

IMPROVEMENT OF LEARNING RESULT OF STUDENT PANCASILA EDUCATION THROUGH IMPLEMENTATION OF LEARNING MODEL OF SOCIAL INTERACTION INTEGRATED WITH MODIFICATION OF BEHAVIOR "ISOMOKAKU" FOR STUDENTS

Ahmad Muhbbin¹

Suyahman²

ABSTRACT

This research aimed to describe the improvement of Pancasila education learning outcome through applying "ISOMOKAKU" learning model for the students of Elementary School Teacher Education Study Program in Surakarta Muhammadiyah University. This study was a classroom action research, using experiment approach. The subject of research was lecturer assuming Pancasila Education course, while the object was Students' Pancasila Education learning outcome. The methods of collecting data used were: test, observation, interview, and documentation. Techniques of analyzing data used were statistic and non-statistic analyses. The result of research showed that there was a significant improvement in Pancasila Education learning outcome of students in Elementary School Teacher Education Study (thereafter called PGSD) Program; it could be seen from the fact showing that before Lecturer applied "ISOMOKAKU" learning model, the mean score of Pancasila Education learning outcome was 64 and only 13 of 40 students met Minimum Mastery Criteria (MMC), but after the lecturer applied "ISOMOKAKU" learning model, the figure increased to 68 and 38 of 40 students met MMC. The conclusion was that "ISOMOKAKU" learning model could improve Pancasila Education learning outcome in the students of PGSD program of Surakarta Muhammadiyah University. Similarly, viewed from students' participation in lecturing process, the result of observation showed that before the application of "ISOMOKAKU" learning model, the lecturer was lecturer-centered, students responded and paid attention inadequately, students become bored quickly, and students were less motivated to ask question, but after the application of "ISOMOKAKU" learning model, interactive dialog occurred, students responded considerably, students were motivated to ask question, students focused on and paid full attention to the lecturing.

Keywords: Pancasila Education Learning Outcome and "ISOMOKAKU" Learning Model

INTRODUCTION

In the law no. 20 of 2003 on national education system article 3, "the national education objective is to develop the potential of learners to become human beings who believe and cautious to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens who democratic and accountable

In article 31, paragraph 3, the law in the amendment version also says "The government seeks and organizes a system of national education, improving faith and piety and noble moral in order to educate the life of the nation, which is regulated by law". Article 31 paragraph 5 "The Government advances science and technology by supporting the high values of religion and national unity for the advancement of civilization and the welfare of mankind"

Efforts to realize education goals and education policies by the government are charged to the three pillars of education, namely family education (informal), formal and non-formal education. In the implementation must occur synergy, so that the goal of education can be achieved maximally.

Formal education is a systematic, stratified / tiered activity, from elementary school to university and equals to it; including academic and general-oriented academic studies, specialization programs, and professional practice, are conducted in a continuous time. Formal education is a systematic, structured, stratified activity from elementary school to high school and equals to it; including academic and general-oriented academic greeting studies, specialization programs, and professional exercises that are conducted in a continuous time. Formal education is a structured and tiered educational path that consists of basic education, secondary education and higher education.

Formal education is a part of national education that aims to form a fully Indonesian human beings in accordance with their nature, which is a believer and devoted to God Almighty, noble, democratic, uphold human rights, mastering science, technology and art, possessing physical and spiritual health, possessing life skills with dignity and dignity, possessing a steady, independent, and creative personality, and having socially and national responsibilities capable of realizing the life of a smart and competitive nation in the global era.

Higher education is the level of education after secondary education (SMK / SMA / MA). The programs that exist in this higher education are not only undergraduate (S-1) but also diploma, professional education, master (S-2), even doctorate (S-3). While

the educational unit that organizes higher education is known by the name of Higher Education (PT), both State Universities (PTN) and Private Universities (PTS).

In addition to having a function, higher education also has several goals. As well as the understanding and function of higher education, the purpose of higher education is also contained in Law no. 12 Year 2012 on Higher Education that is in Article 5. In Law no. 12 Year 2012 Article 5 mentioned 4 (four) objectives of higher education, as follows: 1. The growing potential of students to become human beings who believe and pious to God Almighty and have a noble, healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of the nation. 2. Produce graduates who master the branch of Science and / or Technology to meet the national interests and increase the nation's competitiveness. 3. The result of Science and Technology through Research which concerns and implements the value of Humanities to benefit the nation's progress, as well as the progress of civilization and the welfare of mankind. 4. Realization of Community-based Devotion of Rationale and Research work that is useful in promoting the general welfare and the intellectual life of the nation.

