

INTRODUCTION TO NATIONALISM VALUES THROUGH MEDIA COLORING PICTURES IN BIPA LEARNING AT UPN VETERAN JAWA TIMUR

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UPN Veterans East Java as a State Defense Campus is a manifestation of the implementation of Article 27 paragraph 3 of the 1945 Constitution regarding the form of a state defense system to deal with non-military threats. One of the actual forms in general is the existence of Indonesian Language courses for Foreign Speakers (BIPA). The values of nationalism can be traced to the five precepts contained in Pancasila, namely, Belief in One God, just and civilized humanity, Indonesian unity, democracy led by wisdom in representative deliberation, and social justice for all Indonesian people. This research is a qualitative descriptive study with the application of practical methods. The practical method was chosen because it is in accordance with BIPA learning activities, namely coloring pictures related to state symbols, culture, customs, and traditions in Indonesia that contain nationalism values. The unit of research analysis is the values of nationalism originating from Pancasila in BIPA learning for Yemeni students at UPNVJT. Triangulation of data sources was used as data validation. The research data analysis technique used was the interactive model of Miles and Huberman (1984). The results of the research related to the introduction of the values of nationalism include the introduction of the 5 precepts in Pancasila, the introduction of symbols and symbols of Pancasila, the meaning of Pancasila and its relation to nationalism, as well as attitudes that reflect nationalism during Yemeni students study at UPN Veterans, East Java. Obtained results of research related to the stages in the practical method with coloring pictures media, namely, (1) Delivery of the initial objectives, (2) Explanation of practical material, (3) Demonstration of how to work, (4) Practice exercises/simulations, (5) Transfer training to test students' understanding regarding the introduction of nationalism values.

Keywords: Values of Nationalism, Pancasila, BIPA, Practical Methods

1. Introduction

UPN Veteran Jawa Timur (hereinafter abbreviated as UPNVJT) as one of the best universities in Indonesia, is currently striving to become a world-class university. This can be seen in 2020, UPNVJT began to open the Regular S1 lecture program for foreign students from Yemen. There are 5 foreign students spread across several study programs, including Agrotechnology, Agribusiness, Civil Engineering, Industrial Engineering, and Informatics Engineering (KISe, 2020)

Before entering the study program according to the options available at UPNVJT, Yemeni students are required to take Indonesian Language classes for Foreign Speakers (hereinafter abbreviated as BIPA) for two semesters. The BIPA program is carried out in hybrid-based blended learning, namely online during



the Odd Semester 2020/2021 (when students are still in Yemen) and offline during the Even Semester 2020/2021 (when students have arrived in Indonesia).

In the implementation of blended learning-based BIPA learning, the main learning resources used are Sahabatku Indonesia A-1 (Novianti & Nurlaelawati, 2016), Sahabatku Indonesia A-2 (Maesaroh & Artyana, 2016), Sahabatku Indonesia B-1 (Rakhamawati & Hakim, 2016), My Indonesian Friends B-2 (Widia & Sulistyansih, 2016), My Indonesian Friends C-1 (Meilinawati & Darmayanti, 2016), and My Indonesian Friends C-2 (Gunawan & Adji, 2016) issued by the Center for Strategy and Diplomacy Development Language, Language Development and Development Agency. This book is a mandatory textbook that is used in addition to other textbooks to help students understand the material being taught. This study focuses on the learning material section entitled "Cultural Notes" which contains the concept of Indonesian insight at the end of each chapter in the books of My Indonesian Friends B1, B2, C1, and C2.

Following the guidelines contained in the book Sahabatku Indonesia, there is material for introducing insights related to Indonesia. Some modifications need to be made to the material for Indonesian insights in BIPA learning activities. This needs to be done to provide an initial introduction to the values of nationalism to BIPA students so that they can recognize and implement the values of nationalism while students are studying in Indonesia. This introduction aims to reduce cultural shock and familiarize foreign students to appreciate the symbols of the country, culture, and customs that are upheld by the Indonesian people.

BIPA learning has an important and strategic role in providing an understanding of the Indonesian nation (Andryansyah, 2012). However, Damaianti (2017) emphasizes the threat to the integrity of the Indonesian nation related to a golden opportunity in establishing friendship and cooperation with other nations. Furthermore, it is stated that BIPA learning can become a boomerang if the positive, loyal, and proud attitude of BIPA teachers and students are not by the values of the nation so that it can lead to an asymmetric war, namely the collapse of a nation without going through physical warfare.

