

STUDENT ORGANIZATION AS A CONSELERATION CONTAINER FORMATION OF CHARACTER STUDENTS OF LAW FACULTY UNDER CONSERVATION BASED ON PANCASILA CHARACTER CONSERVATION

Benny Sumardiana
Aprila Niravita
Ubaidillah Kamal
Bayangsari Wedhatami

ABSTRACT

Having a population of productive age is a blessing that is owned by Indonesia but having a productive age population whose character is Pancasila is the nation's big dream. Pancasila as the basis of the nation's ideology does not seem to be imbued with the young generation of the nation's next generation. Pancasila which continues to be studied at all levels of Education is more on a value that needs to be memorized rather than applied. The Law Faculty of UNNES as an educational institution in the field of law has a great responsibility in instilling the value of Pancasila in its students. Because the output of education at the Faculty of Law will be directly absorbed by the community as candidates for law enforcement where the community will rely on their hopes in living justly. This article will illustrate the concept of shaping the character of law faculty students who are conservation-oriented and have the character of Pancasila through their student organizations such as the Student Executive Board (BEM) and the Semi-Autonomous Agency (BSO). The method used in this article is an empirical or sociolegal juridical method that was preceded by normative research or a review of statutory regulations followed by in-depth observation and dissemination of questionnaires to obtain data on non-legal factors that are related and that affect issues researched. Ideally, the Law Faculty of UNNES can arrange programs with an acceleration model in the context of forming the character of students, especially student organizations, to realize students with the Pancasila character, conservation-oriented and internationally reputed.

Key words: students, law, Pancasila, conservation insights

1. INTRODUCTION

Pancasila is a basic norm that is owned by the Indonesian people. These norms have been studied at all levels of education, with the aim that the values can be applied and used as a reference in the life of the nation and state. The character of Pancasila is described as an ideal trait that must be possessed by the people of Indonesia in forming a strong country. However, Many Indonesian citizens who do not trace Pancasila, and are bad as if never know the values of Pancasila. Not easy to instill the character of Pancasila to make a challenge for Indonesia education. Because for those who can memorize and learn Pancasila so well, not necessarily understand and character Pancasila. And for those who understand Pancasila, do not always perform the value of Pancasila in its daily life.

In Indonesia, the level of education starts from the level of early childhood education to undergraduate level 3 or doctoral level, while the productive period in which a learner can think effectively is at the level of undergraduate level, or around the age of 18-22 years. To instill the character of Pancasila is most appropriate when placed in the productive age because someone can provide feedback in the learning process and can immediately practice it in everyday life.

Semarang State University (UNNES) as an institution providing education at the undergraduate level has the responsibility to deliver or deliver material about Pancasila. Pancasila Education has also actually become a compulsory subject, otherwise known as the General Course (MKU). Basically, the learning process is quite effective in the level of giving material, but it is still limited in the level of practice or implementation of the values of the Pancasila because the two credits are very limited in providing practical material. Thus, other methods are needed in educating the character of Pancasila students.

Seeing this problem the Semarang State University (UNNES) realized the need for other efforts besides class learning in instilling the Pancasila character. And the most appropriate support in making it easier is to look for other activities that are mostly carried out by students after class learning which is certainly positive. These activities can be instilled the values of Pancasila in activities that are carried out daily. Seeing this classification, student activities that are most likely to be embedded with Pancasila values are student organization activities.

Semarang State University (UNNES) itself has many student organizations, ranging from extra-campus organizations, and intra-campus organizations. Organizations that are the direct responsibility of UNNES are the Student Association, the Student Executive Board, the Student Representative Council and, the Semi-Autonomous Board. Researchers believe that these organizations can become a mainstay as a platform for applying the values of Pancasila and even conservation insights instilled by the Semarang State University (UNNES) as a conservation campus.

This article was written based on the results of research conducted with similar titles before. This study chose the Student Executive Board (BEM) and the Semi-Autonomous Agency (BSO) in the writing object. It is hoped that the two organizations

will become a reference or container in developing the Pancasila character for students so that later it can be developed for a wider area.

