The sustainability of Pancasila values on improving the human resources of Indonesian students in Indonesian Saudi Arabian schools

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Abstract. The focus of research on the application of the values of Pancasila on improving the human resources of Indonesian students in the Indonesian School of Saudi Arabia. Some of the objectives of this study are to analyze the cultural description of Indonesian student nationalism, reveal the behavioral tendencies and behavior of principals and teachers in enhancing nationalism. This study uses a phenomenological study of leadership culture in a qualitative descriptive form and the actions of principals and teachers. The urgent of this research complements research on practicing the value of Pancasila but with a different school context and culture. Therefore, expressing and analyzing the implementation of Pancasila values, researchers used leadership theory, cultural theory. Research results revealed that the implementation of Pancasila values of Indonesian students interacting with national standards of education and teaching Islamic values. The culture of environmental leadership and schools provides a positive response to the understanding of Indonesian student nationalism in Saudi Arabia, including pride and love for national identity.

1. Introduction
Pancasila is the basic ideology for the Indonesian people, the ideology that we agreed upon in accordance with the mandate of the opening of the 1945 Constitution. Pancasila is present in the middle east of society as a way of life that is expected to be able to give birth to a virtuous Indonesian society. The existence of Pancasila aims to prevent moral crises that enter and incarnate in society, the awareness and sincerity of the heart is the simplest key in beautifying the provisions of the noble values contained in the philosophy of life of this nation. The strength of the enactment of Pancasila really expects something more in its application, Pancasila always tries to remind and continuously encourage its people to be aware of the values contained in it. But his hope in this day is not fulfilling expectations, there have been many sad phenomena because of ignoring the values of Pancasila, people to enjoy freedom as freely as they can, resulting in the fading of love towards Pancasila in their appreciation and practice. The public has little understanding of the identity of the unitary state of the Republic of Indonesia [1]. The values of Pancasila are felt to be less attractive to apply as if they have forgotten that they have a state basis in the form of a life guide called Pancasila.

It is necessary to strengthen the national character of all parties [2]. At present Indonesia is facing a crisis of Pancasila ideology, as seen from the phenomenon of neglect of the increasingly widespread values of Pancasila, weak morality, and noble character are the main causes. For example, what often happens now is the lack of awareness that human beings are created to live side by side with various
tribes, races, and religions, moreover, Indonesia fulfills all these elements of coexistence, the neglect of this awareness will subsequently lead to anarchist attitudes, racism, and other bad actions. In another example, an indication of the crisis can also be seen from the many gaps, from the economic gap in which the bourgeoisie (capitalists) control much of the economic sector in Indonesia, acting arbitrarily towards the poor, becoming a new oppressor for fellow Indonesians without any mutual respect, be fair, and uphold the rights and dignity of others. Since the independence of Indonesia, Bung Karno stressed that state power should be held by the marhaen. The marhaen here are meant to be the poor of Indonesia, the word “marhaen” comes from Bung Karno’s thought to refer to the poor Indonesians whose existence needs state protection because most of them often get oppressed by the bourgeoisie (capitalists).

See the bad phenomena that occur in this nation. Moral degradation occurs in almost all groups in society, especially the moral degradation of youth can occur because a nation loses its identity [3]. They cannot maintain their identity so far. When in fact, this nation has Pancasila. Pancasila is a characteristic that is now starting to fade awareness to live it. We as a large nation that has claimed independence for 70 years should improve and return to the national identity based on Pancasila. Better understand the value of the Pancasila content and implement it with the awareness and sincerity of national life, as a great nation to realize an advanced country respected by other countries by holding fast to Pancasila. To reaffirm the identity of this nation, there is no more time to remain silent, there are no more pessimistic words, Indonesia expects a good future generation, this next generation must be shaped and mental character through Pancasila education. Within the scope of this succeeding generation, what is meant is children. Efforts to actualize the implementation of Pancasila really will greatly support the emergence of a variety of behaviors that are relevant to the values contained in Pancasila, therefore the process of character and mental formation of children through Pancasila education is an important thing that must be implemented effectively and efficiently. The formation of character and mentality of children through Pancasila education will be very helpful in rediscovering the identity of this nation. The actualization effort will make children as a society that has good moral values, especially children are the next generation of the nation's future who in the future will play an important role in developing the country, if the cultivation of the noble values of Pancasila is carried into the future, then it can already be believed that the Indonesian nation will rediscover its identity as a country that holds fast to Pancasila.

