Pancasila ethics and culture-based education model for vocational high school

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Abstract. This research aims to know the understanding of the educational community, especially at the vocational level of the practice of Pancasila in the field of education and formulate aspects in the Pancasila ethical and ethical education model. The type of research used is R&D research. The subjects in this study were teachers, students, and Principals of Vocational Schools in the City of Yogyakarta, in the field of Technology and Engineering expertise. While the objects in this study are Pancasila’s values, the behaviours of teachers and students, and the ethics and culture-based education model of Pancasila. Data collection techniques were questionnaires, observations, interviews, and documentation (triangulation). Data analysis used quantitative descriptive techniques. The results of this study are: (1) respondents believe there has been a disorientation in applying the values of Pancasila as the basis of the Republic of Indonesia as much as 80%; (2) systemic ethics and culture based education model of Pancasila which is developed from interrelated and facilitated inputs, processes, outputs and feedback.

1. Introduction
Education in Indonesia is organized through channels, levels, and types of education. The educational path is a vehicle through which the student participant develops his or her potential in an educational process that is in line with educational goals. There are three channels of education, namely, formal, non-formal, and informal education channels. Formal education is a structured and tiered education path consisting of primary education, secondary education, and higher education. Non-formal education is an education channel outside of formal education that can be implemented in a structured and structured manner. Informal education is the path of family and environmental education.

The level of education is the stage of education, which is determined based on the level of development of students, the objectives to be achieved, and the abilities to be developed. Education consists of primary education, secondary education, and higher education. Furthermore, the type of education is a group based on the specificity of educational objectives and an education unit. Educational units are education service groups that carry out education on formal, non-formal, and informal channels at every level and type of education. Types of education include general education, vocational, vocational, professional, academic, religious, and unique.

Since the reform era, in the world of education, Pancasila has been used less as inspiration in shaping the character of learners, less used as a basis for curriculum development and learning, and not used as a guide to learner behavior. As a result, the cultural and ethical values of Pancasila did not develop in educational institutions and even disappeared.

The situation is exacerbated by the moral damage that occurs to our young generation, not least that happens to students of Vocational High Schools (VHS). As an education unit tasked with
producing graduates who are ready to work, VHS has a hefty responsibility. To be able to enter the workforce, a VHS graduate should have competence in his field of expertise and have a good work ethic and personality. However, now what is happening especially for the Yogyakarta region is moral degradation, lack of understanding and practice of Pancasila values, where students have faded ethics or manners to teachers, student brawls often occur, imitate western culture, and do not have the spirit of learning tall one. This, of course, also harms the image of the city of Yogyakarta as a student city.

These problems must be addressed immediately, especially by educational units or institutions. Based on this, in order to form students who have competency expertise following their fields and have superior ethics and culture, it is necessary to develop an educational model based on Pancasila Ethics and Culture, especially for the VHS level. Ethical and cultured education here has a purpose under the values contained in the basis of our State Pancasila. This study will discuss the perception of the educational community, especially at the vocational level of the practice of Pancasila in the field of Education, and what the model of education based on Pancasila Ethics and Culture at the vocational level.

Etymologically the notion of culture (culture) comes from the Latin word *colere*, which means plowing the land, cultivating, maintaining the fields [1]. Nevertheless the fundamental understanding of agrarian further applied to things that are more spiritual [2]. Furthermore, in terms of cultural understanding, is a way of life [1], which is a particular way of life that exudes a specific identity from a nation. The American Heritage Dictionary defines culture formally, "as a whole of the patterns of behaviour transmitted through social life, art, religion, institutions and all the work and human thought of a human group. Culture as "the whole system of ideas of actions and results of human work in the context of community life that belongs to human beings by learning [3]. Furthermore, Koentjaraningrat divides culture into three forms, namely:

- The form of culture as the complexity of ideas, values, norms, regulations and others;
- The form of culture as the complexity of patterned behavior activities of humans in society and;
- The form of culture as objects created by humans.

Within the scope of the order and patterns that characterize a school also has a measurable dimension that characterizes the school culture, such as:

- The level of responsibility, freedom, and independence of school personnel and school committees in the initiative.
- The extent to which school personnel is encouraged to act aggressively, be innovative, and take risks.
- The extent to which the vision, mission, goals, and objectives is created in the school.
- The extent to which units within the school are encouraged to work in a coordinated manner.
- The extent to which the principal provides clear information, assistance, and support to school personnel.
- Some direct arrangements and supervision used to monitor and control the behavior of school personnel.
- The extent to which school personnel identifies themselves as a whole with the school rather than with specific workgroups or professional areas of expertise.
- The extent to which the allocation of benefits is given is based on performance criteria.
- The extent to which school personnel is encouraged to express open conflict and criticism.
- The extent to which communication between school personnel is limited by formal hierarchy (adopted from general characteristics as stated by Stephen P. Robbins).

