

DEVELOPMENT OF THE CHARACTER GOTONG ROYONG STUDENTS TO PREPARE THE 21ST CENTURY

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ABSTRACT

The development of the 21st century, marked by the rapid access to information and communication, has unconsciously eroded the character of gotong royong as the value and character of the Indonesian nation. Advances in technology are able to change the pattern of people's lives, such as ways of communicating, studying, economic activities, and other social activities, so that individualistic attitudes are increasingly mushrooming which are contrary to the values and culture of the Indonesian nation, namely mutual cooperation. The need for an attitude of fostering the character of gotong royong starts early, one of which is from students to be able to prepare a 21st century society that is in accordance with the nation's cultural values. This article aims to look at the efforts of implementing educational institutions, namely the Ciamis 1 State Vocational High School in fostering the character of gotong royong through activities at school. This study uses a qualitative approach with a case study type of research data collection techniques using interviews, observation, and documentation studies. Data analysis through data reduction, data display, and data verification. The results showed that the fostering of gotong royong among students was through 1) learning Pancasila and Citizenship Education as one of the subjects that play a role in character education for students 2) Implementing the Pancasila Student Profile Strengthening Project implemented by TEAM P5 3) Healthy School Program Characters such as returning cutlery in the canteen and clean Friday activities that are routinely carried out at school. As for what is a challenge as well as an obstacle in fostering the character of gotong royong is the lack of awareness from students regarding the importance of maintaining and upholding the value of gotong royong as the culture of the Indonesian nation.

Keywords: *Gotong Royong, Citizenship Education, Character Education*

1. INTRODUCTION

The development of the 21st century, which is characterized by increasingly rapid access to information and communication, is a condition that cannot be avoided by people around the world. The speed of technology and information provides convenience and challenges of today's life. The development of the 21st century is better known as Revolution 4.0 which is based on increasingly fast and widespread internet access, the birth of small artificial sensors, the expansion of artificial intelligence which provides convenience for the community, and the utilization of machines used in various accesses, one of which is education (Schwab, 2014). One of the impacts felt in the 4.0 Revolution is the faster and more widespread internet access which forces people to live side by side with the internet, but this apart from providing benefits to the community is also a threat to people's lives in the nation and state. One of the negative impacts caused by the development of the 21st century is the consumptive lifestyle in society, individualistic attitudes,

westernized lifestyles, and the existence of social inequalities in society (Insya Musa, 2015)

In addition, the impact caused by the speed of internet access is that it is able to change people's thinking patterns in the life of the nation and state, is able to change the way of communicating between humans, even to the point of being able to shift people's identities and morals in life, so that many drastic changes in character begin in society public therefore it is a challenge at this time to maintain a character that is in accordance with the values of Pancasila and the values of the nation. However, currently the characters that are raised by society are not in accordance with the values and culture of the nation, especially in today's youth (Lickona, 1991) suggests that currently adolescents reflect bad characters such as rampant violence and acts of anarchy, attitudes of theft, committing fraudulent acts, intolerance, use of bad language, and acts of sexuality, and there are still many youth activities that lead them to self-destruction. The habits that are happening right now are clearly contrary to the values of Pancasila as the identity of the Indonesian nation which guides us to remain in a bond of togetherness within the framework of unity through a difference. Therefore, the cultivation of national identity in adolescents is needed in order to maintain Indonesian identity which is in accordance with the values of Pancasila, one of which is by grounding the concept of gotong royong.

Gotong royong is an activity of togetherness in the community to solve a problem, both a personal problem and a joint problem. However, in the development of the 21st century, mutual cooperation is starting to fade in society, which is caused by digital speed. This can be seen from today's society, especially teenagers who feel that they do not need other people and start living alone or the emergence of an individualistic attitude. Therefore, it is a joint task to carry out mutual cooperation character building for adolescents, one of which is through formal educational institutions or schools, because schools are a vehicle for the formation of the character of students to prepare a society that is aware of its obligations as individual beings, social beings, and God's creatures. YME. Efforts to foster the character of mutual cooperation in schools are an alternative in building the character of citizens, as research conducted by (Mulyani et al, 2020), entitled Improving the Character of Mutual Cooperation in Elementary Schools, found that teachers and schools play an important role in improving the character of mutual cooperation in elementary schools. School builds the mutual cooperation character of students in preparing a 21st century society with character. What distinguishes this research from other studies is that mutual cooperation character

building is not only carried out in intra-curricular activities (in-class learning) at school but can also be carried out through co-curricular activities (outside learning).

