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**INTERNATIONAL CONFERENCE
ON EDUCATION AND TRAINING**

**FACULTY OF EDUCATION
STATE UNIVERSITY OF MALANG**

theme:

**Improving the Quality of Education and Training
through Strengthening Networking**

**INTERNATIONAL CONFERENCE
ON EDUCATION AND TRAINING**



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**Malang, 4-6 November 2016
at A3 Building Universitas Negeri Malang**

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Improving The Quality of Education and Training Through Strengthening Networking

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PREFACE

The International Conference on Education and Training (ICET), Faculty of Education, State University of Malang, 2016 took place in Malang, Indonesia, between 4 and 6 November, 2016. ICET is an international conference covering research and development in the field of education and training. The conference aims at creating a forum for further discussion for an education and training field incorporating a series of issues and/or related to quality improvement in education and training. Therefore, the call for papers was addressed to scholars and/or professionals of the field of education and training. Driven by the fast-paced advances in the education field, this change is characterized in term of its impact on the education implementation.

During the conference, 4 keynotes speakers were held in order to advance and contribute to specific research areas in the field of education. More than 250 pre-registered authors submitted their work in the conference. The ICET 2016 finally accepted and hosted 200 original research papers. All papers submitted to the conference were reviewed using a double-blind peer review process. The conference committee decided about the acceptance or not of the submitted papers, with the contribution of competence and expertised reviewers.

We would like to thank all members that participated in any way in the ICET 2016, especially: (a) the Inderscience Publisher for supporting and receiving the selected papers to be published as the Special Issues Edition of the International Journal of Innovation in Education; (b) the Co-organizing Universities and Institutes for their support and development of a high-quality conference; (c) the members of the scientific committee that honored the conference with their presence and provided a significant contribution to the reviewer of papers as well as for their indications for the improvement of the conference; and (d) all members of the organizing committee for their willing to organize the conference as good as possible.

Dean,

Prof. Dr. Bambang Budi Wiyono, M.Pd

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PERSPECTIVES OF PANCASILA: LEADERSHIP EDUCATION'S VALUES AND ETHICS

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ABSTRACT

Pancasila as the foundations of the country and life philosophy of the nation had become the reference of universal values and ethics of life. Education leadership must use the values and ethics in Pancasila as reference. Leading with values means leading with heart. Leading with ethics means leading with humanity morals. Leadership without values and ethics makes a mere authoritarian leadership. A value in leadership emphasizes to a personal character ownership, social, or intellectual which differentiate a leader and not a leader. A good leadership comes from leadership a function that follows ethics principals. Ethics in leadership is a necessity to push a sustainable value. Pancasila as the life philosophy of Indonesia nation consist of five pillars with consist of: (1) transcendence; (2) humanization; (3) diversity; (4) liberation; and (5) justice.

Keywords: *perspectives of pancasila, education leadership, values of leadership, ethics of leadership*

Pancasila is the core of the character Indonesian nation. Pancasila can be referred to as the reduction of the values Indonesian life. Pancasila is the basic norms and the Indonesian state. Pancasila is a concept and ideals of the nation of Indonesia. Sukarno (1989:64) suggests the flow of history shows clearly that all nations need a conception and ideals, if they do not have it or if conception and ideals became blurred and worn, then the nation is in danger. The importance of ideals and morality as the foundation for the greatness of the nation, reinforced by Gardner who believes no nation can achieve greatness unless it believes in something, and unless that something has moral dimensions to sustain a great civilization (Latif, 2011:42). No nation can achieve greatness unless the people believe something, and something he believes it has a moral dimension to sustain the great civilization.

Pancasila is the philosophy of the Indonesian nation. The values contained in Pancasila guidance in the life of society, nation, and state. The core principles of Pancasila became the norm and the benchmark for state activities, communities, and individuals. Human action is moral (ethical) or has a value of ethics, if they meet the benchmarks Pancasila. Gunawan (2012:75) states that the values of Pancasila used as parameters the behavior of government, communities, and individuals. Pancasila has a clear and unequivocal position. If pay attention to these things, then it is proper organization of education and learning also refers to the values of Pancasila. Educational leadership was also duly refers to the values of Pancasila.

So the foundation of educational leadership established, developed, and implemented based on the values of Pancasila. Leadership education has a crucial role in the governance and organization of education. Things that characterizes and also distinguishing between the concepts of educational leadership to leadership in other areas is that the essence of leadership education is to educate. This was confirmed by Gunawan (2015:304) states that educational leadership is basically similar to leadership in other areas, namely the attempt to influence others, but the difference is the field of work and its purpose.

Educational leadership is done at educational institutions, with the aim of affecting all citizens of school duties and his job properly and correctly in accordance with the responsibilities of each, in order to achieve the educational goals that have been set effectively and efficiently, and ultimately aims to develop all potential owned by learners. Educational leadership is based on Pancasila means an education leaders attempt to internalize the values of education in performing the functions a leader in educational institutions, in order to influence his subordinates to work in educational organizations effectively and efficiently. And thus will materialize educational leadership based on the leadership of Pancasila.

