Model of Community Empowerment in Universities in Order to Support Pancasila-based on Mental Revolution

by Anita Trisiana

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Anita Trisiana and Wartoyo

Abstract--- *Various problems institutions of national and state life of the Indonesian people are increasingly approaching concerns. The emergence of movements from the grass roots that undermine the people of this nation are increasingly visible and show an exemplary crisis in the community, so that a series of socio-cultural conflicts occur in the middle of various communities. Socio-cultural conflicts that exist in the life of this nation include separatism, brawls between students / students, terrorism, and other radical movements that are latent. These events reflect the attitude of our violent and anarchist society. The exemplary crisis in society needs to find a solution to the solution so that this nation still exists and is able to compete with other nations. The method used in this partnership program is CIPP based on Context, Inputs, Process and product. CIPP is a social system approach to evaluation. A social system is a set of activities that are interrelated and function together to achieve the mission and goals set in a particular context. In this case, the evaluation is appropriate to improve and assist the achievement of objectives and improvement of the ongoing program, activities within a period of about 8 months. The target audience in this community partnership program is Non-Productive Communities, namely Universities in the City of Surakarta. The target audience was made as a Pancasila Pioneer Universities that needed education and training empowerment in the form of Character Building Training activities as one of the activities that would sustain and filter out socio-cultural conflict problems that arose in the community so that peace and comfort would be achieved in people's lives. The results of the activities show that character arises when the example has been adapted in the lives of our people. Character needs to be developed and proclaimed, in relation to the depletion of morality. So to overcome the problems of this nation, one of which is to strengthen the United Indonesia Movement in the Context of Implementing the Mental Revolution. While the impact can improve and provide services, and community empowerment.*

Keywords--- Empowerment Model, Mental Revolution, Character Building, Pancasila.

I. INTRODUCTION

In harmony with the *Grand design, it* becomes a conceptual and operational reference for the development, implementation, and assessment of each level and level of education. Configuring the characters in the context of the totality of the process of psychological and socio-cultural is grouped in: Sports Heart *(Spiritual and emotional development)* , Sports Thought *(intellectual development),* Sports and Kinesthetic *(Physical and kinestetic development),* and *affective and creativity, development).* (Lickona, T: 1992); (Lickona, T: 2004). Development and implementation of character education need to be done by referring to the *grand design* . The implementation of

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the *grand design* of character education is directly related to citizenship skills which include *intellectual skills* and *participation skills* . Especially now that character education is flourishing through tri education centers, namely: education in the family, education in schools and education in the community.

Based on the results of previous research conducted by researchers on competing grant schemes, and dissertation grants (Trisiana, 2015), that: "universities have a strategic role in the implementation of character education, which is integrated in the implementation of integrative learning". Based on the results of these studies, there needs to be continued learning innovation, by developing learning models based on character education (Trisiana, 2016). Furthermore, the evaluation of the implementation of *General Education* learning as a personality developer in various universities which was discussed in the implementation of the *Focus Group Discussion* (February, 2017) found the following data: First , UPT. MKU every University needs to make a new breakthrough in developing the implementation of learning that provides reinforcement to the University's founders. Second, in implementing continuous character education, students in following MKU lectures still complain that almost 70% of the character education models applied are delivered by lecturers with theoretical characteristics, meaning that in learning creativity, citizenship skills and responsibilities are still limited to knowledge (*textbooks*), so that achievement ranges from 30% at an Attitude level is still low. Third, 73%, Lecturers need assistance in finding, implementing and evaluating national character education models based on nationalism, it is hoped that 27% who have implemented character education on campus can increase sharply to provide a basis of knowledge, skills, learning experiences that build social integrity and realize national character that much explores the value of local wisdom. (Anita, Yusuf : 2013) ; (Trisiana: 2019); Trisiana: 2020).