Nationalism comes from the word "nation" which means nation. Nationalism has several meanings, namely (1) understanding or teaching to love one's own nation and country, national character, and (2) national spirit, awareness of membership in a nation that potentially or together achieve, maintain, and perpetuate identity, integrity, prosperity, and strength of the nation (KBBI Daring, 2021). In addition, Kohn (1984) states that nationalism is a formalization (form) and rationalization of the national consciousness of the nation and state itself. Furthermore, Renan (1990) stated that nationalism is the will to unite and have a state. It can be concluded that nationalism is a concept of unity and love for the homeland based on individual awareness, elevating the dignity of the nation and state by realizing national unity even though they come from various ethnic groups, regional languages, and different cultures.

The values of nationalism can be traced to the five precepts contained in Pancasila, namely (1) Belief in One Supreme God, (2) Just and civilized humanity, (3) Indonesian unity, (4) Democracy led by wisdom in representative deliberation, and (5) social justice for all Indonesian people (UUD, 1945). The introduction of the value of nationalism to foreign students in the BIPA class is certainly a challenge. The introduction of the values of nationalism can be conveyed in a fun way through the media of coloring pictures in the form of images of state symbols, traditional clothes, traditional houses, the Indonesian archipelago, and the culture that exists in Indonesia. This activity contains other learning materials besides the introduction of the values of nationalism, namely material on the names of color terms in the Indonesian language, the religion adopted by the Indonesian people, the different cultures of each Indonesian ethnic group, and other materials related to national insight.

Coloring is a verb that comes from the root word color, which means to give color; painting and so on; mark (with a certain color); influence (KBBI Daring, 2021). The word "image" is a noun, which means the imitation of goods (people, animals, plants, etc.) made with pencil scribbles and so on paper and so on; painting (KBBI daring, 2021). Based on the definition of the word "coloring" and the word "drawing", it



can be concluded that the activity of coloring pictures is an activity of giving color to a field that has the shape of people, animals, plants, and so on by using dyes such as markers, colored pencils, food coloring, and colors. other. Drawing activities have several objectives as stated by Tilong (2016), namely (1) getting used to thinking deeply to organize, develop, and create something, (2) being directly involved in managing, arranging, and beautifying images according to the inherent color. in pictures, (3) explore and develop the artistic spirit so that they can think clearly in achieving subtlety of mind, (4) develop artistic creativity so that they can create various types of images or other artifacts, and (5) make images as a medium and means of communication to express constructive opinions and ideas.

There are 5 BIPA students come from the same country, namely from Yemen. The students are used to the culture and pattern of life in Yemen which is thick with Islamic culture. This can be seen from the response of Yemeni students who do not dare to look at the faces of students (lecturers) because the five students are male and all BIPA lecturers are women. This is under the pesantren culture which limits the interaction between female lecturers and male students as adopted by students during their stay in Yemen. In addition, there is another example, when students are asked to send speaking skills assignments to introduce themselves. Students seem very objected to having to make a self-introduction video by showing the whole face. This is something they have never done while attending school in Yemen. The face is aurat is a student belief that initially makes the learning process less enjoyable. However, students eventually got used to adapting to customs and culture in Indonesia after receiving material on the value of nationalism. This can be seen in the documentation displayed in the results of this study which in the end Yemeni students were willing to be documented while attending lectures. This is a form of change in attitude after students adapt to the culture and traditions adopted by the Indonesian people.

As previously described, the values of nationalism need to be taught to BIPA students, especially those who are currently and will be studying in Indonesia for a certain period. In particular, BIPA students are regular students who will study for 8 semesters at UPN Veterans Jawa Timur, which is a state defense campus. This is by the background of UPN Veterans Jawa Timur as a university under the guidance of the Ministry of Defense which has a strategic function in producing graduates who have a fighting spirit in defending the Unitary State of the Republic of Indonesia (NKRI). It is stated in Article 27 paragraph 3 of the 1945 Constitution that "every citizen has the right and is obliged to participate in efforts to defend the state" (UUD, 1945). The State Defense Campus is a form of implementation of the article in the form of a state defense system to deal with non-military threats. One of the actual forms, in general, is the existence of Indonesian Language courses for Foreign Speakers (BIPA). The concept of the State Defense Campus is by the motto of UPN Veterans Jawa Timur which reads "Widya Mwat Yasa" which means demanding knowledge in the context of serving the Nation and State with a pure and sincere heart (Abidin, 2014).