The mandate of Law Number 12 Year 2012 Article 35 Paragraph 3 states that the curriculum of higher education shall contain the subjects of Religion, Pancasila, Civic Education, and Bahasa Indonesia for undergraduate and diploma programs. The purpose of Pancasila Education in the university is expected to create a learning vehicle for students to academically review, analyze and solve the problems of nation and state development in the perspective of Pancasila's basic values as the ideology and basic of the Republic of Indonesia. Education Pancasila as part of National education aims to realize the goals of National Education. The existing national education system is a series of concepts, programs, procedures, and efforts to realize the national goals mandated by the 1945 Constitution, namely the intellectual life of the nation. So the purpose of the implementation of Education Pancasila in Higher Education is also part of efforts to educate the nation's life. Seeing so urgent Pancasila education then the learning process should be made that interesting, fun and empower students. Unfortunately, Pancasila education course is considered by the students, Pancasila education course is considered easy and not important to be studied, and unfortunately again the students consider the course of Pancasila education to be replaced only other more important courses.

This research is focused on improving student learning outcomes in Pancasila education courses for second semester students in PGSD Academic Year 2017-2018. The main reason for the selection of the Pancasila education course is the lecturer of the PPKn study program so that it really controls Pancasila education in essence, urgency, substance or methodology, and the PGSD students are chosen because this course is included in the subject of personality development and the PGSD curriculum is included in subjects characterized nationally. In addition PGSD students are prepared to become prospective teachers of elementary school so that it is obliged to instill the values of Pancasila to learners through PPKn subjects.

Theoretical review:

Pancasila education has an important and useful role for students and college students in universities. Pancasila education must be learned and used in everyday life, so that we can know and understand about the rights and obligations as citizens of Indonesia. With religious education and citizenship, Pancasila education plays an important role in the formation of moral, adab, behavior and healthy personality and spirit of nationalism.

The Indonesian nation has values that are believed to be true and have a universal nature, namely Pancasila. In the course of Indonesian history, it has been agreed that Pancasila is the foundation of the state of Indonesia. In this regard, the Indonesian people must understand the values contained in Pancasila, as an effort to shape the character of the nation and not deviate from the values of Pancasila.

As an effort to shape the character of the nation, certainly not apart from education because education is an effort to develop the potential and creativity itself, namely the value of religion, national culture of Indonesia. As defined in Law No. 20 of 2013 on National Education System: Chapter 1 paragraph (2) " National education is education based on Pancasila and the Constitution of the Republic of Indonesia Year 1945, rooted in religious values, Indonesian national culture and responsiveness to the guidance of the changing of times ".

Pancasila has a very important role to shape the character of the Indonesian nation. Beyond learning Pancasila correctly, then the Indonesian people will be strong in facing challenges as well as reaching opportunities. Efforts to implement the noble values of Pancasila have been impeded, especially after the emergence of the 1998 reform movement.

There is no doubt that Pancasila is the foundation of the state as well as the way of life of the Indonesian nation. The course of Pancasila Education is a course that is included in the Personality Development Course (MPK).

The meaning of Pancasila education is "Education on Pancasila". That sentence that we can digest as described in a number of literature. Education about Pancasila is one way to inculcate a moral person and broad-minded in the life of nation and state. Therefore, education about Pancasila needs to be given at every level of education starting from elementary, intermediate to university level.

Maman Rachman (1999: 324) states that: Education about Pancasila plays an important role in shaping student personality in college. After graduating from college, they are expected not only to develop intellectual power but also attitude and behavior. His attitude and behavior is expected to be the basis of his knowledge to be useful to self, family, and society. To realize the goal, the educator in this case lecturers not only transfer the science alone, but also provide an understanding of the values contained in Pancasila so that students are expected to have confidence in the values contained in Pancasila so that it can be used

in the pretek of life one day -day. This is as stated by the journal of education: "a teacher not only shows and cultivates Pancasila as a cognitive concept and knowledge as well as a normative norm, but also builds and shows the moral message and value as well as soul and spirit of Pancasila. As a result, Pancasila can be personalized as the student's value and belief system and speed the motivation to bring the system into the student's behavior in life ". (Sunarti Rudi, 1999: 376)

