

The Contribution of Pangestu Semarang Branch 3 in Strengthening of Character Education (PPK) Based on the Teachings of Sang Guru Sejati

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Abstract. This study aims to find out how the implementation of community-based PPK in a qualitative research, with the research subject being a non-formal education center, namely Pangestu Psychological Organization Semarang Branch 3, which has consistently carried out education of noble character and character building. Collecting data using observation, interviews and documentation methods. The data that has been collected was analyzed using descriptive analysis. The teachings of Sang Guru Sejati, namely Hasta Sila (The Eight Kinds of Main Characters), Paliwara (The Five Prohibitions of God) and Jalan Rahayu (The Five Fold Safe Paths), as well as an understanding of the Pangestu Dasa Sila Guidelines as an attitude of inner and outer life and an understanding of Candra Jiwa Indonesia (CJI) which describes structure of the human soul. This structure of the human soul is part of the Teachings of Sang Suksma Sejati / Sang Guru Sejati which is multicultural, scientific and universal. The main Teachings of Sang Suksma Sejati / Sang Guru Sejati, which function as strengthening of character education, are given by using the Olah Rasa method at the Pangestu Psychological Organization Semarang Branch 3. The results of this study can be applied massively and become a reference in further research on Strengthening of Character Education based on the Teachings of Sang Suksma Sejati / Sang Guru Sejati (The True Teacher).

Key words: Strengthening of Character Education (PPK); Pangestu Psychological Organization Semarang Branch 3; Teachings of Sang Suksma Sejati / Sang Guru Sejati.

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INTRODUCTION

Indonesia is currently facing challenges in the 21st century globalization era, including changes in societal civilization in the fields of culture and education. Unpreparedness in facing this challenge brings a serious impact, such as the occurrence of a moral crisis and the fading character of the Indonesian, especially among the younger generation. Noble moral values as the basic elements of character formation, whether we realize it or not, have been eroded by the currents of globalization. The phenomenon of character fading is getting faster when people who use technology do not understand the philosophy of technology, and tends to miss use in utilizing the value of technology functions. Facing this phenomenon, there are two types of education that needs a close attention, which are: character education and literacy. According to Sukasih, S., et al (2015), character education is currently very critical to overcome the moral crisis that is currently engulfing our country. These crises include: rampant violence among teenagers, brawls between students, drug abuse, promiscuity, bullying, etc., which are social problems that cannot be completely resolved.

Education essentially has two goals: helping

humans to be smart and good. Character education is an effort to make someone good in thinking, speaking, acting and behaving. This is in accordance with the opinion of Yulianti, D., and Sartiyah (2016), character education is defined as education of values, morals, ethics, noble character, in order to develop students' abilities in deciding good and bad, maintaining good and realizing kindness in everyday life sincerely and wholeheartedly.

Character is the key word for the birth of Indonesia's young generation who are superior and ready to bear the burden of development. This requires educational institutions to prepare students scientifically and personally, in the form of individuals who are solid in moral, spiritual and scientific values. According to Novitasari, DR, et al (2019), national character education is needed in order to strengthen the moral, spiritual and ethical foundation of nation building, in order to form Indonesian people who are devoted to God Almighty, maintain internal and inter-religious harmony, obey the rule of law, develop social capital, carry out intercultural interactions, apply the noble values of the nation's culture, and have pride as the Indonesian nation.

However, the education process so far has not

succeeded in building Indonesian people with superior character. Some people say that education has failed to build character. Formal schools in Indonesia are said to have only succeeded in transferring students' knowledge (transfer of knowledge) rather than transferring values (transfer of value). For schools, making humans smarter, may be easier to do, but making humans better and wiser, seems much more difficult. This of course involves many factors and obstacles faced by each school. According to Rustini, N. (2020), in an effort to support strengthening character education through extracurricular activities, many schools encounter obstacles due to the lack of capable human resources in building potential, collaboration and community participation. Schools have not shown maximum ability in designing patterns of participation and collaboration between schools and the community, because they are more concerned with optimizing human resources available in schools, even though the basis for strengthening character education is in the community, as a supporter of strengthening student character education. The Ministry of Education and Culture of Republic of Indonesia itself admits that so far there have been several weaknesses in efforts to develop the character of students, namely: 1) Lack of community involvement; 2) The guidance and assistance of parents at home in educating and building the character of their children is still lacking; 3) Lack of role models from parents, teachers and community leaders, who are expected to become role models for children; 4) The harmonization between the heart (ethics), sense (aesthetics), thought (literacy) and exercise (kinaesthetic) is not yet optimal.

Therefore, the Government through the Ministry of Education and Culture of the Republic of Indonesia is restoring basic and secondary education, through Presidential Decree Number 87/2017 concerning Strengthening of Character Education (PPK). PPK is an educational movement to strengthen the character of students through harmonization of heart (Spiritual and emotional development), sense (Affective and Creativity development), thought (Intellectual development), and sports (Physical and kinaesthetic development). These four things are considered not optimal, because so far schools have not been able to strengthen character education and prioritize academic knowledge.

In accordance with the Strategic Plan of the Ministry of Education and Culture 2015-2019,

one of the efforts made is public involvement, namely mobilizing the participation of families (parents), society (community) and education activists so that the overall character formation of students can be implemented. PPK encourages the synergy of the Three Education Centres, namely formal education units (schools), families (parents), and the community to form an educational ecosystem.