The challenge lies in developing a learning management system where all subjects are effectively facilitated, as part of planning the implementation of character education in Higher Education. Character education in the community will produce competent and intelligent citizens in building their nation's cultural identity. Character Building Training for the Campus in Surakarta as one of the directed and measured activities to provide a basis for knowledge, skills, learning experiences that build citizenship skills and realize national character, and the training activities are in accordance with the Master Plan for Community Service Activities at Slamet Riyadi University. So that the Social Engineering and Education and Training Empowerment Model can be used as an embryo in other provinces or regions as an element that has a very vital role to realize the quality of empowerment and community services. This partnership activity intends to further examine how the development of the school empowerment model as a pioneer of Pancasila in the framework of supporting the Mental Revolution.

The results of this activity are expected to be applied to solve problems on a national scale that is related to community empowerment, which is related to the *grand design* model of character education in society. Of course, through these community service activities, the community can play an active role in becoming good citizens, namely citizens who know, want and are able to carry out all things that are their rights and responsibilities so that they are expected to become citizens who are skilled in addressing the problems of the nation and state. Another benefit is to provide recommendations at the national level to develop community empowerment effectively in building *characther nation building* .

II. METHODOLOGY

The method used is the CIPP from the abbreviation of the overall evaluation based on Context (Context), Inputs , Process , and product . Context Evaluation assesses needs, problems, assets, opportunities, to help decision makers define goals and priorities and helps users to assess goals, priorities, and outcomes. Input Evaluation uses alternative approaches, setting action plans, staffing plans, and finance for the feasibility / effectiveness of potential financing to achieve the required targets and objectives. Decision makers use these input evaluations in planning choices, writing funding proposals, allocating resources, assigning staff, scheduling work, and primarily helping others carry out planning and budgeting efforts. The process evaluation evaluates the implementation of the plan to help staff carry out activities, and then helps the broader user group assess the implementation of the program and interpret its outcomes. This evaluation identifies and assesses desired and undesirable outcomes, short term and long term - to help staff stay focused on achieving important outcomes and especially to help broader user groups succeed in achieving the required targets.

CIPP is a social system approach to evaluation. A social system is a set of activities that are interrelated and function together to achieve the mission and goals set in a particular context. In this case, the evaluation is appropriate to improve and assist the achievement of objectives and ongoing program improvement.

III. RESULTS

1. Overview of Community Empowerment

Community empowerment is an effort or process to foster awareness, willingness, and ability of the community to recognize, overcome, maintain, protect, and improve their own welfare. Community empowerment is a non-instructive facility effort to increase community knowledge and ability to be able to identify problems, plan and solve them by utilizing local potential and existing facilities, both from cross-sectoral agencies as well as NGOs and community leaders.

The following are some definitions of community empowerment according to experts, consisting of: 1). Robinson (1994), Explains that empowerment is a personal and social process; a release of personal ability, competence, creativity and freedom of action ; 2). Payne (1997) ; Knirk, Frederick G. , & Gustafson, Kent L : 1986) , Explain that empowerment is essentially aimed at helping clients gain power, strength and ability to make decisions and actions to be taken and related to the client's self, including reducing personal constraints and social action. People who have achieved collective goals are empowered through their independence, even it is a "necessity" to be more empowered through their own efforts and the accumulation of knowledge, skills and other resources in order to achieve goals without depending on the help of external relations. The purpose of Community Empowerment , according Mardikanto (2014) , there are six community empowerment objectives are:

a. Institutional Improvement of "Better Institution"

By improving the activities / actions taken, it is expected to improve institutions, including the development of a network of business partnerships.

b. Better Business Improvement

Improvement of education "enthusiasm for learning", improvement of business accessibility, activities and institutional improvement, are expected to improve the business conducted.

c. Perba fish "Better Income" Revenue

With the improvement of the business carried out, it is hoped that it will be able to improve the income it receives, including the income of family and community.

d. Improvement of the "Better Environment" Environment

Revenue improvements are expected to improve the "physical and social" environment because environmental damage is often caused by poverty or limited income.

e. Better Life Improvement

An improved income level and environmental conditions are expected to improve the living conditions of each family and community.

f. Improvement of the "Better Community" Society

A better life which is supported by a better "physical and social" environment, is expected to materialize into a better community life.