This study is entitled the implementation of the values of Pancasila in improving the human resources of Indonesian students in Indonesian schools in Saudi Arabia that is sustainable (A case study of the development of nationalism understanding of IPNU and IPPNU members). A phenomenological study of leadership culture in Indonesian schools in Saudi Arabia. Specifically, this research is as follows: 1) Study of the concept of leadership culture that is in line with National Education Standards and Islamic values and local cultural values. 2). A factual description of the implementation of the Pancasila values applied in the Indonesian School of Saudi Arabia and at the IPNU-IPPNU. 3). A factual description of the impact of implementing a culture of leadership applied by the Indonesian School of Saudi Arabia and at the IPNU-IPPNU. This research was conducted by using the phenomenological method, which is generally intended to study the study of the implementation of leadership culture in the management of the Indonesian School of Education in Saudi Arabia and at the IPNUs. The resource persons of this research are Nelly Yuliana Bachtiar as PLH Jeddah Indonesian school, Sinsin Rasyidin, vice-principal of the Meccan Indonesian school, teachers, employees, and school guards. While from PCINU Imron Suaidi Masyhudi as chairman of Tanfidziyah and Musthafa al-Gholayin, secretary of Saudi Arabia's PCINU. This research topic has never been studied with the same title and object; therefore, the authors conducted this research, hoping to be able to express the culture of school leadership in Saudi Arabia with a variety of challenges and opportunities. In the end, obtaining a policy model in the context of education for the development of nationalism of school students [4]. Some of the objectives of this study are to analyze the cultural
description of Indonesian student nationalism, reveal the behavioral tendencies and behavior of principals and teachers in enhancing nationalism.

2. Method
This study uses qualitative methods, while the research subjects are Indonesian students who are studying at the Jeddah Indonesian School (SIJ) and the Indonesian School of Mecca (SIM). This study also uses a phenomenological form of research in the leadership culture of school citizens in applying Pancasila values in daily actions and behaviors in school, while to find the influence of leadership culture on the implementation of Pancasila values, this study also uses correlation research. Correlation qualitative research is a study that involves the act of collecting data, to determine whether there is a relationship and the degree of relationship between two or more variables. The existence of relationships and the level of variables are important because by knowing the level of relationships that exist, researchers will be able to develop them in accordance with the objectives of the study [5].

This study uses primary data sources and secondary data. According to Saifuddin [6] Primary data obtained from research subjects, in this case, were the results of interviews with school residents in Saudi Arabia. Medium secondary data comes from outside the main sources such as books, articles, documents, and manuscripts. This is in line with the understanding conveyed by Moleong [7] The main data source is the person interviewed directly. Among the informants and respondents who will be used as research, partners are teachers, school students, and school principals. The validity of the data is done to obtain valid results and can be scientifically justified. The validity of the data in qualitative research is a systematic examination effort in accordance with certain procedures in skin research consistently [8].

3. Results and Discussion
School environment culture describes the atmosphere and the working relationships between fellow teachers, teachers, and school principals, teachers and other education personnel, and offices in their neighborhood. This is a manifestation of a conducive work environment. This atmosphere is very much needed by teachers and school principals to carry out their work more effectively. The culture of the school environment can be described through mutual support (supportive), the level of friendship (collegial), the level of intimacy (intimate), and cooperation (cooperative) [9].

Silalahi in the article entitled: The Sustainability of Pancasila In Indonesian Education System research reveals; the results obtained in the linguistic analysis are elaborated with the results of interviews with teachers and education practitioners to provide an overview of Indonesian education, the application of the 2013 curriculum as well as the steps that can be taken to revitalize the Pancasila in the Indonesian education system. The analysis revealed that the revitalization in the Indonesian education system is absolutely needed because the values of Pancasila as one of the core competencies that must be owned by the students have not been fundamentally and appropriately implemented in the education and learning process. Indonesian education is also considered unable to meet the competency standards at the global level. FGDs with teachers and education practitioners show that the 2013 curriculum has not been able to implement the values of Pancasila through the subjects. In addition, Indonesian teachers are considered not to have sufficient capability in the application of Pancasila. In other studies that Education leadership must use the values and ethics in Pancasila as a reference. Leading with values means leading with the heart. Leading with ethics means leading with humanity's morals. Leadership without values and ethics makes it an authoritarian leadership. A value in leadership emphasizes personal character ownership, social, or intellectual which differentiates a leader and not a leader. Good leadership comes from a leadership function that follows ethical principles. Ethics in leadership is a necessity to push a sustainable value. Pancasila as the life philosophy of Indonesia nation consists of five pillars with consist of (1) transcendence; (2)
humanization; (3) diversity; (4) liberation; and (5) justice. So it is necessary for the leaders of Arab International schools to pay attention to the function and role of the heart not only to focus on the shortness of the target of school education but to forget the development of conscience. Furthermore, Gunawan also said that if the principal in leading the school to apply the values and ethics of Pancasila, then it can be assumed that the entire school community will participate also apply the values and the ethics. The principal became an example for all member schools. The headmaster became an example for all citizens in school. That will create a school environment that has a culture of Pancasila.