The results of previous research on the implementation of PPK, including from Endang Komara, on Strengthening Character Education and 21st Century Learning, published in the SIPATAHOENAN Journal (South-East Asian Journal for Youth, Sports & Health Education), Volume 4 (1), April 2018 From the results of the study, it was concluded that character education is a habit, therefore the formation of one's character requires communities of character, which include family, school, religious institutions, media, government, and various parties that influence the younger generation. All communities of character are expected to provide an example, intervention, and habituation, which are carried out consistently and are strengthening. Character building requires exemplary development that is transmitted and intervened through a continuous, consistent and long-term process of learning, training, and habituation. Other research related to the implementation of PPK, namely from Yetri Hasan, Rijal Firdaos, namely on Strengthening Community-Based Character Education in State Junior High Schools (SMPN) in Tulang Bawang Regency, Lampung Province, which was published in the Journal of Islamic Education Al Tadzkiyyah, Vol 8, no II (2017). From the results of the study, it was concluded: (1) The school as an educational unit has no readiness to build cooperation/collaboration and community involvement in PPK. (2) Schools have not found a design for PPK activities/implementation that fits the school's needs.

The two examples of research related to the implementation of PPK are more focused on the role of formal education units (schools). Therefore, according to Yetri, Firdaos, R., (2017), research is needed that aims to look at efforts to strengthen community-based character education, due to the scarcity of research on efforts to strengthen community-based character education, and how to generate participation and build collaboration between schools and the community in the success of the implementation of PPK through school extracurricular activities.

In accordance with what Yetri said, it seems that research on strengthening character education, which focuses on public (community) involvement, has not been widely studied. This research was conducted due to the scarcity of research related to public involvement in community-based PPK efforts, as one of the Three Education Centers.

PPK is intended to encourage synergies between Schools, Families and Communities, in order to form an educational ecosystem, because education is a shared responsibility of all Indonesian citizens, for that it needs support from the formal, informal and even non-formal education sectors in a comprehensive, integrated, sustainable and sustainable, in accordance with the noble values of the nation's culture. The same thing was conveyed by Yetri, Firdaos, R., (2017), the PPK program takes time, starting from introduction, habituation, until the goal is achieved, because it requires commitment and support from all parties.

According to Rustini, N. (2020), an implementation model is needed as a guide in its implementation, through a comprehensive and structured thinking approach. Innovations and breakthroughs are needed, so that character education can be carried out consistently and have a real impact on improving the morals and character of students. Schools need to prepare a design model for implementing the PPK program, to help adapt the program to the school's abilities and encourage students to develop their positive character, especially through various school extracurricular activities. With the implementation model, PPK themes can be arranged every time there are activities with the community, according to the talents and interests of students, under the guidance of teachers and public (community) involvement.

This study aims to find out how public involvement in community-based PPK implementation efforts is a qualitative research, with the research subject being a non-formal education center, namely the Pangestu Psychological Organization Semarang Branch 3. Pangestu Psychological Organization Semarang Branch 3 is a forum for character education and mental processing that prioritizing the concept of unity in relationships with others and relationships with God Almighty. Pangestu is a psychological organization, which has spread throughout Indonesia with a membership of approximately 200,000 and has 209 branches and one of them is Pangestu Psychological

Organization Semarang Branch 3, which has been active in the education of noble character and character building of its members, who come from various social, economic, ethnic, racial, religious backgrounds, including the younger generation in Semarang City, without discriminating against them. What was done by the Pangestu Psychological Organization Semarang Branch 3 in accordance with what was conveyed by Indriani F. and Satrianawati (2018), all students have the same opportunity in getting decent, fair and quality education services without discrimination, this is the important role of inclusive education programs that implement Education For All (EFA).

This research is important to do, because Pangestu Psychological Organization Semarang Branch 3 is one of the communities of character, which has always provided guidance, motivation, intervention, exemplary, and habituation, which are carried out consistently in PPK efforts. Pangestu Psychological Organization Branch Semarang 3 is a non-formal educational unit with a psychological character that is multicultural and inclusive, which teaches moral values, morals, ethics and noble character and shapes the character of its members, including the younger generation, according to the noble values of the nation's culture in a sustainable and sustainable manner. According to Fatmawati et al (2018), the mindset and attitudes of students will be more open to being able to understand and appreciate diversity, through multicultural education. This is done by Pangestu members who respect each other, hone, love and care for each other, without discriminating against ethnicity, religion, etc. Pangestu Psychological Organization Semarang Branch 3 provides learning of noble character values as character-forming elements, not only focusing on the cognitive or understanding level, but more touching on internalization, implementation and real practice in the daily lives of students (members). This is in accordance with the opinion of Yetri, Firdaos, R., (2017), related to the learning process, character education can be integrated into every subject, for example through the cultivation of school cultural values, or in school extracurricular activities, so it does not need to be a own lessons. Learning character values is more touching on internalization and real practice in the daily lives of students, not only focusing on the cognitive level.

Research Objectives: (1) To determine the role / main tasks / activities of the Pangestu Psychological Organization Semarang Branch 3,

in carrying out education for noble character and character building for students (its members); (2) To find out what lessons are given by Pangestu Psychological Organization Semarang Branch 3 in carrying out education of noble character and character building to students (its members); (3) To find out the method used by Pangestu Psychological Organization Semarang Branch 3 in an effort to carry out education of noble character and character building to the students (its members); (4) To find out the compatibility between moral values / morals / ethics / noble character taught at the Pangestu Psychological Organization Semarang Branch 3, with the main character values in PPK.