2. Overview of the Mental Revolution

Revolution is a change in a short time. According to Aristotle, revolutions are divided into 2 types. First, a total change from one system to a different system. And secondly, modification of existing systems. The revolution in Indonesia has occurred since many years ago, with a variety of situations and conditions in the method, duration and ideology of different motivations. The revolution produced changes in cultural, economic and social politics.

While mental words or long term mentality is a way of thinking or the concept of human thought to be able to learn and respond to a thing. Mental is another word for thought. So, mentality can be said as a way of thinking about a thing. The way a person thinks is influenced by experience, learning outcomes, and / or the environment can also affect the mindset. From the meanings of the words above it can be concluded that the notion of mental revolution is a change in the way of thinking in a short time to respond, act and work.

Mental revolution was sparked by Ir. Sukarno, it was sparked during a state address announcing the proclamation of Indonesian independence. mental revolution at that time so that the Indonesian State would become a sovereign country in political aspects, and independent in economic matters, and characterized in terms of social culture. Not only Ir. Sukarno, the president Jokowi also called a mental revolution, where the existence of a mental revolution of the National Movement (GNRM), which is intended to change old habits become second nature to realize the Indonesian sovereign state and character. (Winataputra, Udin S: 2003)

Mental revolution is not only for the State, but a mental revolution in the person of each human being is also needed. The purpose of the mental revolution is that we can adapt and be accepted by all corners of the

country. Within its narrow scope, we can be accepted easily in society because we can adapt quickly. mental revolution brings us to be able to change our way of thinking wherever we are. That is an example of a mental revolution in looking at a situation and condition. mental revolution requires us to be independent and adapt to every circumstance. Because not all our situations and conditions must be regulated and directed by others. Not every situation whispers to us all circumstances, sometimes what we do becomes a mistake because we don't apply a mental revolution. We must learn to comprehend and think thoroughly to be able to change the way of thinking and thinking in order to become adults. Time will never wait for us to change.

3. Overview of Character Education

Characters can be formed and developed through educational endeavors. Character education in terms of education is termed character education. The discussion on character education was expressed by Koesoema (2010). Character education as a result of human effort is not without problems (Budimansyah, D: 2010) . Character education becomes a kind of addition or accessories for humans in the form of the results of their development. By human nature created in a state of nature or clean or good, but in the course of human life has an experience that makes him good or not good.

Character education is the overall dynamics of interpersonal relationships with a variety of dimensions, both from within and from outside him, so that the person can live up to his freedom so that he can be more responsible for his own growth as a person and the development of others in their lives. Character education is first understood as the overall relational dynamics experienced by individuals in and together with the environment, the main evaluators of character education are the individuals themselves. (Aqib and Sujak: 2011)

Because character education is characteristically individual, character education needs to pay attention to self-potential owned by individuals or based on self-potential. According to Khan (2010: 14), character education based on self-potential (individual) is an education that does not only guide and foster every student to have intellectual competence, mechanical skills, and character development. Character education based on self potential, the desired goal is to change attitudes that were initially counterproductive to being productive, innovative, and creative. (Mansyur Ramly, et al: 2011)

The purpose of character education is placed in the framework of dialectical dynamic motion in the form of individual responses to natural (physical and psychological), social, cultural impulses in the environment (Donie Koesuma: 2007) ; (Hasanah, Aan. 2009) . Individuals are expected to be able to position themselves as virtuous human beings so that all the potential within them fully develops to become more virtuous human beings. That means he is increasingly becoming a creature that is able to have a healthy relationship with his environment without losing his autonomy and freedom so that he becomes a human being who can be responsible for his life.