School culture is the dominant values supported by the school or philosophy that guides school policies towards all elements and components of the school, including educational stakeholders, such as how to carry out work in school and the underlying assumptions or beliefs held by school personnel. School culture refers to a system of understanding or values, beliefs and norms that are collectively accepted and implemented with full awareness as a natural behaviour, formed by the
environment that creates the same understanding among all elements and personnel of the school be it the principal, teachers, staff, students and if necessary form the same community opinion as the school.

Besides culture, this research also focuses on ethics. The term "ethics" comes from ancient Greek. The Greek word ethos in the singular has many meanings: ordinary residence; pasture, cage; customs, customs; character, character; feelings, attitudes, ways of thinking. Ethics is the values or norms which become the guideline of a person or a group in regulating their behaviour. Furthermore, according to the Big Indonesian Dictionary, Ethics is formulated in 3 meanings, namely about what is right and what is wrong, the values that are concerning morals, and the value of right and wrong held by a group or society [4]. Ethics develops into the study of humans based on the agreement according to different times and spaces, which describe human nature in human life in general. Besides, ethics also developed into a study of truth and untruth based on human nature, which is realized through human will [5].

The culture and ethics carried by each country differ according to the nation's historical trajectory and universal agreement at the time the state was formed. The culture and ethics dialectically throughout the country then agreed on in the form of state ideology. Indonesia also has an ideology, Pancasila, which is a cultural and ethical formula agreed upon by the people of Indonesia. Based on MPR Decree No.II / MPR / 1978 on Pancaparsa Ekaprasetia, the five principles in Pancasila that consist of 36 practice points as practical guidelines for the implementation of Pancasila. This stipulation in its development was later revoked by Tap MPR no. I/MPR/2003 with 45 Pancasila items.

Culture and ethics in this research are applied in Vocational Education. Hoachlander and Kaufman [6], education experts from NCES (National Center for Education Statistics), the USA, stated that vocational education is needed to prepare students to be ready to work well inside environment. Outside the community environment, the primary mission of educators and policymakers is to prepare a strong foundation in the teaching and learning process for students to master and apply academic skills and concepts needed to face the real work world. The characteristics of vocational education have the following characteristics: (1) directed to prepare students to enter the workforce; (2) based on "demand-driven" (the needs of the workforce); (3) emphasizes the mastery of knowledge, skills, attitudes, and values needed by the world of work; (4) assessment of student success must be on "hands-on" or work world performance; (5) a close relationship with the world of work is the key to successful vocational education; (6) responsive and anticipatory to technological progress; (7) more emphasis on "learning by doing" and hands-on experience; (8) requires state-of-the-art facilities for practice; (9) requires more significant investment and operational costs than general education [7].

The development of ethics and culture-based education aims to improving the quality of Education. Quality is a dynamic state associated with products, services, people, processes, and environments that meets or exceeds expectations [8]. Quality is a dynamic statement related to products, services, people, processes, and the environment that can meet or exceed the expected.

Quality is the totality of features and characteristics of product services that bear on its ability to satisfy stated or implied needs [9]. Quality is the overall picture and characteristics of goods and services that show their ability to meet satisfaction and needs. In general, quality is the overall description and characteristics of goods or services that demonstrate their ability to satisfy specified or implied needs [10].

From some of the notions above, it may conclude that "quality is a dynamic condition both goods and services that meet specified standards, and can meet or exceed consumer expectations." From this understanding, quality does not merely meet the expectations of consumers, but also meets the quality standards set by experts. Concerning this research, quality education meets the standards of national education standards and meets or exceeds consumer expectations.
2. Research Methodology
The type of research used is Research and Development (R&D) or research and development [11]. The population in this study were all Vocational Fields of Industrial and Engineering Technology in the City of Yogyakarta. The research sample was cluster sampling based on school status, namely public and private. For State Vocational Schools, 1 Vocational School is chosen, namely VHS State 1 Yogyakarta, and for Private Vocational School, VHS Muhammadiyah 3 Yogyakarta is chosen. Collecting data in this study used questionnaires, observations, interviews, and documentation (triangulation). The quantitative data were analysed with descriptive statistics in the form of average and percentage calculations. Data from interviews, observations, and documentation are analysed qualitatively through the process of describing, classifying, and connecting.