DISCUSSION

The Leadership of Pancasila in Education

If pay attention to the development of national life today, the more easily the ideologies of others into Indonesia, hence the need for efforts to unearth Pancasila systematically, systemic, comprehensive, and continuous in every facet of society, nation, and state. Pancasila as the

philosophical basis of the Indonesian state in essence is a value that is systematic. The values of Pancasila is an ideal formula, is *das sollen* and ideals that must be implemented in the life of society, nation, and state. Pancasila is final commitment of the Indonesian nation. Pancasila is no comparison in the world. Pancasila as the basic philosophy, according to Kaelan (2000:98) principles of Pancasila is a system that is a whole round, hierarchical, and systematic, the five precepts and not separated but have the meaning which is the whole value system.

Husodo (2010:11) states revitalize Pancasila should emphasize the ideological orientation which embodies rapid progress, a leading nation in various fields with high welfare and unity of the entire people of Indonesia steady. Revitalization of Pancasila as the manifestation of national identity, in turn, should be directed also to the development and moral development, so that Pancasila morality can be the basis and direction in an attempt to overcome the crisis and disintegration are likely to have been touched to all facets and aspects of life.

The role of education in reactivate or activate the values of Pancasila amid global challenge becomes crucial implemented. Efforts to unearth Pancasila in order to decrease the difference between *das sein* and *das sollen* should be done on a massive scale. Educational institutions have a legal responsibility and social responsibility and moral responsibility in the ground the Pancasila. This is confirmed in Constitution Number 20 of 2003 on National Education System (*Undang-undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*) stated national education is education that is based on Pancasila and The Constitution of the Republic of Indonesia Year 1945 is rooted in religious values, national culture of Indonesia, and responsive to the changing demands of the times.

The principal as leader of his school has a responsibility to apply the values contained in the five principles of Pancasila. The values of Pancasila became a reference and guide a school principal in leading the school community. The leadership of principal refers to the five principles of Pancasila. The principal became a model in implementing the noble values of Pancasila. Educational institutions as a social institution is a vehicle that is right for all citizens of the schools in the study and passes the noble values of Pancasila. Gunawan (2015:305) argues that the working attitude of a school principal gives an idea of the personality

to develop leadership that is run by the principal concerned.

The theory of leadership has now grown to appreciate life values and humanity (Widdah, et al., 2012:78). Pancasila is a source of value spring water always flows in order to provide coolness to all citizens of the nation in solving the problems of society, nation and state. Pancasila became the source of the value of the character and behavior of principal in implementation the leadership of Pancasila. The leadership of principal, which is based on Pancasila is an attempt appreciation and practice of the values of Pancasila in leading his school. Pancasila became the code of conduct and being all members of the school. Pancasila has a clear and unequivocal position.

Values and Ethics Education Leadership in Perspective Pancasila

When referring to the five principles of Pancasila, then according to Gunawan (2012:74) Pancasila as the core character of the Indonesian nation, containing the five pillars of character, namely: (1) transcendence, aware that human beings are creatures of God Almighty. From Him will bring sheer devotion to God. This awareness also means understanding the existence and nature around so that they can prosper; (2) humanization, every human being is essentially equal in front of God except piety and knowledge that sets it apart, man was created as a subject that has potential; (3) the diversity, awareness there will be many differences in the world, however, able to take similarity to cultivate strength; (4) liberation, the liberation of the persecution of their fellow human beings, therefore, not justified their colonization of man by man; and (5) justice, is the key to prosperity, justice does not mean the same, but proportionally.

Principal in displaying the nature of leadership refers to the character values contained in the five principles of Pancasila. The nature, behavior, and action principals reflect the five principles of Pancasila. The school principal before talking, acting, delivering orders, give advice, and to make school policies should think in advance whether in accordance with the values contained in the five principles of Pancasila. Provision of education and learning should also refer to the principles of exemplary, moral, and ethical corresponding philosophy of life of the nation based on Pancasila. Because according to the Lemhannas (2009) through the expected birth of educational quality of human resources has a moral and individual accountability, social, institutional, and globally that will usher into Indonesian independent, advanced, just, and prosperous.

Good school leadership is to be able to explore the values of life, especially the life values

of Pancasila. This is confirmed by Nugroho (2011) which states that the character of good leadership is able to explore the values of noble culture, especially the values of philosophy, whether it's a philosophy of life and philosophy of religion. Leadership is based on Pancasila education seeks to embody and internalize the principles of Pancasila which are translated into grains of Pancasila.