Character education must have a long-term goal based on the active contextual challenges of the individual over the social natural impulses he receives. (Irwan : 2010 ; Kesuma, et al: 2011). Based on long-term goals, individuals can increasingly understand the vision of life that will be achieved through a process of self-formation continuously. Long-term goals are not just in the form of idealism determination of means to achieve goals, but a dialectical

perspective which draws closer to the ideal and reality through a process of reflection and constant interaction between idealism, choice of means, and direct results that can be evaluated objectively. (Musfiroh: 2008)

Principles used in the development of a national character , there are four, namely sustainable; through all subjects or lectures, self-development, and campus culture; values are not taught, but are developed; and the educational process is carried out by students actively and pleasantly (Ministry of National Education 2010). Meanwhile, there are five strategies in character education, namely exemplary, disciplined cultivation, habituation, creating a conducive atmosphere, and integration and internalization.

4. Overview of Pancasila

Noble values are benchmarks of goodness regarding matters that are fundamental and eternal in human life. The nation's view of life functions as a frame of reference for managing personal life, managing relations between humans and society, managing human relations with the natural surroundings. The world view of life processes dynamically to realize the nation's view of life. Pancasila has several functions, including: 1). Pancasila as the nation's view of life, 2). Pancasila as the basis of the state, 3). Pancasila as the state ideology (Suhadi, 2001). View of life is really needed by every nation that wants to stand firm and know clearly which direction it will achieve. View of life is a comprehensive insight into life consisting of a unity of a series of noble values.

The nation's view of life is the crystallization and institutionalization of the values held by a nation, its truth is believed, giving rise to make it happen. The nation's view of life can also be interpreted as a crystallization of noble values which are believed to be truth and accuracy as well as its benefits for the nation which give rise to the determination to realize them in the form of attitudes, behaviors and actions. In the view of the nation's life contained basic conceptions of life aspired to, the basis of the deepest thoughts, forms of life that are considered good.

The urgency of the way of life for a nation, among others, that with the view of life of a nation will be able to see the problems it faces, determine the direction and how to solve the problems that befall them, will not be adrift in dealing with problems, have guidelines and guidelines in solving problems, and can build himself up.

A country in order to be able to stand up, upright, strong, and sturdy and able to survive for ever, then we need a strong foundation or foundation as well. For Indonesia, Pancasila is the right country. This is because Pancasila can be used as a basis for organizing the state in the life of the Republic of Indonesia.

As the basis is the base or foundation or the bottom which is the foundation and gives strength to all who stand on it. On the basis of this understanding, what is meant by the basis of the state is the foundation or foundation that becomes the foundation in giving strength to the establishment of a country. It was on this foundation that the state was founded, upheld and defended. The basis of the state comes from the view of life of the nation concerned. If Pancasila in the nation's view of life is used as a guideline to regulate the behavior of the Indonesian nation, then in the context of Pancasila as the basis of the state there are basic principles that become the basis of starting and controlling the course of government and the life of the state and the lives of its citizens.

The State of Indonesia was founded on a foundation namely Pancasila. Means the basic state of Indonesia is Pancasila. In its function as the basis of the state, Pancasila is a source of constitutional legal rules governing the state of the Republic of Indonesia with all its elements, namely the people, territory and government. In such a position, the Pancasila is the cornerstone of the administration of the state and the life of the Republic of Indonesia. (Nurla Isna Aunillah: 2011).

The implication of Pancasila as the basis of the state, is that Pancasila has legally binding power, is associated with a formal power structure, and includes an atmosphere of mysticism or legal ideals that govern the basic laws of the state. The atmosphere of mysticism or the ideals of the law are summarized in the four main points of the Preamble to the 1945 Constitution. Furthermore, the articles of the 1945 Constitution are further elaborated in legal regulations and other legislation such as Laws, Government Regulations in lieu of Laws, Government Regulations, Presidential Decrees and other implementing regulations that are operational.