Basically, this article will show the effort done by the Universitas Negeri Semarang, Especially the Faculty of law in educating students to be in the spirit of Pancasila, and with character conservation. Moreover, this article is important to be published because it sees the condition of the Indonesian state that is currently losing its character as a nation in ideological, especially for the people who live the values of Pancasila in everyday life. And the world of education is the best place to re-instill the Pancasila ideology, but the productive age is also the most effective learning target. This article is expected to be a reference in learning the value of Pancasila and the planting value of conservation.

2. RESEARCH METHOD

This article is written using an empirical or sociolegal juridical method previously preceded by normative research or a study of the legislation (normative) followed by deep observation and dissemination of questionnaires to obtain related non-legal factor data and that affect the issues investigated, the questionnaire was given to the lecturers and students targeted at the study. The law study is used to assess the juridical side of the learning process in education in Indonesia. There are some laws examined by one of them is the Constitution 1945 as the basis of the country. While Sociolegal is used to see how the subject or target of writing targets to study Pancasila and to practice it effectively or not as early as the study was conducted, added this research in addition to understanding the value of Pancasila and conservation insights conducted also to seek information about the student's compliance with the law. Students are selected as the subject because students are a reflection of Indonesians who are more than a few years old will harvest the number of people with considerable productive age.

3. FINDINGS AND DISCUSSION

THE IMPORTANCE OF STUDENT CHARACTERS IN THE PANCASILA CONSERVATION INSIGHT

The existence of a large institution should have an impact, both positive and negative on the surrounding environment. Likewise with the Law Faculty of Semarang State University, a campus that continues to improve its quality and is increasingly recognized at the national and international level needs to be tested, related to the extent of its role in providing a positive impact on the surrounding environment. The impact referred to in this study is the impact on the awareness of the Pancasila community, especially students of the Faculty of Law, Unnes.

Including the influence of UNNES in raising and instilling awareness in implementing the values of Pancasila, besides that not only the awareness of Pancasila including community legal compliance. Legal awareness is abstract concepts in humans about harmony between order and order as desired with order and order as appropriate (Soekanto: 1982: 159).

So that people who obey the law do not always show that the law is in accordance with the values lived or people who obey the law do not absolutely show satisfaction with the rule of law. Legal awareness has a correlation with legal compliance. People who are aware of the law have a tendency to comply with the legal provisions they realize (values). And not always people who have low legal awareness are not compliant with the law. So legal awareness will affect people's compliance with the law. Legal compliance is a manifestation of legal awareness. Because people who only have legal awareness are not followed by actions to obey the law, then legal awareness is only a kind of value. New legal awareness will be seen with legal compliance. So it can be said that in reality legal awareness and legal compliance go hand in hand.

Similar to the value of Pancasila, it also goes hand in hand with compliance with the law and the implementation of its values. Because Pancasila is not only supposed to be learned but also implemented. The value of Pancasila is also the basis for implementing compliance with the law. Pancasila values basically will not conflict with existing legal norms, because those norms in their consideration will insert Pancasila values in them.

Thus the content of legal education or legal education material must be based on and describe the values of Pancasila, legal education must be able as a medium to realize the goals of the Indonesian state, as stated in the Preamble of the 1945 Constitution, legal education is given to all citizens, and legal education must involve all citizen. The material or content of legal education should be material derived from values that grow and develop in society, which are then processed by legal experts using logic and methods that are correct and objective.

Legal education and Pancasila are also possible to come from the government as policymakers but must be supported by intensive socialization so that the public truly understands and accepts it as it is. Such educational material is expected to be able to develop community awareness in law and Pancasila, giving birth to people who are aware of the value of Pancasila and the law. Meanwhile, when viewed in reality, the material and content of Pancasila Education and Indonesian law are not yet a blend of values that have grown in society with the ideas of policymakers. This indirectly results in goals that are not yet fully able to realize the goals of the Indonesian state. This is supported by the existence of experts and law enforcers who only master the science of law and understand the value of Pancasila but have not been able to capture and apply the meaning of law and Pancasila so that the use of law to enrich themselves. The legal experts memorized the articles in the existing laws and regulations, but the basic meaning of the articles has not been done optimally. A basic assessment of several articles must be carried out so that law enforcement and the community have a correct understanding of existing legal regulations.

Legal Awareness in the community is not a one-off process, but rather a series of processes that occur step by step. The community's legal awareness is very influential on legal compliance, both directly and indirectly. In developed societies people who obey the law because their souls are aware that they need the law and the law aims both to protect the community properly and fairly.

