

The Role of Children's Literature in Era 4.0 as Forming Character of Pancasila Students

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Abstract: Students in the PBSI study program need to master literature subjects. This course is related to the PBSI study program, so mastery of literature course material is mandatory for PBSI students. The urgency of this research is very important to obtain a description of literature learning for children in the 4.0 era. This research aims to obtain a description of children's learning outcomes given children's literature material in the 4.0 era and to describe how much influence children's literature in the 4.0 era using the case study learning model has on children's learning outcomes. The researchers develop the kid content of the pertinent literature by using the library research approach to gather data and information about Pancasila's literary-based education. Thus, the study's contribution was to postulate about how children's character was built in Pancasila through education in the year 4.0.

Keywords: Children's literature, era 4.0, Pancasila, student profile

1. Introduction

Industrial Revolution 4.0 is different from previous industrial revolutions. This 4th generation industrial revolution has a wider scale, scope and complexity, thus encouraging automation in all life activity processes. Increasingly sophisticated internet technology can connect millions of people worldwide and become the basis for online trade and transportation transactions. Likewise, social media, biotechnology and non-technology applications increasingly emphasize that the world and human life have changed fundamentally (Fadilurrahman et al., 2021).

The development of the industrial revolution 4.0 era is not just a plan. However, it provides challenges in determining efforts to develop education. These challenges take the form of emergence in various domains of life, including human language and culture (Ansari & Agussani, 2020). The Industrial Revolution 4.0 is a form of revolution with a wider scale, scope and complexity, encouraging automatic movements in all life activity processes.

Increasingly sophisticated internet technology can connect all humans and become a basis for learning using virtual, web e-learning, mobile e-learning, slides, e-books, blogs and social media. Therefore, in learning in the era of the digital revolution, educators integrate knowledge with technology. So that technology is not only a knowledge material but can also be implemented in the field of education and can provide benefits when using it. The challenges in 2020 require skills in the form of complex problem-solving, critical thinking, creativity, people management, collaboration with others, emotional intelligence, judgment and decision-making, service orientation, negotiation, and cognitive flexibility (Kumar & Kumar, 2020).

Learning Indonesian language and literature in the industrial revolution 4.0 prioritizes applying digital technology and human habits in implementing digital technology in education. This effort must be implemented to improve the ability to read, analyze and use digital information (Putra et al., 2023). The aim is to provide an understanding of how to apply technology to be applied in the ongoing learning process. It is done to implement the digital industrial revolution 4.0 evenly in the education sector.

Children's literature, a type of children's story reading, is written for children's consumption. Like literary works, children's literary reading results from imaginative creations that can depict fictional worlds and present understanding and experiences of certain beauty (Grenby, 2014). Conceptually, children's literature differs greatly similar to adult literature (adult literacy). Both are in the same area of literature which covers life with all its feelings, thoughts and insights into life. The only difference is the focus on providing a meaningful picture of life for children described in the work.

Children's literature is a form of imaginative creation with exposure to certain language that describes a fictional world, presents certain understandings and experiences, and contains certain aesthetic values that adults or children can create (Sudigdo et al., 2019). As a work, children's literature promises something to its readers, namely its value, which

is packaged both intrinsically and extrinsically. Therefore, the position of children's literature is important for children's development. A work with effective use of language will produce an aesthetic experience for children.

Imaginative use of language can produce intellectual and emotional responses where children will feel and appreciate the roles of characters and the conflicts they cause, as well as help them appreciate beauty, wonder, humour, sadness and injustice. Children will experience how to endure suffering and take risks. They will also be challenged to dream, reflect on, and raise various problems regarding themselves, others, and the world around them (Anderson, 2018).

The literary experience above will be gained by the child from the benefits contained in a literary work through intrinsic elements in it, namely: 1) provide pleasure, joy, and enjoyment for children, 2) develop children's imagination and help them consider and think about nature, life, experiences or ideas in various ways, 3) provide new experiences that seem to be felt and experienced by themselves, 4) develop children's vision of life into humane behaviour, 5) present and introduce children to universal experiences, and 6) continue literary heritage. This research aims to analyze the content of children's literature in the form of folklore to strengthen the profile of Pancasila students. The folk tales analyzed in this research are the stories of Wasis Joyokusumo, Genuk Kemiri, and Sendang Sani.