2. Method

This research is qualitative descriptive research with practical methods. This is following the Practical Method expressed by Sudjana (2005), which is a method of learning that is useful for training and improving the ability of students to apply the knowledge and skills that have been obtained to be carried out in real life or the field, work, or actual tasks. This is also under the practical method expressed by David A. Jacobsen, Paul Eggen, and Donald Kauchak (2009) which states that the practice method is divided into two, namely the guided practice method and independent practice. Guided practice is a practical method in learning, the teacher provides feedback so that students know how to practice by the material that has been explained. While independent practice is a learning method by allows students to practice independently.

The practice method was chosen because it is under BIPA learning activities, namely coloring pictures related to state symbols, culture, customs, and traditions in Indonesia that contain nationalism values. Research procedures using practical methods, namely (1) Submission of initial objectives, (2) Explanation of practical material, (3) Demonstration of working methods, (4) Practical



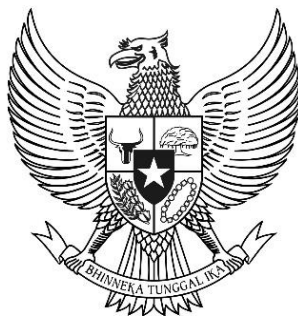
exercises/simulations, (5) Diversion exercises to test student understanding regarding the introduction of values nationalism. The unit of research analysis is the values of nationalism originating from Pancasila in BIPA learning for Yemeni students at UPNVJT. Checking the validity of the data using triangulation of data sources. Research data analysis techniques using interactive models (Miles dan Huberman, 1984)

2.1 Results and Discussion

In this discussion, several things will be described, namely (1) Identification of the values of nationalism in BIPA learning and (2) Introduction of the Values of Nationalism and State Defense through Image Coloring Media using Practice Methods.

2.2 Identifikasi Nilai-Nilai Nasionalisme dalam Pembelajaran BIPA

The values of nationalism can be described from the 5 precepts contained in Pancasila. In BIPA learning activities, students are introduced to the values of nationalism, its correlation with Pancasila, the state symbol in the form of the Garuda Bird which has 5 symbols of Pancasila on its chest, and examples that are relevant and applied by the Indonesian people. The following is a picture of the Garuda Bird which is a learning medium in introducing the values of nationalism for BIPA students.



Picture 1. The National Emblem in the form of Garuda Pancasila

Sumber: <https://pickini.blogspot.com/2018/03/download-gambar-burung-garuda-hitam.html>

The use of the eagle as a symbol of the Indonesian state is regulated in Government Regulation no. 43 of 1958 concerning the Use of the State Emblem. The emblem of the Unitary State of the Republic of Indonesia is in the form of Garuda Pancasila with the head turned straight to the right. On the chest of Garuda Pancasila, there are 5 symbols in the form of symbols of the 5 precepts contained in Pancasila. The following is a description of the symbol and its relation to the 5 precepts of Pancasila.

Table 1. Identification of Nationalism Values based on Pancasila

<i>No.</i>	<i>Sila</i>	<i>Logo</i>	<i>Meaning</i>
1.	Ketuhanan yang Maha Esa (Belief in the one and only God)	Star	The star is the first precept symbol that describes a light, such as a spiritual light that comes from God to every human being.

2.	Kemanusiaan yang Adil dan Beradab (Just and Civilized Humanity)	Chain	The chain in the symbol of the second precept consists of a chain in the form of a quadrangle and a circle that is interconnected to form a circle. This linkage means that the Indonesian people are closely related, work hand in hand, and need each other.
3.	Persatuan Indonesia (The Unity of Indonesia)	Banyan Tree	The banyan tree is a large, correlated tree that all Indonesian people can 'take shelter under the auspices of the Indonesian state. Not only that, the banyan tree has tendrils and roots that spread in all directions. This is correlated with the diversity of ethnic groups united under the name Indonesia.
4.	Kerakyatan yang Dipimpin oleh Hikmat kebijaksanaan dalam Permusyawaratan Perwakilan (Democracy Led by Wisdom in Representative Deliberations)	Bull Head	The bull head has a philosophy of being a social animal who likes to gather, as does discussion, where people discuss to come up with a decision.
5.	Keadilan Sosial Bagi Seluruh Rakyat Indonesia (Social Justice for All the People of Indonesia)	Rice and Cotton	The symbol of rice and cotton is a symbol of food and clothing which implies that the main condition of a just state is that it can achieve prosperity for its people equally.