In contrast, in traditional societies, legal awareness affects indirectly legal observance. In this case, they obey the law not because of their direct belief that the law is good or because they really need the law but they obey the law more because it is requested, even imposed by their leaders (formal or informal) or because of religious orders or beliefs. So in terms of this indirect influence, the legal standing of the public is more to obey the leader, religion, beliefs and so on. But in the current development for modern society, there are shifts that due to certain factors cause a lack of public trust in existing laws, resulting in a crisis of legal awareness and legal compliance with the community, one of which is due to law enforcement factors that make laws or rules as the reasons for carrying out actions deemed by the community to be disturbing or even not less that people feel that they have been harmed by law enforcers like that especially since there are still many people who are ignorant about legal issues so that they can easily be used as objects of sufferers.

Community legal awareness is not synonymous with community legal observance itself. In essence, legal compliance is the "loyalty" of a person or legal subject to the law which is manifested in the form of real behavior, while "public legal awareness" is still abstract not a real form of behavior that accommodates the will of the law itself. Many community members are actually aware of the need to respect the law both "instinctively" and rationally but they tend to disobey the law. The growing legal culture in our society turns out to reflect more opportunistic forms of behavior that can be likened to those who ride traffic on the highway when there is a red light and there is no police guarding many of the reckless drivers continue to go on by not heeding or ignoring the red lights which are on.

According to Tommy the conservation insight itself is a value declared by Semarang State University, Semarang State University (UNNES) has established itself as a Conservation Insight University in 2010. Conservation-oriented universities are one of UNNES's visions. Conservation insight means a perspective and behavior-oriented to the principle of conservation, namely the protection of life support systems, preservation which includes the preservation and sustainable use of natural resources and socio-cultural values.

The development of UNNES as a conservation-oriented university contains several objectives: (1) supporting the government's efforts in implementing the management of biological and non-biological natural resources and ecosystems; (2) protect, preserve, and utilize natural resources in a sustainable manner through educational, research, and service activities for the creation of a balanced ecosystem in it; and (3) fostering the mental attitude, behavior, responsibility, and participation of the UNNES academic community in efforts to conserve biodiversity, preserve the environment, arts, culture, and sports.

In organizing conservation-oriented education, UNNES develops aspirational, humanist, caring, innovative, creative, sportive, honest and fair values. This value is the character of UNNES graduates. Each study program develops a curriculum based on KKNI and is conservation-oriented. The implementation of the Tridharma UNNES is directed to be able to apply the value of conservation to the educational process, research work and the dedication of the UNNES academic community. This shows that the seven pillars of conservation are crystallized into three pillars, namely (1) natural resources and the environment, (2) values and characters, and (3) arts and culture (RIP UNNES 2016).

Conservation insights are understood as a model that must be followed and imitated, in the form of a belief that underlies the point of view or how to see and treat issues that are the focus of attention, namely conservation. Conservation insight becomes a reference that is mutually agreed upon and used by the UNNES academic community as an academic community. Conservation insights occupy the main position to emphasize the direction and guide attitudes and behaviors in doing or prioritizing something worthy of being chosen with an attitude and commitment to develop knowledge and develop humanity and humanity (RIP UNNES 2016).

In Rector Regulation Semarang State University Number 27 of 2012 concerning conservation-based campus governance, the seven main pillars of the Conservation University as stated in paragraph (1) have been set forth:

- Conservation of biodiversity.
- Green architecture and internal transportation system.
- Waste management.
- Paperless policy.
- Clean energy.
- Conservation, ethics, art, and culture.
- Conservation of regeneration.
- Each of the main pillars referred to in paragraph (2) is implemented in programs implemented by work units.

So it can be concluded, someone who is conservation-minded has a great concern for the preservation of the surrounding environment both the universe in which he lives, as well as ethics, arts, and culture. If it is concluded in general, a person with a conservation perspective and Pancasila character will be a noble-minded person because his personal relationships are based on Pancasila values, while his concern for nature also makes a mindset that is sustainable with nature preservation that must continue to be maintained and maintained. This is important because the Indonesian people are required not only both in terms of

norms and culture but as the guardians of the world's natural gates that will determine the world civilization in the future must also care about the preservation of nature.

