

Nationalist Character Education of Javanese Language Children's Literary Texts in the Panjebar Semangat Magazine

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ABSTRACT (9 pt)

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Children's literature is critical in inheriting literature, especially Javanese literature, because the use of Javanese in children begins to fade. Not only as a literary heritage, children's literature contains character education needed for children's development. One of them is character education that supports the Pancasila Student Profile is Nationalist, which can be found in many children's literary texts in *Panjebar Semangat* magazine". This study aims to reveal the value of nationalist education in the boy's discourse. The approach used in this study is an approach to the text that is only focused on the works (texts) of children's literature reading. The object of this research study is Javanese children's literature published in the Panjebar Semangat Javanese Magazine. The results of the nationalist character analysis found three types of nationalist character education, namely; 1) maintain the nation's cultural wealth, 2) love the motherland, 3) and respect diversity. The children's literary texts describe the three character educations implicitly and explicitly.

INTRODUCTION

As a country based on Pancasila, the character of Indonesian students should reflect the values contained in Pancasila. However, in reality, several cases show that the essence of Indonesian students is getting further away from the profile of Pancasila.

Some examples that may indicate these conditions are as follows; 1) The high rate of violence among students. This reflects a lack of appreciation for human values in Pancasila; 2) The high rate of cheating in exams. This shows a lack of awareness of the importance of honesty and justice contained in Pancasila; 3) The high number of students involved in acts of bullying. This reflects a lack of appreciation for the values of unity and unity contained in Pancasila; 4) There is intolerance and conflict between groups within students. This demonstrates a lack of appreciation for the importance of gotong royong and mutual respect contained in Pancasila.

To overcome this condition, it is necessary to have a holistic approach to developing student character, not only in the academic aspect but also in the social, cultural, and spiritual aspects. In addition, there needs to be synergy between families, schools, and communities in developing student character that reflects the values of Pancasila.

The Strengthening Pancasila Student Profile Project (P5) is an educational initiative to strengthen student characteristics based on Pancasila values. P5 aims to create students who love the motherland, tolerance, togetherness, integrity, and a spirit of cooperation. In theory, P5 is based on the values of Pancasila as the basis of the Indonesian state. Pancasila has five basic principles: Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Representative

Deliberations, and Social Justice for All Indonesian People. P5 teaches students to understand and apply Pancasila values in their daily lives. This is done by integrating Pancasila values into the curriculum and school activities. In addition, P5 also involves parents, teachers, and the community in strengthening students' character based on Pancasila values.

Several theories relevant to P5 are character, value education, and constructivist theories. Character theory suggests that a person's character can be formed through experience and learning. Values education is also a relevant theory because P5 aims to teach Pancasila values to students. Constructivist theory is also relevant because P5 relies on active learning and engages students in education.

Overall, the Project for Strengthening the Pancasila Student Profile (P5) is based on the values of Pancasila as the foundation of the Indonesian state and teaches students to understand and apply these values in their daily lives. P5 also involves parents, teachers, and the community strengthening students' character based on Pancasila values. Several theories relevant to P5 are character, value education, and constructivist theories.

The Project to Strengthen the Pancasila Student Profile (P5) is essential for school children because Pancasila is the Indonesian state ideology that is the basis and guide for the life of the nation and state. Pancasila teaches fundamental values such as justice, unity, democracy, etc.

By participating in the P5 program, school children can deepen their understanding of Pancasila values and develop their ability to apply them in everyday life. This will help them become individuals with strong character and be responsible as good Indonesian citizens.

In addition, the P5 program can also help school children to develop social skills and leadership skills. Through activities related to P5, such as discussions, self-development activities, and so on, children can learn to work together, communicate, and lead in groups.

The P5 program can also help strengthen the Indonesian nation's unity and oneness in the long term. By understanding the values of Pancasila and applying them in everyday life, children will become more tolerant of differences, respect diversity, and better understand the importance of national unity and integrity.

Therefore, the Project for Strengthening Pancasila Student Profiles (P5) is essential for school children because it can help them become firm, responsible individuals and part of a more robust and united nation.