2. Literature Review

According to Qomariah & Hidayati (2023), character is a person's manner of thinking and behaving that makes them suitable for coexisting and collaborating in the home and community. A person with character will be able to interact and grow with those around him in his daily life, exhibiting that quality in his surroundings. Education for character values aims to provide suitable routines so that kids can act and behave in line with their innate personality values (Dongoran et al., 2023). A wide range of stakeholders are involved in character formation, including the family, the government, civil society, educational institutions, and the media. The three components of character values education are knowledge, psychomotor skills, and attitude.

Industry 4.0, also known as the digital era, is a time when technology is used more and more across a range of industries, including iOS and Android. The digital revolution has brought up several issues for the education industry, particularly for elementary schools. The fourth digital revolution may provide a problem if children abuse technology.

Many kids nowadays are spoiled with quick and useful technologies in our digital age, such as using websites to obtain educational resources. Real-world examples of how children in digital primary schools nowadays misuse technology include posting language, pictures, and videos that are unsuitable for school-age viewers. Students' mishandling of technology demonstrates a rising degree of moral degeneration and departure from Pancasila norms. According to Zakso et al. (2022), Pancasila is a philosophy, life orientation, and state foundation that upholds profoundly noble ideals in social interactions.

Putting into practice the principles outlined in each of the Pancasila precepts in order to mold the nation's youth into morally upright individuals. An orderly life is a characteristic of the people of Indonesia who possess good character. One of the educations that children need to receive is a Pancasila education, which focuses on instilling and putting into practice Pancasila ideals in daily life in order to realize a decent national life (Pamungkas & Sudigdo, 2022). A person's education plays a crucial role in their lives. A person needs to have certain qualities and abilities in order to compete and succeed in life; education is the means by which this is accomplished (Marsidin, 2022). The concept of character education's significance is becoming more widely recognized in Indonesian education, which is one attempt to raise educational standards.

3. Methodology

This research uses a literature research approach. Researchers use the following data collection techniques in literature research: reading, taking notes and processing research material (Fischer et al., 2017). Then, in collecting data, researchers review and explore several journals, books and documents (both printed and electronic) as well as other sources of data or information that are considered relevant to the research or study.

4. Results and Discussion

4.1 Synopsis of Wasis Joyokusumo

There is an area known as "Catur Tunggal", the name of the area is Pati. Pati is known as "Catur Tunggal" because, in the middle of the city, there is a square surrounded by the Pati Grand Mosque, which is to the west, to the north stands the office centre, then to the south there is the market, and to the east there is Pakunjaran. Pakunjaran is another name for prison. Once upon a time, a family lived in Pati that still had descendants of Sunan Kalijaga and Sunan Ngerang, namely Ki Ageng Penjawi and Ratu Panengah. They are parents who love their children. His first child was named Ratu Emas Waskito Jawi. As her name suggests, Ratu Emas Waskito Jawi is a Javanese woman who has a simple nature, obedient to her parents and husband. She became the wife of a Mataram king named Sutowijoyo. Then, his second child was named Wasis Joyokusumo.

Wasis Joyokusumo is a Pati leader who is obeyed and liked by his people. One of the qualities that made Wasis Joyokusumo loved by his people was his noble character and simplicity. Even though he was a king, he was not ashamed to befriend small people (Nugraheni et al., 2021). Joyokusumo even refused to eat when he heard that one of his people had not received any food. Besides his loyalty to his people, Joyokusumo also has great loyalty to his parents. One day, there were Mataram troops secretly entering the Pati area, specifically Kemiri Village. In fact, according to the rules, if we want to come to someone else's house, we should ask permission first. Seeing this incident, Wasis Joyokusumo felt disrespected. So, he and his troops, who were named the "Supit Urang" troops, wanted to devise a plan so that the actions of the Mataram troops would not be repeated.