IV. DISCUSSION AND CONCLUSION

1) Community Empowerment Model

The following are some models of community empowerment, consisting of:

a) Community leader: the officer approaches the community leader or leader first. For example customary head, and so on.

b) Community organization: organizations such as the PKK, youth organization, and others are potentials that can be used as work partners in community empowerment efforts.

c) Community Fund: A healthy fund or Community Health Maintenance Guarantee (JPKM) developed with the principle of mutual cooperation as one of the principles of community empowerment.

d) Community material: each region has its own potential that can be used to facilitate services.

e) Community knowledge: empowerment aims to increase community knowledge with a variety of counseling that uses a community based health education approach.

f) Community technology: simple technology in the community can be used for program development. (Suyanto: 2010).

Community empowerment has seven stages or steps taken as follows Soekanto, (1987):

a) Preparation Phase

At this stage there are two stages that must be done namely first, the deviations of officers namely community empowerment workers that can be done by the community and secondly the preparation of the field is basically sought to be done non-directive.

b) Stages of Assessment "Assessment"

At this stage the assessment process can be carried out individually through groups in the community. In this case the officer must try to identify the problem needs that are felt "feel needs" and also the resources owned by the client.

c)   ***Alternative Planning Phase of Programs or Activities***

At this stage the officer as a change agent "exchange agent" participative tries to involve citizens to think about the problems they face and how to overcome them. In this context the community is expected to think of several alternative programs and activities that can be carried out.

d)   ***Stage of Action Plan Formalization***

At this stage the change agent helps each group to formulate and determine what programs and activities they will undertake to overcome the existing problems. In addition, officers also help formalize their ideas in written form, especially if there is a connection with the proposal making to funders.

e)   ***Implementation Phase "Implementation" Program or Activity***

In an effort to implement a community empowerment program the role of the community as cadres is expected to be able to maintain the sustainability of the programs that have been developed. Collaboration between officers and the community is important at this stage because sometimes something that is well planned misses when in the field.

f)   ***Evaluation Stage***

Evaluation as a process of supervision from residents and officers of the community empowerment program that is currently running should be done by involving residents. With the involvement of these citizens, it is expected that in the short term it will usually form a community system for internal supervision and in the long term can build more established community communication by utilizing available resources.

g)   ***Termination Phase***

The termination stage is the stage of formal termination with the target community, at this stage it is hoped that the project must stop immediately.

2) Relevance of Character's Education to Mental Revolution

The Indonesian government now has the desire to create an independent and independent nation. Mental Revolution, an ideal to be achieved in realizing an independent and self-reliant nation. In accordance with Presidential Instruction of the Republic of Indonesia Number 12 of 2016 concerning the Mental Revolution Movement, that the mental revolution is a movement of all the people of Indonesia together with the government to improve the character of the nation to become a better Indonesia. Mental revolution also aims to change the negative *mindset to* be positive and shape the character of Indonesian people. Mental revolution is a necessity, so that the nation becomes equal with other nations. The era of globalization has penetrated in this country, where geographical, socio-cultural boundaries are less important. We also experience a crisis of values and character, a crisis of government, a crisis of social relations. (Masnur Muslich : 2011); (Yahya Khan ; 2012)

The need for a mental revolution is because diseases such as emotions / mental / soul will have an impact on individuals such as being lazy and having no character. Then the impact will be transmitted to the community marked by disorder of order, security, comfort, social jealousy, and social inequality. Furthermore, it will have a

negative impact on the nation and state. Our nation will be weak and become dignified. Then our productivity and competitiveness will be low. As a step that can be done in realizing a mental revolution in a training institution is to plant a mental revolution in a training institution. Every participant and employee needs to be implanted in order to be able to change in themselves so they want to make changes for the better. (Trisiana, A. et al: 2020)