Source: <https://bpip.go.id/bpip/berita/1035/673/ini-bunyi-pancasila-dan-makna-5-lambangnya.html>

The first value of nationalism is divinity. In Indonesia, 6 religions are recognized and sorted based on the number of adherents starting from the most, namely (1) Islam 87.2%, (2) Protestant 6.9%, (3) Catholic 2.9%, (4) Hinduism 1.7%, (5) Buddha 0.7%, and (6) Confucianism 0.05% (Indonesia.go.id, 2021). By the origin of the BIPA student country, namely Yemen, it is necessary to be introduced to the value of nationalism following the first precepts of Pancasila. This is to introduce the value of tolerance to be able to adapt to students who are religious other than Islam while studying in Indonesia.

The second value of nationalism is humanity. In globalization whose influence is increasingly widespread, students need to be more selective in accepting global influences. Positive global influences, which are by human values, are certainly more acceptable than negative influences, namely those that demean human values. BIPA students are expected to be able to adapt to the human values that apply in the classroom. Based on human values, various actions and behaviors that are contrary to human values should not be carried out by BIPA students while studying in Indonesia. For example, in working on assignments in groups, BIPA students must be responsible for the division of existing tasks, not only relying on other members in the group to do the work.

The third value of nationalism is unity. The President of Indonesia, Joko Widodo stated that Indonesia has 714 ethnic groups and more than 1,001 different regional languages (Azanella, 2019). The condition of the pluralistic Indonesian nation requires a unifying instrument, namely the Youth Pledge



which contains 3 things that unify the nation, namely (1) admitting to spilling one blood, the land of Indonesia, (2) claiming to be one nation, the Indonesian nation, and (3) upholding the language of unity. , Indonesian (Kemdikbud, 2021). By learning Indonesian for Foreign Speakers, BIPA students have practiced the values of nationalism, namely learning the language of unity.

The fourth value of nationalism is populist. The following points are the values of the 4th precept of Pancasila according to TAP MPR Number I/MPR/2003, namely (1) As citizens and citizens of society, every Indonesian human being has the same position, rights, and obligations, (2) Should not impose will to others, (3) Prioritizing deliberation in making decisions for the common interest, (4) Deliberations to reach consensus is covered by the spirit of kinship, (5) Respect and uphold every decision reached as a result of deliberation, (6) In good faith and a sense of responsibility to accept and implement the results of the deliberation decisions, (7) In the deliberation, common interests are prioritized over personal and group interests, (8) Deliberations are carried out with common sense and by a noble conscience, (9) decisions taken must being morally accountable to God Almighty, upholding human dignity, values of truth, and justice prioritizing national security. money and unity for the common good, (10) Giving trust to trusted representatives to carry out deliberation. By participating in lecture activities with a group assignment system, BIPA students can run a deliberation system for consensus regarding the division of tasks for each group member.

The fifth value of nationalism is social justice. The following points are the values of the 5th precepts of Pancasila according to TAP MPR Number I/MPR/2003, namely (1) Developing noble deeds, which reflect the attitude and atmosphere of kinship and cooperation, (2) Developing a fair attitude towards others, (3) Maintain a balance between rights and obligations, (4) Respect the rights of others, (5) Like to give help to others so that they can stand alone, (6) Do not use property rights for businesses that are extortion against others, (7) Do not use property rights for things that are wasteful and luxurious lifestyles, (8) Do not use property rights to conflict with or harm the public interest, (9) Like to work hard, (10) Like to appreciate the work of others who beneficial for mutual progress and welfare, and (11) Likes to carry out activities in the context of realizing equitable progress and social justice. BIPA students have attended several lectures that require students to work in groups. Students learn to respect the rights of others, not to use other people's property rights, to maintain a balance of rights and obligations, and to work hard in completing the assigned tasks.