Finally, Joyokusumo and his troops left for Mataram. Before arriving in Mataram, he chose Kali Dengkeng as his home base. When Joyokusumo and his troops were going to Mataram the next day, he met Raden Mas Jolang in the Pandan Sumping area, Klaten. Raden Mas Jolang is the son of Ratu Emas Waskito Jawi, and Jolang is the nephew of Joyokusumo himself. However, Jolang had an irritable nature, so he said to Joyokusumo. Hearing Jolang's words, Joyokusumo clarified that he did not want Jolang's invitation. However, Jolang still insisted that his uncle comply with his request. Joyokusumo was forced to hit Jolang's neck until he fainted. Finally, Joyokusumo and his troops returned to Mataram. Hearing words from Jolang that Joyokusumo's father was no longer at the Mataram Palace, Joyokusumo felt sad. Joyokusumo's love for his father is great, so he will look for his father first and send Bondan Sрати to stay at Headquarters.

Bondan Sрати is one of Joyokusumo's followers who has a sense of loyalty and always obeys what Joyokusumo orders. He understood that an army must have a sense of obedience to its king. At that time, Joyokusumo looked for his father toward Kebumen. Not long after, Joyokusumo left to look for his father. Suddenly, the Mataram troops discovered the "Supit Urang" headquarters. Knowing that his base was surrounded by Mataram troops, Bondan Sрати and his troops finally fought against the Mataram troops. Because the Mataram troops were larger than the "Supit Urang" troops, Bondan Sрати finally died and was killed by the Mataram troops. Not long after, Joyokusumo heard about Bondan Sрати's death. For a moment, Joyokusumo felt devastated by the death of his loyal follower. However, he had to fight his sadness. In part, sadness that is felt continuously has bad consequences. Finally, Joyokusumo continued his journey to find his father.

4.2 Synopsis of Genuk Kemiri

Genuk Kemiri is a historical site left by ancestors in Kemiri Village. This story is still related to the story of Babat Pati. In 1292, the Kemiri area was still a wilderness and steep ravines. After Raden Kembang Joyo's victory in leading the war, he came to this place to become a Duchy (Khasanah et al., 2022). Raden Kembang Joyo is powerful because he has the Khuluk Kanigoro heirloom (a kind of crown worn on the head) and the Keris Rambut Pinutung (kris). Then Kembang Joyo invited Ki Dalang Soponyono to make his dream come true. Ki Dalang Soponyono is a puppeteer who has supernatural powers and can puppeteer whose tools can come by himself. Long ago, these forests were inhabited by jinns, and to expel the genies, the forest's inhabitants had to have supernatural powers.

Finally, Kembang Joyo succeeded in establishing the Duchy but still needed a suitable name suggestion. One day, Kembang Joyo met someone named Yai Czechong. Yai Czechong is a person who sells duets with his wife, who is often called Nyai Czechong. Next, Kembang Joyo felt thirsty and bought the dawet drink. That's where Kembang Joyo was surprised by the delicious taste of the dawet. Then he asked what ingredients were prepared to make dawet. The dawet is made from starch, and the water is made from coconut milk. Hearing this answer from Yai Czechong, Kembang Joyo was interested in naming the Duchy he had just built the Duchy of Pati Pesantenan.

Duchy of Pati Pesantenan in which there is a height. Setinggi is a name derived from siti (land) and inggil (top), so Kembang Joyo used the high land to gather his people to provide information so that his voice could be heard loudly because, in the old days, there were no loudspeakers. Before entering the Duchy, there are two banyan trees in front. The two banyan trees function as markers and gates of the Duchy of Pati Pesantenan. One day, Kembang Joyo wanted to call his relatives to attend the Duchy. Yai Cekong entrusted the two sacred heirlooms. Both husband and wife finally know the magic of the heritage of Khuluk Kanigoro and Keris Rambut Pinutung. Not long after, when Kembang Joyo came home and wanted to take his two inheritances, Yai Cekong did not want to give them, so Kembang Joyo cursed him to become a Genuk. Seeing that her husband was cursed to be a Genuk, Nyai Cekong, who was cooking then, was shocked, and kitchen spice, namely kemiri, fell there. Therefore, the village was named Kembang Joyo Kemiri Village, which has Genuk as the village's icon. It is said that the water in the genus is everyone's sustenance. For example, if a person sees the water in the genus overflowing, then that person's sustenance will increase and vice versa.