In order to achieve the vision and mission of the education and training program, a national Mental Revolution movement needs to be implemented, bearing in mind that public awareness in development participation is still lacking, so that training needs to be carried out in order to implement the mental revolution movement in schools for teachers aimed at strengthening the character and national identity. From this training of Mental Revolution, it is expected that teachers will have tough, competitive, noble character, moral, tolerant, mutual cooperation, patriot, dynamic, cultured, and science-oriented based on Pancasila and imbued with faith and piety to God almighty. In addition, teachers are expected to understand history, the noble values of the nation's culture become the basis for strengthening harmonious life. This is one of the efforts of the Mental Revolution to strengthen the character and identity of the nation. Mental revolution is a form of cultural strategy that plays a role in providing direction for the achievement of the life of the nation and state.

Mental revolution is actually an effort to achieve the main goal of National Development, which is to improve the quality of life of people and the people of Indonesia. Mental revolution can be interpreted as an approach in manifesting the lofty ideals of the founders of the Nation. A developed nation is determined by a strong mentality, both individually and collectively from its citizens. Mental revolution as a collective movement involving the entire nation by strengthening the role of all government institutions.

3) The Synergy of the Community Empowerment Model in the Context of Mental Revolution by the Pioneer Pancasila Universities

The National Mental Revolution Movement is pushing for the realization of five Indonesian movements: the Indonesian Serving Movement, the Clean Indonesia Movement, the Independent Indonesia Movement, the Indonesian Orderly Movement and the United Indonesia Movement. But that is only categorization because in reality the revolution is continuity and unbroken relations. Synergy or the continuation of the mental revolution movement, in line with the values of the Pancasila, among others are to measure the success of the values formed from the empowerment of the people that have been carried out, among others: First, integrity. This nation must have integrity, that is, it can be trusted, responsible, in accordance with words and deeds, acting according to rules, resting on the values of truth and morality. Second, we want to promote the values of independence. His work ethic is improved, his hard work is improved, creativity, independence, innovation, is to catch up. The third is the spirit of mutual assistance. That is implemented, for example what it looks like later.

Mental Revolution must show improvement. For example, the community must feel that there is an improvement in public services by the government apparatus. But the community also made changes slowly in the future. Examples are simple, do not litter, do not grab on the highway, (apply) discipline, and others.

Following this is the synergy of the Pancasila-based community empowerment model , which is manifested in the following process :

a) Empowerment process that emphasizes the process of giving or transferring some strength, power or ability to the community so that individuals are more empowered.

b) Empowerment process that emphasizes the process of stimulating, encouraging or motivating individuals to have the ability or empowerment to determine what their life choices are through the process of dialogue.

V. CONCLUSION

The mental revolution movement is a movement carried out by the entire community, including students, as agents of forming the nation's personality identity. Higher Education has an important role as an agent of change in society. All components in a tertiary institution can become the pioneer campus of Pancasila. In addition to carrying out their duties as a lecturer and student, students who are still learning, it will be even better if students participate in shaping the personality of the community as an independent, optimistic, and brave nation to compete with foreign communities. The Pancasila vanguard campus is supported to shape students and graduates into individuals who are sensitive to the social problems of the community and build a work ethic to help the community so that they become actors and role models for the community to succeed in the mental revolution movement. This has become a strategy of internalizing the value of mental revolutions through higher education.

This participatory model of community empowerment, being a concrete step that can be taken by students is to take part in 'community empowerment' activities. Community empowerment is an effort to increase the capabilities and potential of the community so that the community can realize its identity, dignity and dignity to the maximum to survive and develop themselves independently both in the economic, social, religious and cultural fields. Through empowerment activities, the community is expected to have independence to develop their potential. By internalizing character education, the entire campus community can participate in observing, analyzing, and knowing what problems arise in their respective campuses. In addition, through empowerment activities, students can apply the knowledge and skills gained in formal education to realize positive things in the community.

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