2. LITERATURE REVIEW

2.1 Gotong Royong

Citizens as part of social beings certainly cannot be separated from the attitude of needing other people in their lives, therefore the character of mutual cooperation, mutual help, and an attitude of cooperation is the nature of citizens as human beings who live in social life. This is in line with the opinion put forward by (Soekanto, 1990) who argued that: In social life a person may not be able to live alone without cooperating with other people. Therefore someone needs other people in social life. In addition, based on history, that the Indonesian people were born because of the cooperation that was carried out in fighting the colonialists, therefore this attitude of cooperation or gotong royong became the values and culture of the Indonesian nation (Zainal, 2011) suggests that the character of gotong royong shows respect for others, work hand in hand to solve common problems, establish friendly relations and close communication, and awareness to provide help to others in need.

(Mangunhardjana, 1989) argues that in collaborating, you are indirectly involved in self-development to achieve common tasks within the framework of loyal *kwana* and *Bhinneka Tunggal Ika*. The character of gotong royong is clearly one of the vehicles in maintaining Indonesian unity, because it increases togetherness with fellow citizens so as to avoid conflict. There are sub-values in gotong royong proposed by (Wahono & Priyanto, 2017) namely: there is an attitude of respect, the ability to work together, is inclusive, there is a commitment to joint decisions, there is consensus deliberation, activities to help each other, solidarity between people, empathy, anti-discrimination, anti-violence, and the existence of volunteerism.

2.2 Character Education

The word character comes from the Greek language which means an instrument to judge, impress, give a special mark, and a special character. Character is defined as typical good values (knowing the value of goodness, willing to do good, actually having a good life, and having a good impact on the environment) which is embodied in behavior (National Policy for National Character Development). Character can also be interpreted as character which means the essential characteristics of a person or a group, or a nation that is very prominent so that it can be recognized in various situations or is a trade mark for the person, group, or nation (H.A.R Tilaar, 1991) European thinkers are of the view that character is the most core concept of ethics.

Sumantri in (Amirulloh, 2015) states that character is a positive quality that a person has, so that makes him attractive and attractive. Doni in (Amirulloh, 2015) understands that character is the same as personality, namely traits or characteristics or a style or characteristic of a person that originates from formations received from the environment such as family in childhood (Mulia, 2013) Character Education is a process of self-development with full awareness as a dignified human being as well as a citizen who are aware of their rights and responsibilities, and have a great will to defend the dignity of the nation. (Saroni, 2019) says the process of

character formation is a process of influencing children in such a way that they follow the conditions we want. Character education can be interpreted as value education, Moral character education, character education that aims to develop the ability of students to make good and bad decisions, maintain what is good and realize that goodness in everyday life wholeheartedly (Martadi, 2010). The basic principles of character education are as follows: (1) the regularity of each action and measured based on a hierarchy of values (values become normative guidelines for each action). (2). Coherence that gives courage makes a person firm on principles, not easily swayed in new situations or afraid of risks (coherence is the foundation that builds mutual trust. (3). Autonomy, in this case someone internalizes rules from the outside to become personal values. This can be seen through an assessment of personal decisions without being influenced or pressured by other parties. (4). Firmness and loyalty, which is a person's resistance to wanting what is considered good.

(Koesoema, 2017) Basic Principles of Character Education in Schools: (1) your character is determined by what you do, not what you say or believe. (2) every decision you make determines the kind of person you will become. (3) Good character presupposes that good things are done in good ways, even if you have to pay dearly for them, because they carry risks. (4) Never take the bad behavior of others as a benchmark for yourself. You can choose a good benchmark from them. (5) What you do is meaningful and transformative. An individual can change the world. (6) The payoff for those with good character is that you become a better person and this will make the world a better place to live in.