Benefits for science: (1) Adding discourse about the existence of non-formal education units that are psychological, namely Pangestu Psychological Organization Semarang Branch 3, which has been active in the field of education for noble character and character building; (2) Adding knowledge and references related to the virtue lessons given by the Pangestu Psychological Organization Semarang Branch 3, in the form of moral values, morals, ethics and noble character, as basic elements of character building; (3) Adding knowledge and alternative options related to methods in teaching moral values, morals, ethics and noble character, as the basic elements of character building, as used by the Pangestu Psychological Organization Semarang Branch 3.

METHOD

Researchers are trying to understand the phenomena experienced by research subjects holistically, therefore this study uses a qualitative approach. Researchers try to explain the results of research, including the data obtained, by describing in the form of words, sentences and natural language, by utilizing various scientific methods. In this case, the researcher is the main instrument, and the data collection technique is carried out in a combined manner (triangulation), the data analysis is qualitative inductive, and the results of this qualitative research emphasize meaning rather than generalization. The data collection tools used interviews and observations and conducted FGDs. Data analysis was carried out in a descriptive qualitative way, namely by describing the state of the data or information that had been obtained through research instruments, then processed according to the theme and what was the focus. Data analysis steps: (1) data reduction, (2) data presentation, (3) verification

and drawing conclusions.

RESULTS AND DISCUSSION

1. The Role of the Pangestu Psychological Organization Semarang Branch 3

Pangestu Psychological Organization Semarang Branch 3 is a non-formal education unit that is psychological in nature and the main material is the Teachings of Sang Suksma Sejati / Sang Guru Sejati, which contains psychological education and noble character. In Pangestu Psychological Organization Semarang Branch 3, each member carries out a learning and training process to have the main characters and always serve God Almighty, by carrying out His instructions and commands and avoiding His prohibitions, to achieve the ultimate goal of life, which is peace, and peace of heart in daily life, and attaining eternal happiness in the Divine presence. Pangestu Psychological Organization Semarang Branch 3 is an organization that prioritizes the field of education and mental processing with the goal of fostering a healthy, strong soul and noble character, by getting used to cultivating the human heart, Sense and soul, so that they are in harmony with the attributes of God Almighty. Pangestu Psychological Organization Semarang Branch 3 teaches moral values, ethics and noble character based on the Teachings of Sang Suksma Sejati / Sang Guru Sejati, which almost entirely contains education about mental and physical morals. Pangestu Psychological Organization Semarang Branch 3 teaches what is prohibited and what each member must do. This is a form of values for implementing noble character behaviors, which are always maintained and nurtured every day in order to have the main character/character. Members of the Pangestu Psychological Organization Semarang Branch 3 come from various religious, racial, gender, age, educational, cultural, economic, social backgrounds. So this organization can be said to be multicultural and inclusive.

In the Pangestu Psychological Organization Semarang Branch 3, the administrators, senior members as well as the filling officers for the Olah Rasa and the Providing Information have been previously trained. In addition to being tasked with conveying the teachings of Sang Guru Sejati, both in Illumination Lectures / Providing Information and Olah Rasa activities, and must be qualified in science / knowledge about the teachings of Sang Guru Sejati, the officers are also required or demand themselves

to be able to be an example / role model for other people / students (Member of Pangestu). They try to sincerely implement (practice) the Teachings of the Sang Guru Sejati which contains noble values in everyday life. This is in accordance with what was conveyed by Musyafa (2017), there are several methods of character education, namely: 1) Teaching character values so that students have conceptual ideas about behavioral guiding values needed in developing their personal character. 2) Giving examples, because students learn more from what they see, so the exemplary element is the most important element in the success of a character education goal. The Missionary of Olah Rasa and Ceramah Penerangan, selected by the board, are from among Pangestu members who are considered capable, competent/qualified, have high "flying hours" in their work in the Pangestu arena, are exemplary, are also loyal and have concern for Pangestu's Psychological Organization and fellow Pangestu members. This is in accordance with what Asikin, M., et al (2015) said, to produce quality students, it is necessary to have qualified, competent, and highly dedicated teachers/supervisors in carrying out their duties.

2. Main Tasks / Activities of the Pangestu Psychological Organization Semarang Branch 3

In Pangestu's Articles of Association, Chapter IV Article 8, it is explained, Pangestu Psychological Organization carries out the main tasks: 1) Spreading Sang Guru Sejati Teachings, in the form of Illumination Lectures, namely Providing Information to prospective members about Pangestu's psychological organization and the Teachings of Sang Guru Sejati; 2) Maintaining the Field of Sang Guru Sejati Teachings, to increase the appreciation, awareness and ability of Pangestu members in carrying out the teachings of Sang Guru Sejati in everyday life. There are several activities, namely : Olah Rasa, Ajar Pustaka and Anjangsana; 3) Maintaining the Field of Sang Guru Sejati Teachings, including: Pangestu Congress (every 5 years), Pangestu Management Meetings, Coordination Meetings, Workshops, etc.; 4) Development of Women and Adiyuswa (very old member); 5) Development of the Young Generation, consisting of: Children's Pamiwahan, Youth Development, Adult (Pemuda) Development; 6) Supporting Activities: Siswa Purnama Cadre Education, Pangestu Publishing and Library, Research and

Development, Organizational Management Courses and Upgrading and Various Social Activities.