STUDENT ORGANIZATION AS A CONSELERATION CONTAINER FORMATION OF STUDENT CHARACTERS

Student Organizations are a place for students to spend time on the sidelines of lectures to find talent or maximize the interest that they have had from the start. Student organizations themselves consist of several classifications, there are internal organizations and extra organizations. The intra-campus organization is basically an organization which is under the coordination of university student affairs, the funding is sourced from the University, and ideologically because it is under the auspices of the state campus, the ideology used is the nation's ideology. Meanwhile, extra-campus organizations are organizations that stand outside the campus statutes, do not have a direct attachment to either funding or activities, the ideology underlying the student organizations is of a certain nature, ranging from religion to including the Pancasila itself.

One of the targets for the formation of Pancasila characters is students. Students as intellectuals must be able to become young people who are not only superior in terms of intellectuality but must also have a character in accordance with Pancasila and the 1945 Constitution of the Republic of Indonesia. The formation of student character can be carried out in the Higher Education environment. Higher Education plays an important role in shaping the character of students. The formation of student character is important to realize students as young academic people who are not only intellectually intelligent but also ethically and Pancasila are characterized.

Semarang state university as an educational institution that houses thousands of students tries to build the character of its students with various efforts, including using student organizations as media in shaping these characters. The formation of character in students is very important, Berkowitz & Bier (2005) suggests that character is a complex psychological construction, predisposing behavior to someone to act as a moral agent. Acting as a moral agent implies that behavior is based on or in line with the moral code that is upheld by the community. Anatomically, the character consists of psychological elements as follows:

1. moral action (moral action), in the form of concrete actions carried out by individuals in daily life, which are in line with the expectations of the community.
2. moral values (moral values), in the form of values that are believed individually as values associated with the nature of a particular character.
3. moral emotions (moral emotions), in the form of feelings that arise when individuals take action in line or vice versa contrary to the nature of certain characters.
4. moral reasoning (moral reasoning), in the form of thought patterns that lead to conclusions about the worth or worthlessness of doing in accordance with the nature of the character.
5. moral identity (moral identity), in the form of concepts about what an individual's description of himself is related to certain character traits.

With a more generic formula, Lickona (1996: 25) suggests three areas of character, namely knowledge and belief that things are good and need to be realized (Knowing the good), feel joy or peace when doing an action or series of actions that he believes to be good (Feeling the good), and take a series of actions that he and the community consider as good (Doing the good). An understanding of the character's anatomy is very useful for determining a comprehensive character development strategy as well as for the purpose of evaluating the achievements of the character development results of youth. Partial character education strategy, the character element given treatment is only cognition, proved unsuccessful. Effective character education is pursued through a community-building strategy in which all elements are given treatment (Berkowitz, 2011).

Character building for students is a big part of the living system, especially what is instilled in the character of students is not only one value, in which there is Pancasila, Law, and conservation insights. With the hope of noble character that will be formed in building a life system that leads to the development of a society of good character, of course, we cannot forget the theory of the legal system was first put forward by Lawrence M. Friedman who divided the legal system into three elements namely the legal structure, legal substance and legal culture (legal culture). According to Achmad Ali (2009: 204) what is meant by the elements of the system, are:

- 1) Structure, i.e. all existing legal institutions and their apparatuses, including, among others, the Police with the Police, Prosecutors with Prosecutors, Courts with Judges, and others.
- 2) Substance, namely all legal rules, legal norms and legal principles, both written and unwritten, including the court's decision.
- 3) Culture, namely opinions, beliefs (beliefs), habits, ways of thinking, and ways of acting, both from law enforcers and from citizens, about the law and various phenomena related to law.

Thus, Pancasila's character education and conservation will be a big part of improving the condition of the nation. The concept of the system proposed by Lawrence M. Friedman becomes especially appropriate when placed in law students because the opportunity after graduation will fill the areas included in the structure and substance that Lawrence M. Friedman referred to in his theory. In terms of structure, for example, a Law Bachelor will certainly be a law enforcer in the community, in addition to the substance, for example, law students also have the opportunity to form laws and other public policies when they enter the community later.

It's just to develop certain character traits, the strategy that must be taken is also not easy, among others, is to provide stimulation or the appropriate treatment of these character elements. To develop a conservation-oriented character, for example, youth are involved in a number of discussions about the urgency of struggling individually or in groups to contribute to advancing the Indonesian nation or make the name of the nation (moral reasoning), invited or involved in real actions in carrying out community service activities (moral actions), which done programmatically and continuously.