Based on the above opinion, it can be seen that the development of Character Education in Schools does not only focus on implementers, but character education in schools will run effectively when awareness grows from the students themselves, so that the characters that are formed in schools are not only implemented in the school environment, but students are able to emit good characters in the surrounding environment.

3. METHODS

The approach of this research is qualitative with method studies case that researcher chooses in this study. Study case is form study qualitative leave from understanding and behaviors based on view man that themselves (Beck, 2010) The data collection techniques do with the interviews, observations and studies field documentation. The located at SMK Negeri 1 Ciamis , and the subject of study is Wakasek Student Affairs , PPKn Teacher , Project Team Leader Strengthening Profile Pancasila students (P5), and participants are students at SMK Negeri 1 Ciamis. Researchers do the observation with plunge to the location study to see and observe in a manner right on the field. The data collection technique studies by using documentation with gather supporting documents in research data collection data analysis has done through data reduction, data display, and also data verification to see results and withdrawal conclusion research.

4. RESULTS & DISCUSSION

Each country has its own values and culture as the identity of the nation itself, one of which is Indonesia which was born from the struggle to win independence, togetherness or gotong royong activities become national values and culture that must be preserved. Derived from the Javanese language, the word Gotong

Royong is Gotong which means lifting and Royong means togetherness. The point of togetherness is an outline of the concept of gotong royong, because basically this gotong royong is a joint activity to solve problems that occur in society. (Baiquni, 2011) suggests that the attitude of individuals who have the awareness to participate in solving problems that occur in their environment is the notion of mutual cooperation. Active participation is not only related to physical exertion, but can be in the form of material, spiritual, mental, and even thought contributions. Gotong royong can be divided into two forms, namely gotong royong in the form of mutual help and gotong royong in the form of community service. Gotong royong in the form of mutual help is related to solving individual problems, while gotong royong in the form of community service can be in the form of solving problems related to the public interest (Marzali, 2005).

Collaborative activities are the capital of the Indonesian nation in maintaining the ties of unity and unity, this is because Indonesia is a multicultural country with various languages, religions, customs which will be a threat to the Indonesian nation if the people do not have a sense of togetherness. Gotong royong in the community can be started early, one of which is through educational institutions because schools are a vehicle for character building for teenagers. The following is a form of mutual assistance coaching carried out by schools in preparing a 21st century society with character which is carried out at SMK Negeri 1 Ciamis

4.1 Citizenship Education Learning

The first effort to foster the character of gotong royong at Vocational High School 1 Ciamis is through a curricular program, namely through learning Pancasila and Citizenship Education. Based on the results of interviews conducted with the Deputy Head of the Curriculum Field, one of the lessons that became a vehicle for the formation of gotong royong character was Pancasila and Citizenship Education. This was supported by one of the teachers who taught Pancasila and Citizenship Education who revealed that the goal in PPKN learning was the formation of citizen character, one of which was gotong royong which is the value and culture of the Indonesian nation which is currently being abandoned by society, especially teenagers who confronted with the digital speed of the 21st century.

Learning Pancasila and Citizenship Education in schools is an embodiment of the implementation of civics education in a formal environment. Citizenship Education itself is a vehicle for learning about awareness of national identity, national experience and history, and the development of civic culture (Civic Virtue), so that through Citizenship Education it is expected to be able to develop the character of good citizens, one of which is maintaining the values and identity of the Indonesian nation, namely Pancasila.. This is in line with the opinion of (NCSS, 1992) where Citizenship Education is a vehicle for the formation of the character of citizens regarding their rights and obligations as citizens, where this character formation can be carried out in the school environment, the influence of parents, and also learning outside the classroom or at home such as the environment public. Through Citizenship Education, the community is given an understanding regarding national ideals, values of goodness and rights and obligations as citizens.