Education about Pancasila as a national education departs from the belief that Pancasila as the basis of the state, the philosophy of the state of Indonesia still contains the basic values relevant to the process of life and development in the nation and state. Pancasila has a firm existential base, both philosophically, juridically, and sociologically. Law No. 20 of 2003 on National Education System in article 3 reads: "... the development of the potential of learners to become human faithful and devoted to God Almighty, having a noble character, healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen "is used as a basis in establishing an educational curriculum in college. Referring to the Act, the curriculum of higher education shall contain Religious Education, Civic and Language Education which is then embodied in Government Regulation No. 19 of 2005 on National Education Standards which establishes the curriculum of the Higher Education Unit Level which is obliged to contain the subjects of Religious Education, Civic Education and Indonesian and English.

Once urgent Pancasila education, then by understanding and reviewing the basics of Pancasila education as an integral part in the concept of supporting achievements in the implementation of Pancasila education in universities. The basics in question are the philosophical, sociological, and juridical basis that will be described in this article. As noted by some observers that the movement to revitalize Pancasila is now increasingly showing encouraging symptoms. Scientific forums in various places have been organized by both the general public and academics. No exception is the state institution that the MPR launched four pillars of the nation, one of which is Pancasila. Indeed there is a debate about the term pillars, because it is understood that Pancasila is the foundation of the state, but the spirit to further develop Pancasila needs to be welcomed.

The Law of the Republic of Indonesia number 12 of 2012 on Higher Education which has recently been passed, explicitly also states that in relation to the national curriculum every university is obliged to organize the subjects of Pancasila, Citizenship, Religion and Indonesiaan Language Following up the law, Dikti also offers various learning grants for all four courses.

Education Pancasila in Higher Education has a strong foundation. The fundamentals of Pancasila education in the High school can be explained as follows:

1. Philosophical Ground

By the time the Republic of Indonesia was proclaimed post World War II, the world was seized by the conflict of ideology of capitalism with the ideology of communism. Capitalism is rooted in the ideals of individualism which uphold the freedom and rights of individuals; while communism is rooted in the ideology of socialism or collectivism which puts the interests of society above individual interests. These two ideological currents give rise to different state systems. The ideals of individualism give birth to the capitalist states that deify the liberty (liberalism) of every citizen, resulting in behavior with the superiority of the individual, the freedom to create and produce for maximum profit. While the ideology of collectivism gave birth to authoritarian communist countries with the aim of protecting the interests of the masses from the exploitation of a handful of citizens of capital owners. This ideological controversy has led to a 'cold war' whose impact is felt throughout the world. But the founders of the Republic of Indonesia were able to escape the tug-pull of the two poles of the world's ideology, by formulating a basic view (philosophical grondslag) on a philosophical concept called Pancasila. The values contained in Pancasila can even serve as a margin of appreciation between two conflicting world ideologies, because in the ideology of Pancasila the rights of individuals and society are recognized proportionately.

2. Sociological Basis

The diversified Indonesian nation consists of over 300 tribes spread over more than 17,000 islands, sociologically practicing Pancasila because the values contained therein are facts (material, formal, and functional) that exist in the Indonesian society. This objective reality makes Pancasila a binding ground for every citizen to obey the instrumental values of written norms or laws (laws, jurisprudence and treaties) as well as unwritten ones such as customs, agreements or understandings, and conventions

The diversity or plurality of high Indonesian society, where religion, race, ethnicity, language, cultural traditions are full of differences, causing Pancasila ideology to be accepted as a unifying ideology. Historical data shows that every time there is an attempt to split or rebellion by some community groups, it is Pancasila values that put forward as a solution to reunite. So powerful and 'magical' the position of Pancasila as a unifying force, the failure of the last rebellion attempt (G30S / PKI) on October 1, 1965 for the next day is used as Pancasila Miracle Day.

The sociological pluralistic nation of Indonesia needs a unifying ideology of Pancasila. Therefore, Pancasila values need to be preserved from generation to generation to maintain the integrity of the people of the nation. The preservation of Pancasila values is done primarily through the formal education process, because through education the various points of Pancasila value can be sown and developed in a planned and integrated manner.

