantyo, a commander of Indonesian National Army, suggested to make Pancasila a doctrine (*republika.co.id*,

2017) or many Indonesian people forget about Pancasila or get influenced by other ideologies inappropriate with Indonesian characteristics in terms of *bhineka* (different) and multicultural. If Pancasila is not used as a reference in making laws, it is also not socialized in the society (Raharja, 2019; Siregar et al., 2019).

Over the course time, education institutions as strategic places to socialize Pancasila have not been utilized optimally. Pancasila values probably become a foundation to build the national character (Hasanah, 2019; Mahfud, 2020). Hence, these values need to be socialized by integrating them through subjects in schools optimally. One of them is Indonesian language. Indonesian language is not only a subject but also a medium language for learning activities. In a consequence, there will be no obstacles to integrate Indonesian language subject with Pancasila education (Abdulkarim, 2020; Marsudi & Sunarso, 2019).

The implementation of Indonesian language learning relates to two things, in terms of how to teach Indonesian language and what to be taught in Indonesian language. The first one refers to approaches, methods, techniques, strategies, and procedures. The second one deals with materials, such as listening, speaking, reading, writing, and grammar as well as language materials (i.e. texts containing national values). As a medium language, teachers have no difficulties to integrate national values while delivering Indonesian language materials. However, the researchers choose the first possibility in terms of integrating Indonesian language learning with national values. It aims to be used as not only a learning textbook but also a model for teachers who teach different subjects. Although this choice is based on the right argument, the solution is not easy. The researchers need to identify national values containing in Pancasila so that can

be arranged in learning materials and integrated in Indonesian language learning. National values need to be identified and redescribed so that are able to be understood, accepted, and implemented in the life of the people and of the nation (Abdulkarim et al., 2020; Hastangka et al., 2019). Since the Republic of Indonesia is final, Pancasila has been agreed and practically appropriate with Indonesian characteristics, including *bhineka* (different) and multicultural, so it should not be debated. In fact, after the reformation in 1998, all Indonesian people have the freedom but this freedom is almost uncontrolled (Tuanaya, 2020). For example, there is a citizen who mocks others in a social media, and even mocking a president is allowed. These acts are considered inappropriate with Pancasila soul and values. However, these will not arise as long as the national value learning is integrated in schools because each learning activity must concern on approaches, methods, techniques, and strategies. Through this socialization model, the national values will be understood, absorbed, and implemented by Indonesia in the social and national life. In another word, there is no impression that Pancasila is indoctrinated as if it is 'defied', or in the Javanese allusion, it refers to "*kena iwake, aja nganti buthek banyune*" (hit the fish but the water is not muddy) (Cahyono, 2020; Wartoyo, 2019; Sumardjoko & Musyiam, 2018)

In addition, there are many choosable models of socializing national values in Pancasila. One model is able to follow the best practice in the daily social life. The best practice of the first principle, "Belief in the One and Only God" has been literally performed by Indonesian people. For example, a tradition of *halal bihalal* or *syawalan* (gathering together in the month of syawal to as for forgiveness one another) has been carried out by all Indonesian people without considering any religion. This tradition is typical of Indonesia (Ismail, 2018). *Gotong royong* (cooperation) between communities in building mosques and churches has happened since hundred years in Nias. Sharing *takjil* while *iftar* conducted by Christians has been maintained well as a representation of tolerance between religious communities. Distributing qurban meat at Eid Adha is not only for Muslims but also for other communities with different religions. These models of national values are also able to be integrated in Indonesian language learning (Silalahi & Yuwono, 2018; Santoso, 2020)

The best practice of the second principle "Just and civilized humanity" has usually happened in the society. When tsunami in Palu and Donggala (Central Sulawesi) as well as Sunda Strait (Banten) happened due to earthquake and eruption in Mount Krakatau, the aid for food, clothes, and blankets comes from everywhere and is given to disaster victims. The best practice of the third principle "Unity of Indonesia" has been habitually carried out by Indonesian people to live harmonically and support one another without considering any religion (Kohler, 2019)

To make the textbook developed do not interfere the use of distributed electronic books, the result of this study was developed as a supplement book in accordance with supplementing and enriching indigenous language learning in schools. This book was arranged and established in electronic and printed versions. The electronic publication was to simplify book distribution to all over Indonesia with the internet availability. Meanwhile, the printed publication

was to fulfil the need of books in areas with the internet inavailability.