The implementation of gotong royong character formation in Civics learning carried out by schools is collaborated with the

curriculum structure that applies in schools, where gotong royong refers to the curriculum that is implemented in schools, namely the Independent Curriculum. There are several learning achievements that must be achieved by students in Civics Learning, namely the dimensions of Pancasila, the Unitary State of the Republic of Indonesia, Bhinneka Tunggal Ika, and the Constitution of the Republic of Indonesia.

The implementation of gotong royong character building that departs from the Learning Outcomes is the existence of project activities in each material content standard contained in Civics learning including carrying out citizenship projects that are together such as doing community service in the community, doing group work in learning activities in class, helping friends who are in trouble, and other togetherness activities that are together.

Civics learning does play an important role in fostering the character of students, because Citizenship Education itself is a vehicle for building the character of good and intelligent citizens. As stated by (Cogan, 1998) that "The foundational course work in school designed to prepare young citizens for an active role in their communities in their adult lives". students to prepare themselves in society later, become part of citizens who are intelligent and have good character, and are able to ground the values of the Indonesian nation, one of which is Gotong Royong.

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The Project to Strengthen the Pancasila Student Profile (P5) is one of the efforts made by the government and schools in establishing a Pancasila Student Profile. The Pancasila Student Profile Program is one of the programs launched by the Ministry of Education and Culture as stipulated in the Minister of Education and Culture Regulation No. 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020 – 2024. Based on the regulation it is said that Pancasila students are the embodiment of Indonesian students throughout life who have global competence and behave in accordance with Pancasila values with six main characteristics, namely faith, piety to God Almighty, and noble character, global diversity, mutual cooperation, independence, critical thinking and creative. According to the Directorate General of Vocational Studies, the Ministry of Education and Culture of the Republic of Indonesia said Indonesian students are lifelong students who have global competence and behave according to Pancasila values. This statement relates to two things, namely competence to become a democratic citizen of Indonesia and to become a superior and productive human being in the 21st century. In this case, Indonesian students are expected to be able to

participate in global development that is sustainable and resilient in facing challenges. There are six dimensions in the Pancasila Student Profile Program, namely: (1) Faith, piety to God Almighty, and noble character. (2) Global diversity (3) Collaborate (4) Independent (5) Critical reasoning (6) Creative

Quoted from the Directorate of SMK Directorate General of Vocational Education, Ministry of Education and Culture the theme of the Pancasila Student Profile Strengthening Project is as follows: (1) Sustainable Lifestyle (2) Local wisdom (3) Unity in Diversity (4) Wake up the soul and body (5) Voice of Democracy (6) Engineering and Technology to build the Republic of Indonesia (7) Entrepreneurship (8) Work (9) Work Culture.

The activities of the Project for Strengthening Pancasila Student Profiles at SMK Negeri 1 Ciamis have started since 2021. The implementation of gotong royong character building through the Project for Strengthening Pancasila Student Profiles is a sense of togetherness and shared responsibility, especially in each class in carrying out projects that are in accordance with the theme being held by the school, as in implementing the theme. Local Wisdom each class is required to display one of the regional cultures to be presented together, this requires students to work together to think about the creations that will be displayed and work together to show the best appearance. Another example is in implementing the Engineering and Technology theme to build the Unitary State of the Republic of Indonesia, each class is required to make a product that is useful for its surroundings, so that with this activity each student works together to make a product which will later be presented in school workshop activities.

Character building through the Pancasila Student Profile Strengthening Project is part of character education in a micro context. As stated by (Budimansyah, Penguatan Pendidikan Kewarganegaraan Untuk Membangun Karakter Bangsa, 2010) suggests that character development takes place in the context of an educational unit or educational unit holistically (the whole school reform). The education unit as the leading sector seeks to utilize and empower all existing learning environments to initiate, improve, strengthen and continuously perfect the character education process in the education unit. Therefore it can be said that the activities of the Pancasila Student Profile Strengthening Project as part of Character Education in the micro scope are one of the vehicles for building the gotong royong character of students, this is evidenced by the activities of the Pancasila Student Profile Project in groups (classes) so that it guides participants students to work together with their class mates to complete projects determined by the P5 team.