3. Juridical Foundation

Pancasila has become the basic norm of the state and the basic state of the Republic of Indonesia in effect is Pancasila as stipulated in the Preamble of the 1945 Constitution of the Republic of Indonesia (Preamble to the 1945 Constitution) junctis Presidential Decree No. 150 of 1959 on the Presidential Decree of RI / Supreme Commander Army Return to the 1945 Constitution of the State of the Republic of Indonesia. The 1945 Constitution of the 1945 Constitution which applies is the

Preamble to the 1945 Constitution of the Republic of Indonesia which was enacted by the Committee for the Preparation of Indonesian Independence (PPKI) dated August 18, 1945. Sila-sila Pancasila contained in the Preamble of the 1945 Constitution of the Republic of Indonesia in philosophical-sociological terms as the Basic Norms of Indonesia and in the political-juridical context as the Basic State of Indonesia. The consequences of Pancasila are listed in the Preamble of the 1945 Constitution of the Republic of Indonesia, the constitutional juridical law has a legitimate legal force, the force of law is applicable, and the binding legal force.

Law no. 20 of 2003 on the National Education System, is used as the basis for the implementation of higher education. Article 39 paragraph (2) states that the curriculum content of each type, path, and level of education shall contain: (a) Pancasila Education, (b) Religious Education, (c) Citizenship Education. In its operation, the three compulsory courses of the curriculum, made part of the nationally applicable curriculum.

Prior to the issuance of Government Regulation (PP) no. 60 of 1999, Decree of the Minister of Education and Culture No. 30 of 1990 establishes Pancasila education status in the higher education curriculum as a compulsory subject for each course and is national. The Pancasila education syllabus from 1983 to 1999 has undergone many changes to adjust to the prevailing changes in society, nation and state, and the need to anticipate the rapid development of scientific knowledge along with the pattern of global life. The change of the Pancasila syllabus is with the decision of the Director General of Higher Education, Number: 265 / Dikti / Kep / 2000 about the completion of the core curriculum of personality development courses of Pancasila education at Indonesian universities. In this stipulation stated that the Pancasila education course which includes the elements of Pancasila philosophy, is one component that can not be separated from the group of personality development courses (MKPK) on the composition of the core curriculum of universities in Indonesia Pancasila education courses are compulsory courses for taken by every student at the college for diploma / polytechnic and undergraduate programs. Pancasila education is designed with the intention to give understanding to the students about Pancasila as the philosophy or the national values, the basic state, and the national ideology with all its implications.

Furthermore, based on the decision of the Minister of National Education no. 22 / UU / 2000 on Guidelines for the Preparation of Higher Education Curriculum, and assessment of student learning outcomes, it has been established that religious education, Pancasila education, and personality are required in the curriculum of each course. Therefore, to implement the above provisions, the Director General of Higher Education Ministry of Education issued a Decision Letter Personality Development Courses in universities. Based on Law no. 20/2003 on the education system, then, the Director General of Higher Education issued Decree No. 43 / Dikti / Kep. / 2006 about university campus implementation of personality development courses in universities, this SK is a refinement of the previous decree.

The Purpose of Pancasila Education in Higher Education With the implementation of Pancasila Education in Higher Education, it is expected to create a learning vehicle for students to academically review, analyze and solve national and state development problems in the perspective of Pancasila's basic values as ideology and state base Republic of Indonesia.

Education Pancasila as part of National education aims to realize the goals of National Education. The existing national education system is a series of concepts, programs, procedures, and efforts to realize the national goals mandated by the 1945 Constitution, namely the intellectual life of the nation. So the purpose of the implementation of Education Pancasila in Higher Education is also part of efforts to educate the nation's life. Specific description of the purpose of the implementation of Pancasila Education in Higher Education is to: Strengthen Pancasila as the foundation of the state philosophy and ideology of the nation through the revitalization of the basic values of Pancasila as the basic norms of life in society, nation and state. Provide understanding and appreciation of the soul and basic values of Pancasila to students as citizens of the Republic of Indonesia, and guide to be able to apply it in the life of society, nation and state. Preparing students to be able to analyze and find solutions to various problems of life in society, nation and state through a system of thought based on the values of Pancasila and the 1945 Constitution of the Republic of Indonesia, and to form the mental attitude of students who can appreciate the values of God, water and national unity, and the strengthening of democratic, just and dignified civil society based on Pancasila, to be able to interact with the internal and external dynamics of the Indonesian people.

Other Opinions The purpose of Pancasila in Higher Education is: To understand, to live and implement Pancasila and the 1945 Constitution in life as citizens of the republic of Indonesia with Pancasila spirit. Mastering the knowledge and understanding about various basic problems of life of the people, nation and state who want to overcome by the application of thoughts based on Pancasila and and nurture attitudes and behaviors in accordance with the values and norms of Pancasila (Dirjen Dikti, 1995: 3)□UUU 1945.