The main purpose of this study was to develop learning materials and methods of Indonesian language integrated with national values on Junior High School students in Surakarta city. Besides, the particular purposes were (1) to develop learning materials of Indonesian language integrated with national values on Junior High School students in Surakarta city and (2) to develop learning methods for this integrated subject.

National values containing in Pancasila as the ideology and foundation of the state has an important meaning for Indonesia. However, it gets less attention in the life of the people and of the nation. It is in line with the previous assumption, that a half of laws do not refer to Pancasila. It proves that Pancasila values are not considered as the source of all law in Indonesia. As a consequence, national values in Pancasila need to massively socialize to make Indonesian people aware about Pancasila as the ideology and foundation of the state. Pancasila is not merely recognized but implemented in real life of the people, of the nation, and of the society (Susilawati et al., 2020; Siregar, 2019). Thus, the movement of popularizing national values must be executed through, one of them, a formal education institution integrated in indigenous language subject.

The output of this study is able to give a contribution to all Indonesian people in education field (teachers, students, education management both private and public). If the socialization of national values in Pancasila is increasingly widespread, Pancasila will become the guide of life behavior of the people and of the nation.

Methods

This study was a development research with attempting to develop learning materials of Indonesian language subject integrated with national values in Pancasila. To integrate Indonesian learning materials and national values, substances of the material was adapted to the applicable curriculum while types of the material was selected in accordance with national values. Hence, the appropriate design for this study was descriptive qualitative in terms of case study since the data was obtained from cases found in the social life. The data were (1) the result of student's need analysis on national values in Indonesian language learning, (2) the result of student's perception on national values in each school, (3) the result of evaluation on the textbook published by the Ministry of Education and Culture based on the 2013 Curriculum, (4) the lesson plan document arranged by teachers, (5) the result of teaching and learning process conducted by teachers in the class, and (6) the test of learning result.

The data collection techniques were (1) need analysis question, (3) questionnaire of student's perception on national values, (3) observation of learning process in the class, (4) interview about lesson plan document arranged by teachers, and (5) test of learning result to know student's understanding on indigenous languages.

The instrument of data collection were (1) need analysis questionnaire referring to a description of gap recently existing compared to the expected condition, in which each condition that was less than expected showed there was a

need; (2) perception questionnaire: student's perception on national values; (3) observation: classroom observation was to see learning process in class in accordance with learning approach, learning method, learning materials, learning evaluation, and learning reinforcement on the need; (4) interview: interview was conducted to (a) teachers to reveal their reason of choosing learning materials, (b) students to reveal learning model based on their perception; (5) test: test was used to know student's ability on understanding learning materials.

The data analysis technique was carried out in the followings. (1) The results of need analysis and student's perception questionnaires were tabulated and recorded. The results of observation and interview were also recorded with reference to observation and interview lists. Besides, the test results were tabulated, and the achievement scores were calculated. (2) After being tabulated and recorded, the results of the needs analysis questionnaire were then identified to find its distinctive characteristics. In addition, the results of perception questionnaire were recognized to find its typical characteristic markers. (3) The results of observations and interviews were determined in regard with learning processes in classrooms and sequence of answers given by teachers, and learning outcome tests were identified by scores achieved by students to determine their understanding ability. All identification results were interpreted considering the integration pattern of indigenous language learning with national values, and all interpretation results were described in terms of research reports used the basis for development procedures of indigenous language learning textbooks integrated with national values.

Result And Discussion

In order to realize the protection of students in schools against radicalism, the education of national values is needed as a representation of concern from all elements, including government, society, families, and particularly schools. The national value education for students will be built since all social elements have awareness of the importance of national value education from the early age (Banamtuan & Natonis, 2019). Schools are currently very vulnerable to being infiltrated by radicalism ideology and movements. This is because of that there is no single specific policy to protect schools from radicalism penetration and movements. In a consequence, it is necessary to take concrete steps in terms of preventing radicalization and implanting national values. The national value education for students becomes the basis for an initial formation because straightening a branch is much easier than straightening a tree. Therefore, the most effective national value education is in schools. The development of cultural values and national characters of students must be performed in the right way unless the moral message that parents and educators will convey to students will be obstructed. The development of moral values for students can be done in the three existing education centers, namely families, schools, and societies. However, it is necessary to be very careful because students are children in the stage of concrete preoperational development (Nurizka, 2020). Consequently, the team proposed a community service activity in relation to implanting national values toward

students with an output product in terms of an anthology of poetry by students to overcome the disunity of Indonesian people and prevent radicalism on students, considering that many separatist groups were born in Indonesia, so this is one way to break their dream in destroying the Republic of Indonesia. This activity not only provides the internalization of national values to students but also be integrated with an external product in terms of an anthology of poetry written by students as comprehensively guided by the theme of strengthening Indonesian national values and nationalism for the young generation (Alaby, 2019).