Therefore, the container chosen for this character must be right. Student organizations, especially those who are intra-campus, become an appropriate part in planting these characters. In activities in student organizations, there are many activities that can be inserted into the values of Pancasila, conservation, and legal norms. Students can learn the value of Pancasila in activities such as social services, students can learn proper legal norms in community law advocacy, or students can also learn about conservation insights from nature conservation by planting trees together, and many other activities.

Basically, certain character traits will be firmly embedded in a person when supported by all elements, especially in instilling the character of Pancasila, law and conservation insights if supported by elements of moral identity. For example, a person will have a strong caring character every time he encounters someone who has difficulty giving help (an element of moral action), he considers that caring is an important principle of life and is otherwise indifferent to others what more wrong people as negative traits in himself and society (elements of moral values), he also experiences pleasure whenever he is able to provide help (elements of moral feelings), he also believes that caring is an important principle to be realized in society so as to create mutual prosperity in social life and vice versa in different and wrongdoing towards others is dangerous for social life (an element of moral reasoning), and the individual views himself as a caring person (an element of moral identity). Because a character trait can appear in a variety of characteristics (can be actions, feelings, reasoning, etc.) then the character is called a concept that has a variety of faces or multifaceted (Berkowitz & Bier, 2005).

Therefore the emphasis on shaping students' character on the three elements directly with intense will have a direct positive impact, on the contrary, if only one element and even then it is not intense, then the character traits possessed by individuals are still weak. For example, he has just thought that caring is useful to build a life together in a society (an element of moral value), but other elements are not yet supportive, so when he is in a situation that needs his help, he may very well not give help.

4. CONCLUSION

The student organization is a place for students to learn and seek experience. Universitas Negeri Semarang seeks to maximize the role of the student organization to instill the value of Pancasila and the conservation character of students. The student organization is considered as a medium in the planting of the value because in fact, students do more activities there than other activities on the campus. In addition to the benefits, the student organization that is under the direct coordination of the university is easier to supervise the development of learning. Planting of student characters is an important part in nation-building, While the values of Pancasila and the law is a cornerstone of value that needs to be understood and executed in the everyday life of a good Indonesian citizen. Added to the insight of conservation as an affirmation of human being that gets the blessing of this earth opportunity.

REFERENCES

- Ali, Achmad, 2009, *Menguak Teori Hukum (Legal Theory) dan Teori Peradilan (JudicialPrudence) Termasuk Interpretasi Undang-undang (Legisprudence)*, Kencana Prenada Media Group, Jakarta, hlm. 204.
- Berkowitz, M. W., & Bier, M. C. 2005. *What Works in Character Education: A research-driven guide for educators*. Washington, D.C.: Character Education Partnership (www.characterandcitizenship.org)
- Berkowitz, M. 2011. *Character Education Informational Handbook & Guide*, North Carolina Dept. of Public Instruction (Raleigh, NC: <http://www.ncpublicschools.org/charactereducation/handbook/pdf/content.pdf>)
- <https://unnes.ac.id/gagasan/membangun-rumah-ekoliterasi-konservasi-untuk-menjaga-dan-merawat-bumi>
- Lickona, T. 1996. *Eleven Principles of Effective Character Education*, *Journal of Moral Education*, 25:1)
- Soekanto, Soerjono, *Faktor-Faktor Yang Mempengaruhi Penegakan Hukum*, Pidato Pengukuhan Dalam Jabatan Guru Besar Pada Fakultas Hukum Universitas Indonesia, 14 December 1983.

Benny Sumardiana,
Universitas Negeri Semarang,
Semarang-Indonesia
Email: benny.sumardiana@mail.unnes.ac.id

Aprila Niravita,
Universitas Negeri Semarang,
Semarang-Indonesia
Email: aprilaniravita@mail.unnes.ac.id

Ubaidillah Kamal,
Universitas Negeri Semarang,
Semarang-Indonesia
Email: ubaidillahkamal@mail.unnes.ac.id

Bayangsari Wedhatami,
Universitas Negeri Semarang,
Semarang-Indonesia
Email: wedhatami@mail.unnes.ac.id