Method

This research includes classroom action research. determine improvements as well as refine the next action. According Kemmis (1988), action research is a form of self-reflection research conducted by participants in social situations (including education) to improve their own practice. Thus, a comprehensive understanding of the practice and the circumstances in which the practice will be undertaken. The purpose of action research into three areas namely; (1) to improve practices; (2) for professional development in the sense of increasing practitioners' understanding of the practices they are undertaking; and (3) to improve the circumstances or circumstances in which the practice is carried out.

The approach used is the experimental approach. The use of this type of research is intended to find the problems faced by lecturers in the process of learning Pancasila education for students in the second semester of PGSD, FKIP, UMS Surakarta academic year 2017-2018.

Research subjects are lecturer of Pancasila Education namely Mr. Ahmad Muhibbin and his collaborator Mr. Suyahman and second semester students PGSD study program, and the object is Pancasila education and learning model Integrated social interaction with behavior modification (ISOMUKAKU). Data collection methods: observation, test, interview and documentation, technique of data analysis by using qualitative analysis technique to know the student activity change in follow learning Pancasila . Pancasila education before and after use of learning model ISOMUKAKU, quantitative technique with test to know change of student learning result before and after the use of ISOMUKAKU learning model. The steps in data analysis are done through the following cycles:

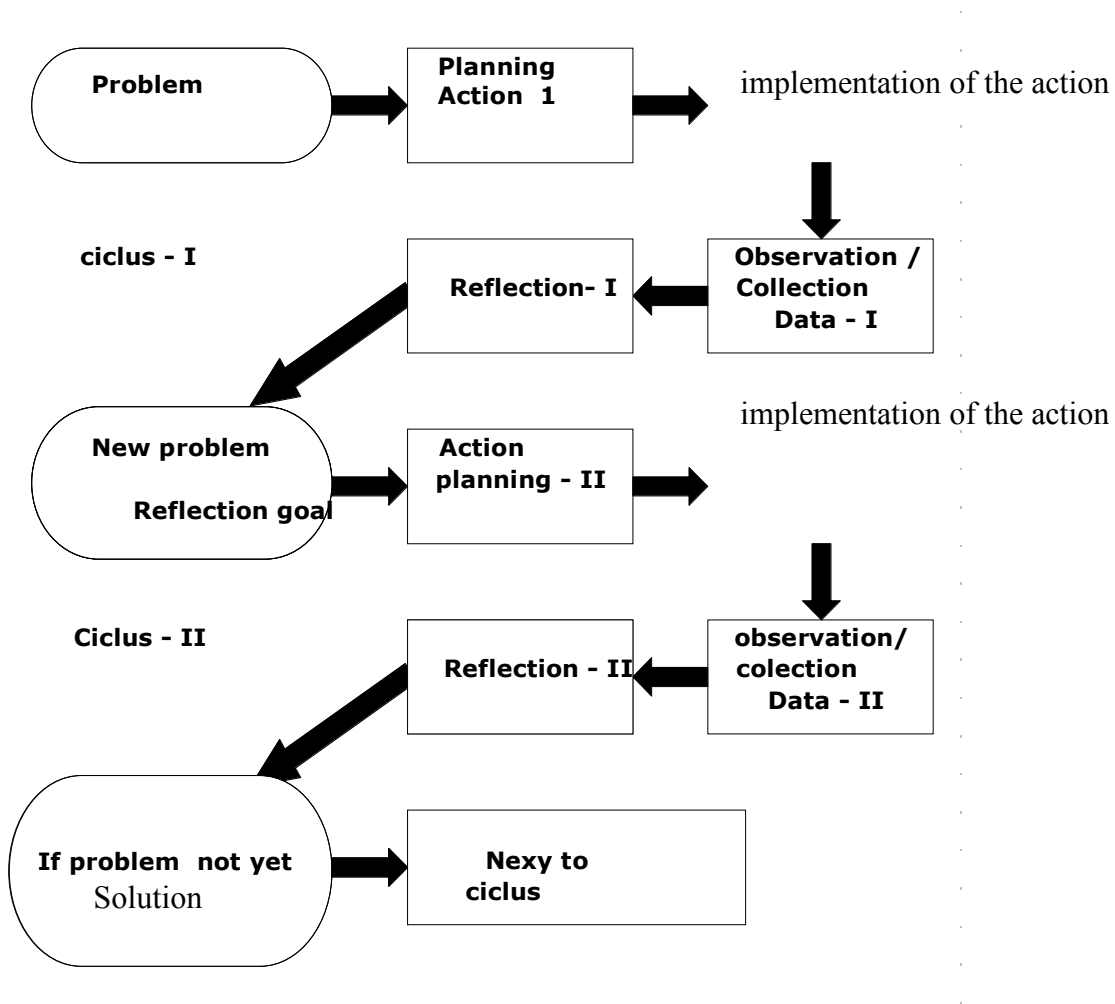


Figure 3. 1. Cycle of PTK Activities

Research Results And Discussion

1. Research Results

The learning process is a conscious activity to make students learn. The conscious process implies that learning is a process that is planned to achieve the goal directed (goal directed). In this context the learning outcomes are the acquisition of the learning process of the students according to the purpose of instruction (ends are being attained). Learning objectives become potential learning outcomes that will be achieved by the child through learning activities. Therefore, the test of learning outcomes as a means of measuring learning outcomes should measure what is learned in the learning process according to the indicators listed in the applicable curriculum because the learning objectives are the abilities expected of the students after completing their learning experience. The measured learning outcomes reflect the learning objectives (Gronlund, 1981: 20). Thus it can be concluded that the learning outcome is the level of student mastery of the subject matter as a result of behavior change after following the teaching and learning process based on the purpose of teaching to be achieved.

Achieving the optimal learning objectives into the desire of each lecturer, as well as the change of attitudes, behaviors and deeds of students is the desire of each lecturer

However, it should be realized that in the process of lecturer learning faced many factors that influence it so that the impact of learning objectives can not be achieved maximally.