3. Moral Values, Ethics and Characters Taught in the Pangestu Psychological Organization Semarang Branch 3

The Pangestu Psychological Organization Semarang Branch 3 teaches and instills the values of noble character, morality and character education, through understanding the Main Teachings of Sang Guru Sejati, namely Hasta Sila (Eight Kinds of Main Characters), Paliwara (Five Kinds Of God's Prohibitions) and Jalan Rahayu (Five Fold Safe Paths). Pangestu also teaches about the Pangestu Dasa Sila Guidelines and Candra Jiwa Indonesia (CJI) which describe the structure / anatomy of the human soul (mindset), which is the "software" of every human being.

a. Hasta Sila (Eight Kinds of Main Characters)

Hasta Sila consists of: Tri Sila and Panca Sila

- The Tri Sila, are three important abilities that need to be carried out every day, consisting of: 1) Consciousness / Awareness, 2) Faith (Belief), 3) Obedience to God Almighty.
- Panca Sila, in order to carry out the three kinds of abilities (Tri Sila) perfectly, humans must have 5 main characters, namely: 1) Un-attachment, 2) Acceptability, 3) Honesty, 4) Patience, 5) High virtue. Panca Sila are the five main characters to purify the human heart. These five characteristics must be possessed in order to carry out the Tri Sila perfectly.

b. Jalan Rahayu (Five Fold Safe Path)

The achievement of Hasta Sila is easier to reach by running Jalan Rahayu (The Five Fold Safe Path), which consists of:

- 1) Pugeran (The Lord's Covenant with His Servants)
- 2) Panembah / Worship (The form of servant's devotion to God Almighty)
- 3) Budi Darma (Giving kindness sincerely to others, without any strings attached)
- 4) Constraining Passions (Controlling passions that leads to damage / evil / destruction by fasting)
- 5) Budi Luhur / High Virtue (All noble behavior / deeds, such as: compassion for fellow creatures, willing, narima, honest, patient and fair)

c. Paliwara (Five Kinds of God's Prohibitions)

In order to have the character of Hasta Sila, besides having to walk on the Rahayu Way, one must avoid / stay away from Paliwara (Five Kinds Of God's Prohibitions):

- 1) Do Not Worship Any Other But Allah
 - 2) Be Careful With Your Libido
 - 3) Do Not Consume Or Use Food Substances That Easily Harm The Body
 - 4) Obey The Laws And Regulations Of Your Country
 - 5) Do Not Clash With One Another
- d. Principles Of Dasa Sila
- Pangestu has Basic Guidelines called Dasa Sila as an attitude of living inward (inner / spiritual) and outward (outward / social) for its members, namely:
- 1) Devoted to God Almighty
 - 2) Devoted to the Messenger of God
 - 3) Loyal to Khalifatullah, i.e. Head of State
 - 4) Devoted to the Motherland
 - 5) Devoted to parents (father-mother)
 - 6) Devoted to elder brother
 - 7) Devoted to Teacher
 - 8) Devoted to the Study of Virtue
 - 9) Love for fellow life
 - 10) Respect all Religions

4. Methods Used in the Pangestu Psychological Organization Semarang Branch 3

- 1) Indonesian Candra Jiwa Method
- The Teachings of Sang Guru Sejati essentially

build a noble soul (main character) called Hasta Sila. To achieve the character of Hasta Sila, one must follow Jalan Rahayu and avoid Paliwara, namely the five kinds of prohibitions from God. For people who want to have Hasta Sila character, knowledge about the anatomy of the human soul needs to be known in order to facilitate the implementation of Jalan Rahayu. Knowledge of the anatomy of the human soul is part of the teachings of Sang Guru Sejati about "The Occurrence of the Universe and Everything in It" (Gumelaring Dumadi). Candra Jiwa Indonesia, describes the composition of the human soul. In the Candra Jiwa Indonesia scheme, the human condition is described which consists of: 1) the gross physical body (body), 2) the subtle physical body (soul, psyche) and 3) the True Realm (the place where God Almighty reigns). In the gross physical body there are implementing tools in the form of body parts such as the feet and hands, as well as the five senses (sight, smell, hearing, sense and pronunciation). In the subtle body there are: (1) Delusions, (2) Lusts, (3) Feelings, (4) I (Ego) and (5) Rahsa Jati. The following is an overview of the structure / anatomy of the soul of every human being.

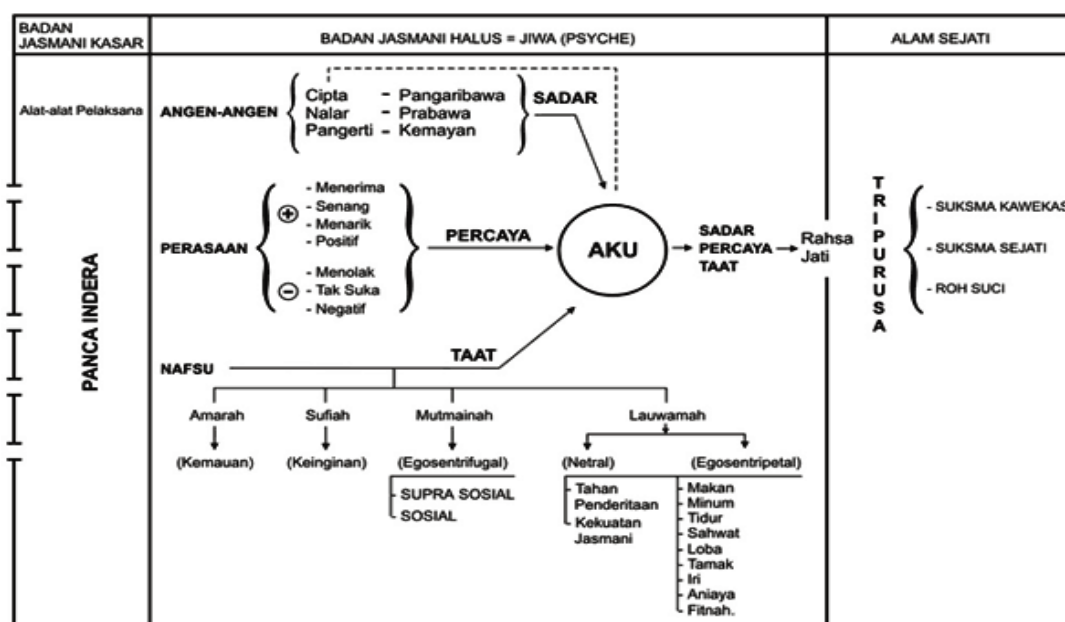


Figure 1. Candra Jiwa Indonesia Scheme

- 2) Olah Rasa Method

The method used by the Pangestu Psychological Organization Semarang Branch 3 in an effort to increase awareness, understanding and ability in implementing the Teachings of Sang Guru Sejati and instilling noble character