The greatest national value in Indonesia is Pancasila (Mahfud, 2014; Beck & Irawan, 2016). Pancasila teaches us to acknowledge the existence of God in the first principle, namely *Belief in the one and only god*. Pancasila also teaches us to become just and civilized human beings as stated in the second principle *Just and civilized humanity*. In the third principle, *the Unity of Indonesia*, Pancasila teaches the importance of national unity and integrity. This is absolute because Indonesia consists of various ethnic groups, cultures, and religions. In the fourth principle of Pancasila, *Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives*, contains the meaning that developing and determining the direction of the nation's journey, it must be based on a deliberation that represents all Indonesian people. In the fifth principle, Pancasila teaches about *Social justice for the whole of the people of Indonesia* (Abra & Wahanisa, 2020; Gumbira & Wiwoho, 2019).

The national value education for students will be built if all elements have the awareness of the importance of national value education from an early age (Fathurrohman, 2013). Teachers are the most strategic position to shape student's characters. Then, the national value education in students becomes the basis for the initial formation because straightening a branch is much easier than straightening a tree. Thus, it is considered effective to educate national values in schools (Budirahayu & Saud, 2020).

The development of cultural values and national character of students must be carried out appropriately (Adisusilo, 2012) or the moral message conveyed by parents and educators will be obstructed. There are three places to develop moral values for students, namely families, schools, and societies. As suggested by Piaget that students are children in the concrete preoperational development stage, this development should be carefully executed. In developing moral values for school students, it is necessary to be very careful. Meanwhile, moral values are abstract concepts. Hence, students have no ability to immediately accept what their teachers or parents teach quickly. For this reason, teachers and parents must be certainly smart in choosing and determining learning methods to implant these values in children to ensure that these values are well conveyed and understood by them (Saddhono, 2015; 2018).

A nation is an "imagined" community. The smallest members of the nation do not even know and recognize most of the other members or will not meet them face to face. The most important thing to keep a nation existing that is a feeling of togetherness and brotherhood as members of the nation's community. This is due to the result of strong roots of nationalism (Kaur & Shapii, 2018).

The best practice of the second principle "Just and civilized humanity" has been already common in the society. It is reflected when a tsunami disaster happened in Palu and Donggala (Central Sulawesi) as well as the Sunda Strait (Banten) happened. All Indonesian people gave their helps, in terms of food, clothes, and blankets. Another practice is in terms of the third principle "The Unity of Indonesia". This is reflected by Indonesian people who live harmoniously between side by side and hand in hand regardless their religion (Hutchinson, 2015; Lytra, 2016).

To prevent the textbook being develop become an interfer of distributed electronic books, this textbook is developed as a supplementary book to complement and enrich indigeneous language learning in schools. This book is arranged and published in two versions, electronic and printed. The electronic publication is intended to facilitate all areas of Indonesia with the internet availability. Meanwhile, the printed version is intended to meet the needs of areas in Indonesia with lack of internet (Anis & Saddhono, 2016; Saddhono & Sulaksono, 2018).

The main purpose of this study was to develop learning materials and methods of Indonesian language integrated with national values on Junior High School students in Surakarta city. Besides, the particular purposes were (1) to develop learning materials of Indonesian language integrated with national values on Junior High School students in Surakarta city and (2) to develop learning methods for this integrated subject.

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Conclusion

One of the positive values necessarily implated in students is the love for homeland. Considering the fact that many of the younger generations have started to lose their love for their country. This is due to negative influences of western cultures spreading in Indonesia. The love for homeland is an attitude and behavior that reflects a sense of pride, loyalty, care, and high respect for language, culture, economy, politics, and other elements existing in Indonesia. This feeling will prevent them not to be tempted by offers from other nations that are harmful for their own nation. The main reason for loosing the love for the homeland is that Pancasila values are only used as a history. The results of this study contribute to all in education field (i.e. teachers, students, education managers both public and private). Since the socialization of national values in Pancasila are

conducted to the wider community, Pancasila will become a guide for the life behavior of the people and of the nation.

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