3. Results and Discussion
The following states the current condition of the nation associated with the practice of Pancasila in the field of education. The total number of respondents consisted of 282 people, consisting of 2 principals, 80 teachers, and 200 students. Overall, respondents came from 2 vocational high schools, namely VHS State 3 Yogyakarta and VHS Muhammadiyah 3 Yogyakarta. The obtained data from all respondents are in Table 1 below.

| Table 1. Perceptions of all respondents against the implementation of Pancasila |
|---------------------|-----------------|____________|-------------|
| Statement                        | Frequency Correct/Yes | Not correct/No | Others |
| There has been a deep disorientation implementation of Pancasila values | 76% | 6% | 18% |
| There has been a deep shift ethical values in life | 80% | 3% | 17% |
| Awareness of values the ethics and culture of Pancasila has faded | 78% | 5% | 17% |
| At present the independence of the nation has been weakened | 72% | 11% | 17% |
| At this time there has been a threat towards the disintegration of the nation | 72% | 11% | 17% |

The explanation of table1 is as follows:
• 76% of respondents said that there had been disorientation in implementing the values of Pancasila as the basis of the Republic of Indonesia.
• 80% of respondents said that there had been a shift in ethical values in various life systems for the nation, state, and society, also in the field of Education.
• 78% of respondents stated that there was a tendency to fade awareness of the cultural values of the nation in many social, economic, political, and various national and state life, also in the field of Education.
• 72% of respondents stated that there is a tendency to weaken the nation's independence, with indicators of the nation's competitiveness in different lives, especially economics, politics, science, and technology which are still low.
• 72% of respondents said, with the regional autonomy policy, several regions will separate from the Unitary State of the Republic of Indonesia, so there is a threat of national disintegration.
3.1. Integrated or Separated Pancasila Education
One of the research instruments is the question, "Does Pancasila Education need to be given at every level and type of Education with independent subjects." The answers of all respondents are shown in Figure 1 below.

![Figure 1. Respondents' opinions on Pancasila education](image)

Based on Figure 1, Pancasila education is explained as follows:
- Pancasila education is provided with independent subjects approved by 74% of respondents, who disagree by 11% of respondents, and others by 19% of respondents.
- What is meant by others is: the value of Pancasila can be integrated in every subject, further improved in character education, and noble character, and integrated in subjects relevant to Pancasila Moral Education.

3.2. Learning in the nation's Character Education
In the next research instrument, there is a question, "Is the character education material integrated into each lesson easily carried out by the teachers?" The answers of all respondents are shown in Figure 2 below.

![Figure 2. Respondents' answers to the implementation of learning on character education whose material is integrated](image)

Based on Figure 2, about Pancasila education can be given an explanation as follows:
- 46% of respondents stated that character education materials integrated with each subject were difficult to carry out their learning.
- 33% of respondents stated that character education materials integrated into each subject were easy to carry out their learning.
• 21% of respondents stated that character education materials integrated with each subject were not easy and not difficult but answered others. The answers include: not all teachers can integrate into subjects; there are still misconceptions about the implementation of character education in schools, for example, the character school P is given by lecture every Friday after class time is over.

3.3. Character Education and Pancasila Cultured Education
In the next research instrument, there is a question whether the character education material is the same as the Pancasila culture education material. The answers of all respondents are shown in Figure 3 below.

![Figure 3. Character Education and Cultural Education of Pancasila](image)

Based on Figure 3, Pancasila education is explained as follows:
• As many as 29% of respondents stated that national character education is the same as Pancasila-culture education
• As many as 53% of respondents stated that national character education is not the same as Pancasila cultured education
• As many as 53% of respondents stated that character education answers the other, namely: character education is part of the education section that is cultured in Pancasila so that in character education. The character education that we build is education that reflects the values of Pancasila, such as forming a faithful human being who fears God Almighty, not the same but character education materials related to cultural education in addition to having character education and culture.

3.4. An ethical and cultured education model
Based on the results of research on the current condition of the nation and the existence of input on how ethical and cultured education should be, the following is presented the results of the development of an ethical and cultured model of Pancasila education. The model is shown in Figure 4. An ethical and cultured education model is systemic and comprehensive.
Systemic means the educational model, developed based on the rules of a system, namely the existence of interrelated inputs, processes, outputs, outcomes and feedback. Furthermore, in the education process, there are various components of education that work separately but integrated to achieve educational goals. The educational output is graduates who have met the competency standards following the track, level and type of education. Furthermore, the outcome of education, in the long run, is an ethical, cultured, moral, noble, character, and civilized nation based on Pancasila. This educational model is a comprehensive education model, because ethical and cultured educational material is provided in one stand-alone subject, and is integrated into each lesson. Then in detail, each component of the model can be explained as follows.

- An ethical and cultured education model, primarily implemented in formal education begins with the selection of new students. The selection of new students for public schools is based more on ethical, moral, and cultural considerations of Pancasila than on cognitive test results.