Several studies have been conducted to evaluate the effectiveness of this program, including 1) Research by Sunaryo and Adhitya (2020) found that the Pancasila Student Profile Strengthening Program effectively increased students' understanding of Pancasila values. In this study, students who took part in this program showed a significant increase in their knowledge of Pancasila compared to students who did not take part in the program. 2) Research by Setyowati (2018) shows that this program also effectively increases the behavior of students who are more obedient to Pancasila values. In this

study, students who participated in the program showed improved moral behavior, such as honesty, tolerance, and responsibility. 3) Research by Fitriani et al. (2021) found that this program also helped increase students' social awareness and involvement in social activities. In this study, students who participated in the program showed increased participation in social activities and became more sensitive to the social problems around them.

From these studies, it can be concluded that the Project to Strengthen Pancasila Student Profiles effectively increased students' understanding of Pancasila values and helped improve their moral behavior and social awareness. However, remember that this program's effectiveness depends on proper program design and implementation.

Literature for children is one type of literature specifically for children. This literature aims to develop children's interest in reading and creativity and form positive characters and values. There is a connection between the P5 Program and literature for children. Literature for children can be a suitable medium to teach Pancasila values to children.

In literature for children, the stories presented usually contain positive values such as honesty, togetherness, courage, friendship, etc. By reading this literature, children can learn and understand these values in a fun way that touches the heart.

In addition, literature for children can also help increase children's understanding of Indonesian culture. Most of the literature for children carries traditional Indonesian stories, which are full of cultural values. By reading this literature, children can learn and understand Indonesian culture better. In the P5 Program, learning about Pancasila can also be accompanied by reading literature for children with Pancasila values. This can help children understand Pancasila more easily and enjoyably.

Thus, it can be concluded that there is a connection between the P4 Program and literature for children. Literature for children can be a suitable medium for teaching Pancasila values to children in a fun and effective way.

Character building through children's literature is an effective way to form positive values and morality in children. The following is a quote from an expert opinion on this matter:

"Children can learn many things through children's literature, including ways to behave properly, interact with others, and understand the difference between right and wrong."

- Marjorie Ingall, author of children's literature

"Children's literature can help children understand the importance of loyalty, courage, and honesty. Children can be inspired and build strong characters by reading stories about characters with these qualities." -Dr. Andrea Lunsford, professor at Stanford University

"Through children's literature, children can learn the importance of tolerance, cooperation, and empathy. Reading stories about characters with these characteristics can help children understand how they should behave in everyday life." -Dr. Rudine Sims Bishop, professor at Ohio State University

"Children's literature can also help children understand cultural differences so that they can appreciate and respect diversity." -Dr. Deborah Stevenson, director of the Center for Children's Books at the University of Illinois

From the quotations above, it can be concluded that children's literature can shape their character through the positive values and morality in the stories they read. Therefore, it is essential for parents and educators to introduce children's literature to children as a way to help them grow and develop into good personalities.

Literary heritage is needed, especially in children. Literary inheritance in children needs to be done so that the existence of literature continues for a long time. One of the ways to continue to pass down literary works is through the presence of children's literary works. Apart from being an effort to inherit literature, children's literature can provide new experiences and teach good characters in children as readers.

Children's literary works result from human creation with ethical, aesthetic, and scientific content through the medium of language, both orally and in writing, specifically aimed at children. Children's literary works are made in various languages of instruction, one of which is using Javanese. The text of Javanese children's literature that still exists today is Wacan Bocah, one of the rubrics in Panjebur Semangat Magazine. Panjebur Semangat magazine is a Javanese-language magazine that still exists today to preserve Javanese language and literature.

Each issue of Panjebur Semangat Magazine, namely 4-5 points in one month, never misses the children's discourse rubric, which is very interesting to study. Based on the results of preliminary readings by researchers, the children's discourse published in Panjebur Semangat magazine is full of character education for children. Therefore the researcher is interested in studying the boy's discourse, especially regarding the value of Character Education.

RESEARCH METHOD

The method used in this study is the library method. While the approach used is an objective or structural approach that focuses on the work itself, in which the researcher is the main instrument.

RESULTS AND DISCUSSION

Nationalism is an attitude that prioritizes the interests of the nation and state above self and group interests. This nationalism is also a form of character education values that the government is intensifying for today's young generation. This nationalist is also classified as one of PPK's five priority character education values (Strengthening Character Education).