2.3 Introduction of Nationalism and State Défense Values Through Colouring Pictures Using Practical Method

The introduction of the values of nationalism includes the introduction of Pancasila as the basis of the state, the introduction of the 5 precepts of Pancasila, the introduction of the Pancasila symbol, and colouring pictures that reflect the values of nationalism. The steps in the practical method can be described as follows.

The first stage, namely the delivery of the initial goal. In this stage, it was delivered that the purpose of learning was for students to be able to recognize the values of nationalism through coloring state symbols, traditional clothes, traditional houses, school ceremonial culture, islands in Indonesia, and others. Student activities in this stage were listening and trying to understand the explanation given by the lecturer. Meanwhile, the lecturer's activity was to convey the objectives of BIPA learning by using large picture aids that had been brought. It was hoped that all students would be able to understand the explanation of the initial learning objectives. The activities of the first stage are shown in Figure 2 below.





Figure 2. The First Stage of the Practice Method is the Delivery of Initial Goals

The second stage, namely the explanation of the practical material. In the explanation stage of the practical material, explanations and descriptions of the concept of colorless images were given on white drawing paper. Students were given drawing tools in the form of crayons. Student activity was to pay attention to the media images provided by the lecturer and mark the symbols of the precepts 1-5 Pancasila. Meanwhile, the lecturer's activities were explaining how to use drawing tools in the form of crayons and explaining what images would be colored and providing explanations regarding the symbols contained in the Garuda Bird national symbol. This activity can be seen in Figure 3 below.



Figure 3. Explanation of Practice Materials for Coloring the Symbols of the State and Indonesian Archipelago

Source: <https://www.kibrispdr.org/gambar-kepulauan-indonesia-hitam-putih.html>

The third stage, namely demonstration of how to work. At the stage of demonstrating how this works, an example of how to color the provided image using crayons was given. Read the colors in the national symbol of Garuda Pancasila, and explained their meaning. Student activity was paying attention to how to color while repeating the term symbols of the precepts 1-5 Pancasila. Meanwhile, the lecturer's activity was to give repeated explanations about the symbols of the precepts 1-5 Pancasila, to introduce the values of nationalism contained in the national symbol of Garuda Pancasila. This activity can be seen in Figure 4 below.



Figure 4. Demonstration of how it works

The fourth stage, namely practice simulation. In this practice simulation stage, practical activities were marked by coloring the national symbol of Garuda Pancasila while emphasizing the values of nationalism contained behind the national symbol. Student activities were coloring the national symbols on the chest of Garuda Pancasila and coloring other symbols of the Indonesian state according to the assigned paper. Meanwhile, Lecturer activities were guiding, supervising, and providing feedback on student work. This activity can be seen in Figure 5 below.



Figure 5. Practice/Simulation Stage of Coloring the National Emblem as The Foundation of Nationalism Values

The fifth stage, namely transfer training. In this stage, students were given the task of coloring symbols and other state symbols. The fifth stage is an important stage as a form of using things that had been learned to deal with or solve new things. Transfer training has an important function in academic activities. It is hoped that by being able to apply transfer training, students are able to apply their skills to share needs outside of the academic field. This activity can be seen in Figure 6 below.



Figure 6. Transfer training by Coloring Pictures and Other Indonesian State Symbols

Those are the steps taken during the learning process to introduce the values of nationalism for BIPA program students. The introduction of the values of nationalism based on the precepts of Pancasila can take place in a fun way by using practical methods and media coloring pictures.

3. Conclusion

Based on the results of the discussion, it can be concluded as follows.

- a. The introduction of the values of nationalism includes the introduction of the 5 precepts in Pancasila, recognizing the symbols and symbols of Pancasila, the meaning of Pancasila and its relation to nationalism, as well as attitudes that reflect nationalism as long as Yemeni students study at UPN Veteran, East Java.
- b. The stages in the practical method with coloring pictures media consist of 5 stages as follows, (1) Submission of initial objectives, (2) Explanation of practical material, (3) Demonstration of how to, (4) Practical exercises/simulations, (5) Transfer training to test students' understanding regarding the introduction of nationalism values.

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