In 1293, Raden Kembang Joyo died and was buried in the Genuk Kemiri site area. The leadership of the Duchy of Pati Pesantenan was given by Raden Tombro Negro, who was the son of Kembang Joyo. However, Raden Tombronegoro already had a Duchy in Kaborangan Village, then a visit was held to Kaborangan Duchy accompanied by residents of Pati Pesantenan Duchy. That's why a recent carnival is held every five years, paraded from Genuk Kemiri Village to Kaborangan Village. There is a magnificent pavilion after the two banyan trees that grow from the front in Genuk Kemiri village. The pavilion was only built in 1907 by Buati Pati R.A.A Suwondo, whose name is now immortalized as the Suwondo Pati State Hospital. The function of this Pendopo is for a gathering for the Regent of Pati and other officials to break up the tumpeng and present the ketoprak story. The story that is told every year is Pragolo Pati or Babat Pati.

4.3 Sendang Sani

In a story from the Walisongo era, Sunan Bonang would go to Sunan Muria in the Muria mountains accompanied by two of his students (Ki Dudo and Ki Kosim). They were thirsty and hot on the way because of the journey from East Java to Mount Muria. Then, he asked his students to look for water to drink and perform ablution to perform the prayer (Nugroho et al., 2023). So, Sunan Bonang gave his stick to his student, saying, "To look for water under a shady tree and immediately return whatever he finds." The student immediately went to look; the shady tree he was looking for was found, and he stuck it in. The stick he brought was magical from the stick; clear water came out, which continued to come out and see this water, and the students were happy to drink and bathe. It turned out that the student forgot Sunan's message to see the clear water, and Sunan told him to come back quickly.

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Because it took too long for the Sunan to look for where the student was assigned to look for water because it was almost time for prayer time, the student looked everywhere; after searching for some time, he found the student, but the student was unaware of it. Sunan's presence was because he was having fun mendi, seeing his students," without realizing it, Sunan said, "I told you to look for water for drinking and ablution. I told you to come back immediately, but instead, you didn't finish bathing; you didn't finish bathing like Bulos (Tortoise)." Suddenly, the student turned into a turtle.

The student was shocked and immediately went upstairs, but how shocked he was after seeing his face in the water, his face turned into a turtle; seeing this, the student immediately apologized to the Sunan. The Sunan forgave him, but the power of the rice has become porridge, words cannot be taken back.

In this form, the student wanted to continue following the Suna Kemuria. Still, the Sunan did not allow it, fearing that the people would be surprised and afraid, so the student was ordered to stay and look after the stick mark, which was continuously emitting water. Before continuing his journey, Sunan said, "In the future, people will know this spring as the Sani spring, and I will call this village the Sani village.

5. Conclusion

Technology is advancing at a breakneck pace, turning everything digital. Technological advancements may have an impact on lifestyle, either directly or indirectly. Children's development is also greatly impacted by the introduction of digital influences. The digital era, also known as level 4.0 technical growth, is causing pupils' character to deteriorate. There has been a decline in the Pancasila values that represent the essence of the Indonesian people. As a result, teachers must play a significant role in helping primary school pupils develop as individuals. The four abilities that were previously outlined are no longer sufficient for professional instructors in this day and age; instead, educators must become proficient in the rapidly advancing technologies.

Teachers can rely on Pancasila to help children develop their character because it contains moral principles that pupils need to abide by. It is imperative that the deterioration of pupils' character does not continue. Increasing Pancasila's Profile Students support the development of morally superior people. An explanation of the characteristics of Indonesian students is provided by the statement, "Indonesian students are lifetime students who are competent, have character, and the behaviorism based on Pancasila values." Teachers are not only to cultivate the ability for each student to be productive and democratic, but also to develop a character that encompasses competencies. It should be within the power of educators to unite people in order to advance both their country and the global community. Pancasila's profile in the all-digital world, pupils are crucial to apply to overcome the moral problem.

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