4.2 Habituation Friday Clean

The habit of clean Friday is a cleaning activity that is carried out every Friday of the second week. The purpose of this activity is to invite students to contribute in an effort to protect the environment. This clean Friday activity is carried out to create a healthy and clean school environment, so that the school as a place to gain knowledge for students provides comfort and beauty in teaching and learning activities. In this Clean Friday activity, students are guided to be able to carry out community service in cleaning the classroom and school environment, so that the character of gotong royong appears in these activities.

Based on the findings of the observations that the authors found, it can be seen that the above habits are part of 21st century character

education, especially in the character of mutual cooperation, because the value of togetherness and helping each other is one of the characteristics of the values and culture of the Indonesian nation. These activities are certainly related to the goals of Character Education in this century, where 21st century society must be able to practice cultural values that exist in Indonesia. As stated by (Ahmad Dahlan dkk., 2019) said the purpose of character education in the 21st century is also closely related to efforts to understand, live and practice the cultural values of the Indonesian people that grow and develop in Indonesia, such as the value of gotong royong, kinship, friendly, courteous, tolerant, friendly, mutual respect and mutual respect, prioritizing deliberation in solving problems, devoutly carrying out religious teachings, and various values that grow and develop in various regions in Indonesia, hereinafter known as policy local. School habituation as a strengthening of the Character Education of students at SMK Negeri 1 Ciamis is in accordance with the goals of 21st century Character Education because it contains the values of mutual cooperation, kinship, tolerance, friendship, and mutual respect, adherence to religious teachings, and responsibility for the environment.

Based on the results of the observations made by the authors, it was found that the implementation of the habituation of a healthy school with character at SMK Negeri 1 Ciamis included habituation which was carried out every day and also every Friday. In practice, the school certainly involves various parties to support the success of this habituation, including the roles of teachers, health staff, deputy chief of secretary, and the Ciamis regional health department. According to the deputy head of student affairs at SMK Negeri 1 Ciamis, the implementation of gotong royong character building through the habituation of healthy schools needs support from various parties, not only from school residents such as teachers and staff, but government support is needed.

(Budimansyah, 2012) says that the education unit as the leading sector seeks to utilize and empower all existing learning environments to initiate, improve, strengthen and continuously perfect the process of character education in the education unit. Based on this statement, it is appropriate for schools to become places for the formation of the character of students to prepare quality young people who are ready to become part of a 21st century society with character. This is in line with the Grand Design of Character Education (2010) which says that the Micro Context of Character Development can be seen as follows:



Figure SEQ Figure * ARABIC 1. Character education strategies in schools

Based on this concept, strengthening the character education of students through habituation is carried out by the SMK Negeri 1 Ciamis as a micro strategy for strengthening character education in schools, especially in fostering the gotong royong character of students.

5. CONCLUSION

Gotong royong character development in adolescents must continue to be carried out in order to maintain the culture of the Indonesian nation. Gotong royong character development is one of them carried out by formal educational institutions, both integrated into curricular programs, co-curricular programs, or extracurricular programs at schools, as carried out by SMK Negeri 1 Ciamis. Gotong royong character development in schools is carried out in intra-curricular, co-curricular programs, and the habituation of healthy schools with character. In intra-curricular activities, gotong royong character development is carried out, one of which is through Civics learning. The character of gotong royong continues to be fostered through learning activities in the classroom which are collaborated with learning outside the classroom or the community, one of which is through the citizenship project. Gotong royong character development through co-curricular activities is carried out, one of which is through the Pancasila Student Strengthening Project Program, students are required to complete a project with their peers to be displayed in a presentation prepared by the P5 team. Apart from that, gotong royong character building is also carried out through habituation to healthy schools with character, such as putting back cutlery that has been used in the canteen to its proper place and also through the habituation of clean Friday activities which are routinely carried out every month. The gotong royong character raised in these habituation activities is the gotong royong character in lightening the burden on others and taking care of the environment.

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