Lunenburg and Ortein [10] argue that teacher performance is strongly influenced by school management factors such as the role of the principal as the leadership role, managerial role, curriculum, and instructional role. One of the factors that influence the quality of learning is the teacher variable because teachers have a quite dominant influence on the learning process and are responsible for the learning process in the classroom and it can even be said that the teacher is the organizer of education in schools. According to Suharsaputra [13] in essence, the performance of teachers is the behavior produced by a teacher in carrying out their duties as educators and teachers when teaching in front of the class, according to certain criteria. The performance of a teacher will appear in everyday situations and conditions. Performance can be seen in the aspect of activities in carrying out tasks and ways/quality in carrying out these activities or tasks. From the results of primary data analysis, it shows that SIJ and SIM teachers play an active role in teaching and learning activities, especially in accompanying extracurricular activities. among them are scouts who are actively followed by most students. while dancing, paskibra, cooking, and other activities were followed by some students. The teacher always provides role models based on Islamic values such as discipline and responsibility in every action, no wonder students always obey the teacher.

Students who are members of the Nahdlatul Ulama Students Association (IPNU) and the Nahdlatul Ulama Girls Student Association (IPPNU) receive education at the Jeddah Indoensia (SIJ) Indonesian Mecca School (SIM). The Indonesian School of Jeddah, SIJ, is led by a headmaster who oversees all levels of the school, consisting of elementary, junior high, and high school levels. Currently, the headmaster was still in charge of PLH Nelly Yuliana Bactiar and a three-level school complex with only one leader. The leadership model has been carried out several times, presumably this has an influence on the management system of education and administration. Whereas the Mecca Indonesian school was led by Ir. Sinsin Rasyidin who has led the school since 2006 but currently the leadership is held by the Indonesian Consulate General. The Indonesian School Mecca organization is a class far from SIJ. The consultation and implementation of the curriculum have their roots in the Jeddah Indonesian School. SIM is still dependant on SIJ, every time students in grade 6 and grade 9 face a National Exam, they must take an exam at the Indonesian School in Jeddah. This might disturb the teaching and learning activities because they must stay overnight in Jeddah. Of course, this reduces the concentration of teachers and other school residents. The schoolteachers from ASN were appointed by the Indonesian Ministry of Education and Culture, but there were also honorary teachers appointed by the school who came from Indonesian citizens who had lived in Saudi Arabia for a long time. Indonesian students who are members of the Nahdlatul Ulama Students Association (IPNU) and the Nahdlatul Ulama Girls Student Association (IPPNU) Indonesia, most of their parents work as formal and informal Indonesian laborers in Mecca, Jeddah, and surrounding cities. Until now, Indonesian workers are not yet known exactly how many exactly because there are too many of them and they have long lived in Saudi Arabia. Gradually, they built household arks to marry Indonesian fellow Indonesian workers or marry other citizens both legally and illegally from Pakistan, Egypt, and other countries. One of the main needs of their families is education, especially the rights of children to get an education. At present, there are only two schools around the city of Mecca, namely the Indonesian school of Mecca and the Indonesian School of Jeddah. The operational school education in a foreign country of course many obstacles both facilities and of course constrained by Saudi Arabian education regulations such as the law on the implementation of education and laws domiciled in Saudi Arabia.
Although there are many obstacles and various obstacles as described above, they do not reduce the enthusiasm of students and to excel and understand Indonesian culture. If we become part of school students, then the situation is like schools in Indonesia. students and teachers use whatever learning facilities are available, they use their whole body and soul to be active in extracurricular activities. Indonesian students who are Indonesian citizens seem to be aware of the Pancasila ideology and national values. some of them have their parents come from different countries, they are also big and live in the middle east environment. and a culture that is different from Indonesia. however, they are aware that they are part of Indonesian citizenship. it is very important to have a good leadership culture to support the enhancement of students' sense of nationalism. it is necessary to have synergy and directed policies between teachers, parents, and stakeholders to achieve a clearer and better vision, mission, and school goals.

4. Conclusion
The results of the study reveal that the application of Pancasila values of Indonesian students is reflected in extracurricular activities including scouts, regional dance, cooking, flag ceremonies, and others. These activities are influenced by good teacher relations with students and the teacher's sense of responsibility in achieving the school's vision and mission as well as the influence of a leadership culture based on national education standards and the teachings of Islamic values. The culture of organizational leadership and the school environment has a positive impact on the understanding of nationalism of Indonesian students in Saudi Arabia in the form of pride and love for national identity. Student activeness in extracurricular activities also increases students' knowledge about understanding Pancasila. Leadership culture in Arab international schools is influenced by personal factors of school leaders, factors in the national education curriculum that must follow Saudi Arabian education rules such as study hours. Another factor is the fulfillment of other resources that are not necessarily available in schools, such as teachers who are in accordance with school needs. Recommended researchers, as well as education authorities, pay attention to tables of teaching staff and professionalism in education. In addition, pay attention to the sustainability of teacher resources in the long term so that the teaching staff does not change teachers frequently.

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