values and character education to its members is Olah Rasa, which is held periodically. Olah Rasa Activities consist of : (1) General, (2) Women, (3) Youth, (4) Adi Yuswa. In the Olah Rasa meeting, it was explained about the substance of Sang Guru Sejati's teachings by the appointed/assigned

Olah Rasa Missionary, followed by a Question and Answer Room related to the themes/topics presented in Olah Rasa, then the Experience Room, namely the delivery of testimonials/experiences as a result of the implementation of Sang Guru Sejati teachings, continued with Organizational News, and Olah Rasa activities were closed with a Prayer or Pangesti for the Welfare of the Republic of Indonesia, as a form of practice from the 3rd Dasa Sila (Faithful to Khalifatullah, namely the Head of State) and 4th (Devoted to the Land of Bloodshed), and ends with a Javanese song: "Dhandhanggula Eling-Eling" (Memorizing Hasta Sila), as a reminder to Pangestu members to keep practicing the Hasta Sila and Dasa Sila.

Olah Rasa Method combines lectures, discussions/questions and answers and experience rooms. This is of course more interesting and does not feel monotonous or boring for students (its members) as stated by Ahmadi F. et al (2017), students prefer interesting and innovative learning, combined with lecture and discussion methods, and can use pictures. or videos, so it is more varied and can increase their enthusiasm for learning. In forums or Olah Rasa activities, participants or those present are welcome to ask questions or express opinions and also submit testimonials or express their experiences and understandings, so that they can foster self-confidence. This is in accordance with the opinion of Amidi & Prasetyo Budi (2016), students are expected to be active in the learning process and dare to convey ideas and accept opinions from others, and have high self-confidence. The new paradigm of education emphasizes more on students to become human beings who have the potential or enthusiasm to learn and develop and Sense is a way / strategy for instilling moral values, ethics, morals and noble character, which are quite effective for transferring knowledge and skills. noble values and character building in the students (members). This is in line with the opinion of Agustin A.F et al (2018), *teachers have to be creative in finding strategies and specific methods, so that the character values can be transferred to learners through learning materials. Because the implantation of character values are very important for creating the personality of a learner, so the most important one is how the character values can be transferred, understood, implemented, and is expected to become a permanent behavior in any self-learners.*

Discussion

1. The Principles of the Sang Guru Sejati's Teachings and the Concept of Introspection - Extrospection

The main Teachings of Sang Guru Sejati, Hasta Sila (The Eight Main Characters), have the concept of introspection and extrospection. Tri Sila is the base of work to carry out the task inward (introspection), this is an effort to form spiritual intelligence. Panca Sila as the base of work in carrying out external tasks (extrospection), this is an effort to form emotional / social intelligence. The main teaching of the Sang Guru Sejati Jalan Rahayu (The Five Fold Safe Paths) is an obligation that must be carried out as a rung to carry out the Hasta Sila (The Eight Main Characters). Jalan Rahayu (The Five Fold Safe Paths) also contains the concepts of introspection (Jalan Rahayu no. 1 and no. 2) and extrospection (Jalan Rahayu no. 3, 4 and 5). The main Teachings of Sang Guru Sejati Paliwara are the provisions of God's Panca Prohibitions for humans, which must not be violated. If Paliwara is violated, it will receive God's patch according to the severity of the sin committed. Paliwara needs to be known because for those who are classified as weak and young at heart, they still need to be warned to avoid sinful acts, namely everything that deviates from the Qibla of the true worship, namely: Allah Taala. All Paliwara violations result in a person not being able to reach the degree of Hasta Sila, eventually receiving a patch that results in misery that leads to forgetting God and His Messenger and unable to return to the origin of life.

2. The Guidelines for the Dasa Sila as an Inward and Outward Attitude

Dasa Sila as Pangestu Basic Guidelines, which must be applied in everyday life, as an attitude of the mind outward and inward. Dasa Sila as the basis for daily behavior in order to be a good citizen, as a reminder and guide life to be ethical. Dasa Sila is a guideline for living in a society, nation and state, as well as a basic guideline for being devoted to God, God's Messenger, Caliphate, parents and elder brothers. The tenets of precepts serve as guidelines in attitude towards achieving the goals of inner and outer life, and are a form of implementation of the Hasta Sila, in which students of Sang Guru Sejati not only build inward behavioral attitudes (hab lum minallah / introspection) but also implement them outward to the world (hab lum minannas / extrospection).

So, the Pangestu Dasa Sila Basic Guidelines also contain the concepts of Introspection (1st & 2nd Precepts) and Extrospection (3rd to 10th Precepts).