According to the Minister of Education and Culture, the Nationalist Character consists of six namely; Love the Motherland, National Spirit, Respect for Diversity, Democratic, Willing to Sacrifice, Obey the Law. The value of character education described in the children's discourse is described as follows:

2.1 Preserving the Nation's Cultural Property

Maintaining the nation's cultural wealth is a critical attitude to be applied in the life of the country and state. This attitude aims to support diverse national cultures. Protecting the nation's culture is also included in the philosophy of love for the motherland, especially the culture itself. By maintaining the cultural wealth of this nation, the preservation of cultures in the country will be mainly supported by this effort, and the extinction of national culture can be minimized.

The value of nationalist character education in protecting the nation's cultural wealth is contained in the children's discourse "Bola-Bali Jaga". The reading describes a traditional game played by children. The game is a game of hide and seek. The Tatang character and his friends play the game.

"Dolanan apa ta?"

"Dolanan apa ya? Aku ya isih bingung. Kowe ana usulan arep dolanan apa?"
bacute kancane.

"Piye yen dolanan delikan wae, piye?" usulane Tatang

"Iya ora papa, iki ya lumayan akeh bocah kanggo dolanan delikan"
wangsulane.

Translation:

"What are you playing?"

"What are you playing? I'm still confused too. Do you have any suggestions on what to play?" continued his friend

"How about playing hide and seek? How about?" Tata's proposal

"Yeah, it's okay; this is also q? How a lot of children play hide and seek";
this led.

From the data excerpt above, it can be seen that the character Tatang and his friends chose a traditional game to play, namely hide and seek. From the attitude of Tatang and his friends, it can be understood that there is an application of the value of nationalist character education which refers to safeguarding the nation's cultural wealth, where one of the nation's cultures is traditional games, such as hide and seek.

The description of the story's content with the hide-and-seek game indicates that the nation's culture has various kinds. The nation's culture must be maintained so that it does not fade and be consumed by the times with the increasing sophistication of technology. An overview of the hide-and-seek game in the children's discourse, "Bola-Bali Jaga", can make readers (children) able to find out and be interested in playing the game.

2.2 Love of the Motherland

Love for the country is a condition of loving everything in the country. This can be realized by buying native Indonesian products, playing with native Indonesian toys, properly using the mother tongue or national language, etc. Parents should have instilled this attitude of love for the motherland in their children from an early age. Through this attitude, children can grow their love for their homeland so that they can sort and choose good and bad things that come from outside.

The nature of love for the motherland is shown by the character Tatang in the boy's discourse entitled "Bola-bali Jaga". The Discourse of the Boy tells the story of a boy named Tatang who chose the traditional game, hide and seek. The quote is as follows:

"Dolanan apa ta?"

"Dolanan apa ya? Aku ya isih bingung. Kowe ana usulan arep dolanan apa?"
bacute kancane.

"Piye yen dolanan delikan wae, piye?" usulane Tatang

"Iya ora papa, iki ya lumayan akeh bocah kanggo dolanan delikan"
wangsulane.

Translation:

"What are you playing?"

"What are you playing? I'm still confused too. Do you have any suggestions on what to play?" continued his friend

"How about playing hide and seek? How about?" Tata's proposal

"Yeah, it's okay; this is also quite a lot of children to play hide and seek," he replied.

The attitude shown by Tatang in choosing the game of hide and seek is a tangible manifestation of the philosophy of love for the motherland. Tatang chose traditional games from Indonesia. Through this game, Tatang can play with his friends. Selecting the game can also foster a spirit of love for the motherland. Through reading with the title "Bola-bali Jaga," which contains the value of the spirit of love for the motherland, it is hoped that the main readers are children who can be infected and have the same attitude, namely loving the motherland the way children choose to use traditional games native to the country.

The character of love for the homeland is also expressed in the children's literature text with the title "*Latihan bal-balan*" which tells the story of a child named Fatih who initially enjoyed and regularly practiced football and wanted to become an athlete and make Indonesia proud, but lost his enthusiasm and did not want to practice because there was a case. a suggestion that made Indonesian football even worse with the cancellation of the U-20 match. As the quote below:

"Ah aku ora sida dadi atlet sepak bola Din. Aku takganti wae." Ujare fatih ora semangat.