Similarly, faced by Mr. Muhibbin lecturer of Pancasila education at PGSD program in second semester of academic year 2017-2018, felt the goal of Pancasila education lesson is not maximal. The indicator is the number of attitudes and behaviors of students who do not reflect the values of Pancasila: for example, do not say greetings when entering the lecture hall, regardless of the lecturer, no matter the friend, choose in choosing the discussion group, discriminating in lending tools write. Quantitative indicator is based on the achievement of the highest 93 study result and the lowest score 42. Of the total number of 95 students who meet the KKM only 44 students while 51 students are under KKM, with KKM 70. With the existence of these real conditions then the researchers do reflection and consultation with colleagues to determine the steps problems. The researcher consulted with colleagues, Mr. Suyahman. Mr. Yahman's consultation results suggest that implementing the ISOMUKAKU learning model. This model is the interaction of social interaction model with behavior modification model. Pak Yahman believes that the model is intentionally integrated because it is realized that every model has advantages and weaknesses. So with the combined two models, the weakness of one model can be overcome by other models. Furthermore, the researcher conducts learning process of Pancasila education for students of second semester of PGSD FMS UMS academic year 2017-2018 by applying ISOMUKAKU learning model. And pak yahman make observations when researchers do the learning process.

The observations made by pak yahman can be described as follows: student activity when attending pancasila education lecture; looking attentive, happy, feeling motivated, asking a lot, many responding to lecturers' explanations. And the result of the test given by the lecturer can be described as follows: achievement of lowest score 64 and achievement of highest value 96. Students who get value above KKM counted 86 students and the value of KKM is 7 students.

The three researchers made changes in implementing Pancasila education process for PGSD students, FKIP, UMS Surakarta academic year 2017-2018. And the results are qualitatively significant changes to attitudes, behaviors and actions of students during lectures and quantitative achievements of learning outcomes also occurred a significant change.

Conclusion

Based on the description on the results of research and discussion of research results, it can be concluded that the model of learning integrated social interaction with behavior modification can improve the achievement of Pancasila education outcomes for students program study PGSD, FKIP, UMS Surakarta academic year 2017-2018

Recommendation

With the results of this study, it is expected that the lecturers of pancasila education in implementing the learning process of Pancasila education should use the model of integrated social interaction learning with behavior modification (ISOMOKAKU).

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Ahmad Muhbbin¹
Lecturer of PPKn FKIP, UMS Surakarta
E-mail: am215@ums.ac.id

Suyahman²
Lecturer of PPKn, FKIP, Univet Bantara Sukoharjo
Email: sym-62@yahoo.com