3. Candra Jiwa Indonesia and Character Building

An understanding of the structure / anatomy of the human soul is absolutely necessary, so that we as humans are able to understand parts of ourselves, not only limited to the physical body / gross physical body that is visible to the eye, but also the subtle physical body (soul). We can form a good character, if we understand how the structure of our soul, what it consists of, what are its duties and functions. Based on Candra Jiwa Indonesia, we can determine logical lines that are beneficial to humans, for example about mental health. Many mental disorders are caused, because the soul as a smooth and complete machine is not used according to the rules for its use. Except for therapy, we also have to live so we don't get sick and don't get disturbed. This is mental hygiene, prophylaxe is more important than therapy. Because some souls are weak and some are strong, so they need enlightenment and guidance, because not everyone can educate themselves. This is the pedagogy of the soul. After all, the soul grows. Its function changes and the balance of intropsychis changes as well. In accordance with the age and strength of the body, human tasks change. So, the attitude and maintenance of the soul are not always the same. This requires mental education logically and rationally. This structure of the human soul is part of the Teachings of Sang Guru Sejati which is scientific and universal. According to Soemantri (1956), Candra Jiwa Indonesia is the base of work to contribute his dharma in the fields of belief, education, sociology, society and culture.

4. Emotional/Spiritual Sense and Intelligence

The application of character education / mental processing in the Pangestu Psychological Organization Semarang Branch 3 is in the form of Olah Rasa activities (General, Youth, Women and Adiyuswa), Ajar Pustaka and Pamiwahan Putra. In addition, character education is also applied internally to each family. Olah Rasa activities are mental processing or emotional management by suppressing the ego or also called self-introspection, so as to increase emotional and spiritual intelligence. Olah Rasa activities can bring out the nature of : 1) Consciousness / Awareness, 2) Faith (Belief), 3) Obedience to

God Almighty (Tri Sila), which is an expression of spiritual intelligence and as an internal task implementation (hab lum minallah). The Tri Sila is used as a gateway to the attainment of the five main qualities, namely: 1) Un-attachment, 2) Acceptability, 3) Honesty, 4) Patience, 5) High Virtue (Panca Sila), which is the work base of outgoing / social tasks (hab lum minannas).

5. The teachings of the Sang Guru Sejati and 18 values in the development of cultural education and the character of the nation

The Ministry of Education and Culture has set 18 values in the development of national culture and character education, starting from the 2011 academic year, all levels of education in Indonesia must include character education in their education process. 18 Values that are in line with the teachings of Sang Guru Sejati, namely: Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love of the Homeland, Appreciating Achievement, Friendly / Communicative, Love of Peace, Loves to Read, Cares for the Environment, Cares for Social, Responsibility. The 18 values in the development of cultural education and national character have been included in the Teachings of Sang Guru Sejati, in the Sasangka Jati Book, the Hasta Sila Chapter, Jalan Rahayu, Paliwara and the Dasa Sila Basic Guidelines, which are taught at the Pangestu Psychological Organization Semarang Branch. 3.

6. The teachings of the Sang Guru Sejati and the main character values for strengthening of character education (PPK)

The main character values that become priorities for the development of the Strengthening of Character Education (PPK) movement, which are contained in Presidential Regulation No. 87 of 2017, are: (1) Religious; (2) Nationalists; (3) Independent; (4) Mutual cooperation; (5) Integrity. The five main character values of KDP have been included in the Teachings of the Sang Guru Sejati, in the Sasangka Jati Book, the Hasta Sila Chapter, Jalan Rahayu, Paliwara and the Dasa Sila Guidelines, which are taught at the Pangestu psychiatric organization.

• Novelty (Findings)

1) The Teachings of the Sang Guru Sejati Can Be a Source of Reference for Virtue Lessons.

The Teachings of Sang Guru Sejati delivered

at the Pangestu Psychological Organization Semarang Branch 3, namely Hasta Sila, Paliwara and Jalan Rahayu, as well as the Dasa Sila Guidelines provide lessons for all mankind, namely reminding and showing: 1) The right path and the deviant path; 2) God's prohibition to be avoided; 3) The existence of Eternal Law; 4) Explaining the Universe in its entirety. The Teachings of Sang Guru Sejati can be a source of reference for virtue lessons. In addition, the Teachings of Sang Guru Sejati can also be the object of further research, to prove the truth scientifically and can be accounted for, and possibly can be used in all aspects of human life. In the 10 Compulsory Books of Pangestu, everything is explained clearly, so that it can increase knowledge both physically and mentally. Therefore, the 10 Pangestu Compulsory Books can also be a source of reference in research, because they contain very complete physical and spiritual knowledge.

2) The Teachings of the Sang Guru Sejati can produce superior human beings with comprehensive intelligence

The Teachings of Sang Guru Sejati, whose main teachings consist of Hasta Sila, Paliwara and Jalan Rahayu, if understood and implemented correctly and seriously and supported by the Pangestu Psychological Organization through the activities of Olah Rasa and understanding of Candra Jiwa Indonesia, can produce people with character superior and tough, namely having noble character / high morality and comprehensive intelligence (intellectual, emotional, spiritual and transcendental intelligence), which are working capital in carrying out life tasks inward (hab lum minallah) and external tasks (hab lum minannas) perfectly / balanced, so that he becomes an exemplary figure, a true leader, and becomes a "Kusuma Bangsa", who makes the Republic of Indonesia proud. This is as shown in the following chart:

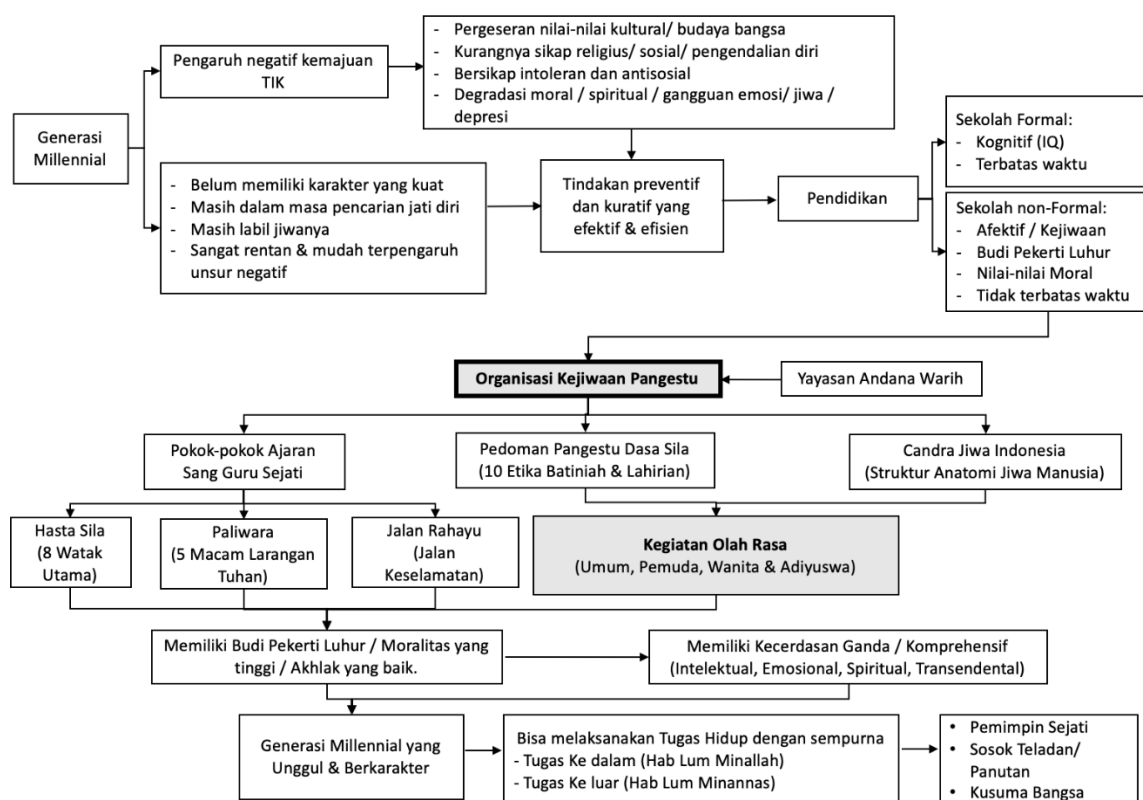


Figure 2. Pangestu Psychological Organization and Millennial Generation

• Benefits and Contributions of Research to Government / Society / Science

1) The Teachings of Sang Guru Sejati can be integrated into PPK

18 Values in the development of cultural education and national character, which are made

by the Ministry of Education and Culture and the main character values that are a priority for the development of the Strengthening of Character Education (PPK) movement, in Presidential Regulation no. 87 of 2017, namely: (1) Religiosity (2) Nationalism (3) Independence (4)

Mutual cooperation (5) Integrity, all of these values have been included in the Teachings of Sang Guru Sejati, in the Sasangka Jati, Chapter Hasta Sila, Jalan Rahayu, Paliwara and the Dasa Sila Basic Guidelines, which are taught at the Pangestu psychological organization Semarang Branch 3. The main Teachings of Sang Guru Sejati, which are multicultural and universal, are in line with the basics and main values in PPK, so that they can be integrated into the curriculum and learning process at school, through intracurricular activities, co-curricular activities, curricular, extracurricular and non-curricular, because they are fundamental and flexible. The main character values based on the Teachings of Sang Guru Sejati, can be developed and integrated in various subjects, local content and the learning process in the classroom.

2) Pangestu Psychological Organization is appropriate and needs to be involved by the government

The Pangestu Psychological Organization, as a non-formal education unit, is one of the Three Education Centers, which since its establishment in 1949 until now, the roles/activities/goals and contributions in society in efforts to educate noble character and character building are always consistent. The Teachings of Sang Guru Sejati conveyed at the Pangestu psychological organization are in harmony and none of his teachings are contrary to the points of the Indonesian Basic Pancasila, even supporting the 1945 Constitution of the Republic of Indonesia (paragraph 4) which is to educate the nation's life, and in accordance with the National Education System Law no. 20 of 2013, Chapter II (Basics, Functions and Objectives) Article 2: "National education is based on Pancasila and the 1945 Constitution of the Republic of Indonesia". Pangestu psychological organization is also in line with the basis of Presidential Decree No. 87 of 2017 concerning Strengthening of Character Education (PPK). Therefore, Pangestu psychological organization deserves to be involved in every discussion, planning and drafting of programs and policies and regulations in the field of education, especially character education, both at the Central / Regional Government level.