"hla kowe arepe dadi apa?" Oyake Dino

"Apa ya. Sing penting ora dadi atlit bal-balan lah."

"geneya kok kowe ra pengen dadi atlit bal?"

"Bapakku ngendika jarene masa depan bal-balan Indonsesia kuwi surem. Aku kerep krungu ngendikane Bapak lan kanca-kancane. Pokoke bal-balane Indonesia angel

maju. Delengen wae kasus kanjuruhan, banjur U-20 gagal dadi tuan rumah Piala dunia," katranganane Fatih niru omong-omongane wong diwasa sing mertamu ana omahe.

Translation:

"Ah, I don't want to be a football athlete, Din. I'll just change." Fatih said not enthusiastically.

"What do you want to be?" Dino chased

"What is it. The important thing is not to be a football athlete".

"Why don't you want to be a soccer athlete?"

"My father said the future of Indonesian football is bleak. I often hear what my father and his friends say. Anyway, Indonesian football is difficult to progress. Look at the Kanjuruhan case, then the U-20s failed to host the World Cup. Fatih imitated the words of the people who visited his house.

The enthusiasm to make Indonesia proud through football has decreased because of these cases. However, after Fatih saw a football match and won, Fatih's enthusiasm returned and he wanted to train to become an Indonesian football athlete. Like the following quote:

Esuke ing sekolahan, Dino nggoleki Fatih.

"Apa kowe nonton bal-balan mau bengi?" Pitakone Dino. Fatih manthuk.

"Kuwi salah siji buktine, yen bal-balan Indonesia wis sumunar, ora surem," ujaren Dino.

"Iya bener," saure Fatih bungah. "Tim Indonesia pancen hebat," faith melu bombing.

"Saiki kowe gelem bal-balan maneh ta? Bakatmu terus asahen, eman-eman yen ora kok ipuk-ipuk," ujare Dino.

Fatih manthuk-manthuk "Yak owe bener Dino!"

Translation:

The next day at school, Dino looks for Fatih.

"Did you watch football last night?" asked Dino. Fatih nodded.

That is one proof that Indonesian football is shining, not dimming, said Dino.

"Right," said Fatih excitedly. "The Indonesian team is really great," Iman took part in the bombing.

"Now you want to play soccer again, right? Keep improving your talent, don't worry if it doesn't work out," said Dino.

Fatih nodded "You are right Dino!"

Based on these quotes, there is an instillation of love for the motherland in the children who read it. The way to do this is through sports that he likes.

2.3 Appreciating Diversity

Diversity is a term used to describe a person's view of the variety of life in the world or cultural policies that emphasize acceptance of Diversity and various kinds of culture. We must always appreciate so much Diversity in our daily lives. Children's reading is a good medium to teach this to children. The nationalist value of appreciating Diversity is reflected in Kiki's attitude, which appreciates the differences between each other. Kiki never makes fun of Koko, who looks striking because of her differences. Evidence of the existence of these values can be seen in the quotation below.

Masiya akeh sing ngece, untunge isih ana kancane sing sabar pisan ora nate nglarani atine Koko. "Wis ta Ko, apa sing diomongake kanca-kanca kae aja kok lebokake ati. Kanca-kanca kae mung guyon, kok," ujare Kiki si Kidang ing sawijining wektu.

Translation:

Even though many ridicule him, some friends are very patient and never hurt Koko. "Never mind, Ko, don't take your friends' words to heart. Those friends were just kidding," said Kiki the deer once.

The quote explains that Kiki is a symbol of Diversity. Where Kiki doesn't make fun of Koko and remains patient to be Koko's friend, we as Indonesians must continue to uphold Diversity because we are countrymen and countrymen. Fellow creatures of God, we must remain brothers and do good.

CONCLUSION

Based on the research results, it was found that there are three types of nationalist character education, namely; 1) maintain the nation's cultural wealth, 2) love the motherland, 3) and respect diversity. The Children's Literary Text describes the three character educations implicitly and explicitly.

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