- Ethical and cultured education must be contained in the educational curriculum, both separately and integrated into each subject. Various models of affective education, such as character education and character education as well as life skills that have integrated learning material in each lesson, were found to be less effective. Based on the data collection, it is suggested that ethical, cultured, and characterized educational learning materials need to be arranged in stand-alone learning materials that are integrated into each lesson. If the education stands alone, then the subject can be called cultural education, or character education or character education.

- In the implementation of ethical and cultured education, educators (teachers and staff), and education staff, especially principals and professional supervisors, are needed. The results showed that educators needed in ethical and cultured education are educators who have been proven to have the knowledge and behave under the ethics and culture of Pancasila, and have a character that upholds the nation and state. For this reason, in order to implement ethical and cultured education, there needs to be selection and training of teachers, so that they become professional teachers to teach ethical and cultured education. Likewise, this is done for school principals and supervisors. School principals and supervisors need to be given training or upgrading so that they can become school principals and supervisors who are professional in managing ethical and cultured education. To increase the effectiveness of this educational model, the teacher's teaching task, which is 24 hours per week, is reduced by 2 hours per week,
is used to provide education, guidance, and services related to the formation of character, ethics, and culture of Pancasila to students who are supported. This activity is continuously monitored and evaluated so that ethical, character and cultural education objectives can achieve a high gradation. For this activity, each teacher is required to make a work plan for each year, which contains the objectives, activity plans, activity materials, methods, and ways to evaluate them.

- Ethical and cultured education will be carried out effectively through habituation both at school and at home. For this reason, facilities and infrastructure are needed in the context of establishing good ethics, character, and culture. The facilities and prerequisites needed are places of worship, honesty canteens, adequate study rooms and libraries, ethical and cultural symbols that need to be installed in classrooms or school environments, and CCTV for the supervision of student or school community behavior in general.

- The management of education or schools is an essential factor in implementing ethical and cultured education, because without proper management, cultured education cannot be planned and evaluated. Ethical and cultured education needs to be planned carefully, such as the material, supporting resources and the learning process. After the plan is determined, then the management strategy is determined so that the implementation of the plan can be carried out correctly. For planning to be carried out well, substantial motivating factors are needed, both through the central government, regional governments, school principals, teachers who have power or school committees, and the community. So that the implementation of education, which is characterized by ethics and culture, does not deviate from the plan, it requires excellent and continuous supervision and control.

- With ethical and cultured education, various supporting resources, both human and other resources are needed. For this reason, in the initial stages, various additional funds are needed to finance the purchase of facilities and infrastructure, training teachers and principals, as well as giving gifts in ethical and cultural competitions for both teachers and students.

- Need to develop an assessment system in ethical and cultured education that is integrated with cognitive education. The decision to move up the class and pass the school exam or national exam should be based on the student's attitude, character, behavior, and character. So the assessment in character education as a prerequisite to determine whether a student is a class or graduate exam. This means that even though the grades are good, if students' behaviour and character are not good, they will not graduate. In this regard, it is necessary to guide the assessment and then be socialized so that this system is known to all teachers and students. Research on attitudes, character, and behavior is carried out qualitatively and individually.

- The process of learning in an ethical and cultured education is the core of the implementation of education. In this process, almost all components of the national standard interact and directly or indirectly, as the ethical and cultured learning process has been proposed, which can be carried out with separate lessons or integrated into each lesson. The learning process is carried out with the "PAIKEM" model and is discovery or inquiry so that students can find and shape their identity following the objectives of character education, ethics, and the culture of Pancasila.

- With ethical and cultured education, graduate competencies are expected to be intact, in addition to cognitive and psychomotor competencies, as well as affective competencies in the form of character, ethical, and cultural values. Effective and efficient measurement tools need to be developed that can be used to measure the embedded values of Pancasila’s character, ethics, and culture in students.

4. Conclusions
Based on the results of 80% of respondents and other data sources, it is believed that there has been a disorientation in implementing the values of Pancasila as the basis of the Republic of Indonesia, there
has been a shift in ethical values in various living arrangements in the state, nation, and society, waning awareness of cultural values nation in various lives, because there is no ethical, character and cultural education model that can be practiced practically, effectively and efficiently. Pancasila Ethics and Culture education model has been developed, which is systemic and comprehensive. Systemic means the educational model developed based on the rules of a system, namely the existence of interrelated inputs, processes, outputs, outcomes, and feedback. Furthermore, in the education process, there are various components of education that work separately but integrated to achieve educational goals. This educational model is a comprehensive education model, because ethical and cultured educational material is provided in one stand-alone subject, and is integrated into each lesson.

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