This is confirmed in TAP MPR No. II/MPR/1978 on Guidelines The Pancasila (Ekaprasetya Pancakarsa) of article 4 which states Guidelines The Pancasila is a guide and a handle on life in community life of nation and state for every citizen of Indonesia, each organizer state as well as any institutions of state and social institutions, both central and local levels and carried unanimously and intact. The values and norms contained in the Guidelines the Pancasila (Ekaprasetya Pancakarsa) based TAP MPR No. II/MPR/1978 on Guidelines the Pancasila (Ekaprasetya Pancakarsa) includes 36 items, namely:

1. Sila Ketuhanan Yang Maha Esa (Believe in the One Supreme God)

Elaborated menjadi 4 items, namely: (1) trust and piety to God Almighty (YME) in accordance with the religion and beliefs of each base according to a just and civilized humanity; (2) mutual respect and cooperate between religions and adherents of different beliefs, so that nurtured harmony; (3) respect freedom of worship according to their religion or belief; and (4) does not impose a religion and belief to others.

2. Sila Kemanusiaan yang Adil dan Beradab (Justice and Civilized Humanity)

Translated into 8 points, namely: (1) recognizes the equality, equal rights and equal obligations among men; (2) The mutual love among human beings; (3) develop an attitude of tolerance and *tepo seliro*; (4) not be arbitrarily against others; (5) upholds the values of humanity; (6) likes to do humanitarian activities; (7) brave stand for truth and justice; and (8) the Indonesian nation feels itself as part of the whole human race, because it was developed the attitude of respect and cooperate with other nations.

3. Sila Persatuan Indonesia (The Unity of Indonesia)

Translated into five grains, namely: (1) put the unity, the unity, the interests and safety of the nation and country above personal and group interests; (2) are willing to sacrifice for the interests of the nation; (3) love of the homeland and the nation; (4) proud as a nation of Indonesia and the Indonesian water landless;

and (5) promote promiscuity for the sake of unity of the nation's air-Unity in Diversity.

4. Sila Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan (The Democracy Led by Understanding among Honorable Representatives from the Parliament House)

Translated into 7 items, namely: (1) the interests of the state and society; (2) does not impose the will to others; (3) prioritizing consensus in making decisions for the common good; (4) deliberation to reach consensus pervaded by a spirit of brotherhood; (5) in good faith and a sense of responsibility to accept and carry out the decisions of deliberation; (6) consultation done with common sense and conscience in accordance with the sublime; and (7) the decisions taken should be morally accountable to God Almighty, upholding human dignity and the values of truth and justice.

5. Sila Keadilan bagi Seluruh Rakyat Indonesia (Social Justice for All of the People of Indonesia)

Translated into 12 items, namely: (1) develop a noble deeds that reflect the attitude and the hospitality and cooperativeness; (2) to be fair; (3) maintain a balance between rights and obligations; (4) respect the rights of others; (5) Like succor to others; (6) away from extortion attitude towards others; (7) not to be wasteful; (8) not luxurious lifestyles; (9) not to do anything that is detrimental to the public interest; (10) likes to work hard; (11) appreciate the work of others; and (12) together to create equitable progress and social justice.

The Model of the Leadership Pancasila in Education

Educational tasks and obligations of developing the potential of learners. In addition, the more important thing is to educate students towards a better and mature. Education mission is to educate the character, manners, and the ethics of learners in public life. Character, manners, and this ethics should be prioritized first, should be internalized in advance to students before he got a lesson. So it is important to instill manners and character ahead of the lesson to the students. This was confirmed by Gunawan (2011:32) states that education should be aware of and develop the potential of diverse learners. Education has the task of developing the human potential to the fullest collected in the physical and spiritual.

The leadership of principal and exemplary teacher in the classroom based on the values of Pancasila became the solution to the growing efforts etiquette and manners to students. Thus the need for the revitalization of the values of Pancasila Pancasila by revitalizing leadership in education. The need for a massive movement, comprehensive, integrated, and continuous by all

walks of life to unearth Pancasila in every joint and activities of social life. Education has a responsibility to continue to strengthen Pancasila as the outlook of the nation. Figure 1 is an illustration of Pancasila leadership models in the field of education.

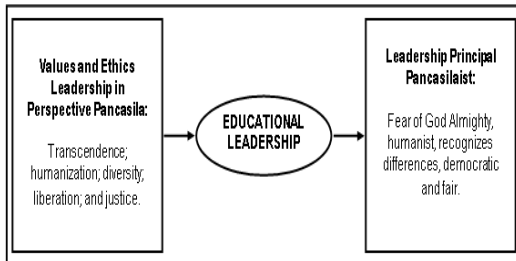


Figure 1 The Model of Leadership Pancasila in Education

Based on Figure 1 can be seen that the values and ethics of leadership in the perspective of Pancasila is transcendence, humanization, diversity, liberation and justice. Fifth values and ethics into the soul of a principal in implementation of educational leadership. The properties which reflect the principal leadership Leadership Pancasila is the fear of God Almighty, humanist, recognizes differences, democratic and fair. 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 have a culture of Pancasila.

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