3) The points of the Sang Guru Sejati's Teachings are very worthy of being disseminated to the wider community

The Teachings of Sang Guru Sejati contain moral values, morals, ethics and noble character, even spiritual/psychological education that is

noble and very important as the foundation and elements that form the moral and character of the nation, therefore the main teachings of the Sang Guru Sejati very worthy to be disseminated to the wider community, not only taught in the Pangestu organization. The Teachings of Sang Guru Sejati about the Hasta Sila (Eight kinds Main Characters), contain the concepts of Introspection and Extrospection. Tri Sila (Awareness, Belief, Obedience to God Almighty) is the concept of introspection (inward task), which is to regulate the relationship between humans and their God (hab lum minallah) and Panca Sila (Five main characters: 1) Un-attachment, 2) Acceptability, 3) Honesty, 4) Patience, 5) High Virtue is the concept of Extrospection (Outward task), which is to regulate the relationship between human beings (hab lum minannas). The implementation of internal and external tasks will be balanced if one carries out the Hasta Sila as well as possible. This Hasta Sila is very important to be taught and understood at all levels of formal education, from kindergarten to university, because the Hasta Sila (Eight Main Characters) is a teaching about morals, morals, ethics and noble character, which are the basic and main elements. of the formation of one's character. In addition to Hasta Sila and Dasa Sila, the main teachings of Sang Guru Sejati that need to be instilled / taught at the formal education level, especially starting at the junior high school level (students enter adolescence) and beyond, namely Jalan Rahayu (Five Fold Safe Paths) and Paliwara (Five prohibitions of God). Jalan Rahayu and Paliwara need to be instilled / taught at the level of formal education, especially starting at the junior high school level (students enter the age of teenagers who are classified as young at heart / unstable), so they still need to be reminded of God's commands and prohibitions in order to avoid actions that violate moral norms (sin). Dasa Sila as Pangestu's Basic Guidelines, as a basis for behavior so that they can become good citizens, as a reminder and guide life to be ethical. Dasa Sila is a basic guideline for living in a society, nation and state, as well as a basic guideline for being devoted to God, God's Messenger, Parents, Elder Brothers, Teachers, Virtue Lessons, Compassion for Others, Respect for other Religions. Dasa Sila, it is very important to be given in formal education units at all levels, from kindergarten to university / college, because like Hasta Sila, Dasa Sila is also an inner attitude outward (hab lum minannas) and inward (hab lum minallah) , in order to live in balance.

4) Candra Jiwa Indonesia Method Is Suitable For Adaptation By All Education Units

To facilitate the implementation of Hasta Sila, Jalan Rahayu and avoid Paliwara, members of Pangestu or anyone else must understand the structure or anatomy or the candra of the human soul, which is the subtle human body and must know its functions. Candra Jiwa Indonesia, is the right method in an effort to organize the Mindset and build character in a person. Based on Candra Jiwa Indonesia, we can determine logical lines that are beneficial to humans, for example about mental health / mental hygiene (health), prophylaxe (prevention) which is more important than therapy and mental pedagogies (education). Candra Jiwa Indonesia, deserves to be adapted by all educational units, can also be used as research material related to the field of character education, psychology and matters related to it.

5) The Method of Olah Rasa is Worth Adapting by All Educational Units

Activities to increase awareness, understanding / understanding, and ability to carry out the teachings of Sang Guru Sejati, are called Olah Rasa. In this Olah Rasa activity there are two ways of communication. Two-way communication, because apart from lectures, there is also a question and answer room and an experience/testimonial room. And what really needs to be appreciated and perhaps adapted from this Olah Rasa activity is the Closing Prayer or Pangesti Welfare of the Republic of Indonesia, as a form of practice from the 3rd Dasa Sila (Faithful to the Head of State) and the 4th Dasa Sila (Devoted to the Homeland). This Method of Feeling with Prayer for the Welfare of the Country can and should be applied in every educational unit, both formal, non-formal and informal, as a method that is quite effective in an effort to instill education of noble character, shape character and foster a sense of care and love for students towards Land of Bloodshed, Nation and Homeland.

CONCLUSION

The teachings of Sang Guru Sejati whose main teachings consist of Hasta Sila, Paliwara and Jalan Rahayu, and the Dasa Sila Basic Guidelines, if understood and implemented correctly and seriously and supported by the Pangestu Psychological Organization Semarang Branch 3 through activities of Olah Rasa and understanding of Candra Jiwa Indonesia can produce people with superior and tough characters, namely noble character / high

morality and comprehensive intelligence (intellectual, emotional and spiritual intelligence). The main teachings of Sang Guru Sejati, which are multicultural/universal, are in line with the basics and values of the main characters in PPK, so that they can be established in the curriculum and learning process in schools, through intracurricular, co-curricular, extracurricular, and non-curricular activities. The main character values in PPK, based on the teachings of Sang Guru Sejati, can be integrated into various subjects, local content and classroom management. The Teachings of Sang Guru Sejati conveyed in Pangestu Psychological Organization Semarang Branch 3 is in line with the basic principles and values of the main character in the PPK concept (Perpres No. 87/2017 concerning Strengthening of Character Education). Therefore, the Pangestu Psychological Organization Semarang Branch 3 is very feasible and needs to be involved in every discussion, planning and drafting of programs and policies and regulations in the field of education, especially character education, both at the Central and Regional Government levels. The Teachings of Sang Guru Sejati contain moral values, morals, ethics and noble character, even spiritual/psychological education that is noble and very important as the foundation and elements that form the moral and character of the nation, therefore the main teachings of Sang Guru Sejati very worthy to be disseminated to the wider community, not only taught in the Pangestu organization. Candra Jiwa Indonesia, is the right method in an effort to organize the Mindset and build character in a person. Candra Jiwa Indonesia, deserves to be adapted by all educational units, can also be used as research material related to the field of character education, psychology and matters related to it. This Method of Olah Rasa with Prayer for the Welfare of the State can and should be applied in every educational unit, whether formal, non-formal or informal, as a fairly effective method in an effort to instill education of noble character, shape character and foster care and love of students for the Land of Bloodshed, Nation and Homeland. The Teachings of Sang Guru Sejati delivered at the Pangestu psychological organization provide lessons for all mankind, In the 10 Pangestu Compulsory Books, everything is explained clearly, therefore, the 10 Pangestu Compulsory Books can be a reference source in research, because they contain inner and outer knowledge that very complete

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