Actualization of Pancasila Values (Indonesian Ideology) in Majelis Taklim Organization

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ABSTRACT: This research begins based on observations of many cases of decadence in the actualisation of Pancasila values in various fields, especially in the field of education. Because of the lack of students' understanding of the importance of actualising Pancasila values in all aspects of life. This type of research is research and development (R & D). The results of this study: the more their awareness of the importance of divinity values, deepened their understanding of the significance of tasammuh attitude (morality), members of Majelis Taklim (Islamic study organization) prioritize public interests over personal and group interests, the existence of fair and free deliberation in determining activity plans, and their increased awareness of the importance of implementing simple life behaviors. The results of quantitative data analysis show that the products developed are feasible to be used as learning media in the activities of the Taklim Assembly Organization. This evidenced by the study of the overall data of the validator, and the score of 3.93 is in the "Good" category. The constructor response score to the module in a small scale trial was 82% in the "very high" grade. Observation of the improvement in the ability of the coaches by applying the modules in small-scale experiments reached 86.33%, and large-scale trials reached 90%, which were both in the "very high" category.

Penelitian ini diawali berdasarkan pengamatan banyak kasus-kasus dekadensi aktualisasi nilai-nilai Pancasila dalam berbagai bidang, terutama dalam bidang pendidikan. Karena kurangnya pemahaman siswa akan pentingnya mengaktualisasikan nilai-nilai Pancasila dalam segala aspek kehidupan. Jenis penelitian ini adalah penelitian dan pengembangan (R&D). Hasil penelitian: semakin bertambahnya kesadaran mereka terhadap pentingnya nilai ketuhanan, memperdalam pemahaman mereka mengenai pentingnya sikap tasammuh (berakhlak), siswa anggota Majelis Taklim (organisasi pengkajian Islam) lebih mengutamakan kepentingan umum di atas kepentingan pribadi dan golongan, adanya musyawarah yang adil dan bebas berpendapat dalam menentukan rencana kegiatan, serta bertambahnya kesadaran mereka akan pentingnya menerapkan perilaku hidup sederhana. Hasil analisa data kuantitatif menunjukkan bahwa produk yang dikembangkan layak untuk digunakan sebagai media pembelajaran dalam kegiatan Organisasi Majelis Taklim. Hal ini dibuktikan berdasarkan analisa data keseluruhan validator diperoleh skor 3,93 yang berada pada kategori “Baik”. Skor respon pembina terhadap modul dalam uji coba skala kecil sebesar 82% yang berada pada kategori “sangat tinggi”. Observasi peningkatan kemampuan pada pembina dengan menerapkan modul pada uji coba skala kecil mencapai 86,33% dan
uji coba skala besar mencapai 90% yang sama-sama berada pada kategori “sangat tinggi”.

**Keywords:** Pancasila, Indonesian Ideology, Islamic of Organization.

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**I. INTRODUCTION**

Indonesia, as a nation-state with all the composition of plurality in it, has established Pancasila as the state ideology. Pancasila is the result of conceptualisation and a long history of the struggle of the Indonesian people. It contains noble national values and saves the spirit of the nation's struggle. Pancasila values have sustained and accommodated various tribes, races, and religions in Indonesia. This proves that the benefits of Pancasila are in line with what has been outlined in the Qur'an.

The values contained in each precept are the ideals and hopes of the Indonesian nation that will be realised in life. Since time immemorial, these values have always been coveted to create a peaceful society, *karta maharaja, gemah ripah loh jinawi*, with the hope of being actualised in the attitudes, behaviour and actions of the Indonesian people.

Actualisation is a form of activity to realise the understanding of values and norms with actions taken in daily life. Whereas the actualisation of Pancasila values, namely how the benefits of Pancasila as universal are explained in the form of explicit norms about the behaviour of all citizens in society, nation and state, and about all aspects of the administration of the State (Kaelan, 2009). In the actualisation of Pancasila values, the translation of Pancasila values in the form of norms is found in the way of moral/politeness norms, legal norms, customary norms and religious norms while the realization is associated with the behaviour of all citizens in the life of the community, nation and state, and all aspects of the administration of the country.

But what happens today, many cases of the decadence of the actualisation of Pancasila values in various fields, for example, in the field of education. It is seen in the realm of morality, ethos, discipline, social and culture. The first example, namely students who have a hedonic attitude and too follow the flow of evident modernity, do not reflect the value of social justice in terms of simplicity. Many teenagers nowadays who are always following the trend of an artist-style look are just to be considered out of date and slang or to be seen as having more social status than others.

Secondly, the problem of intolerance that occurs in educational institutions; one of them is high school, both general and vocational, several findings related to racism show a backward fact. Intolerance strengthened in these schools. Throughout July-December, The Wahid Institute made board games like monopolies as a tool to enhance the values of Unity in Diversity. This game is named a small country and has been played by 500 students in five public secondary schools in Jabodetabek. At the end of the activity, each participant is asked to fill out a question sheet. Of the 306 students, who did not agree to say other people's religious holidays such as congratulating Christmas 27%, hesitating 28%. Students who will retaliate for the destruction of their houses of worship are 15%, hesitant 27%. While those who do not want to visit friends with religious differences who are sick, 3% are hesitant 3%
This is in line with the findings obtained at the pre-observation that students mostly tend to be exclusive to students who have different beliefs as well as in the selection of friends, daily interactions or within an organisation. One example is that students from strong Islamic backgrounds are reluctant to mingle with other students who have different experiences.

Third, the culture of religious organisations in schools that tend to be as exclusive as the Majelis Taklim organisation that should be a forum for preaching and spreading ethical values is justifying that most students who are not members of Majelis Taklim do not have the same Islamic principles. This makes students who are not members of the Taklim Council maintain a distance in making friends with members of the Majelis Taklim.

From the cases of the decadence of the actualisation of Pancasila values in the education sector above, it is essential to make various efforts so that the Pancasila increasingly plays a role in strengthening the existence of this nation. And the values of Pancasila can operate in the daily lives of Indonesian people. The efforts of the interpretation and contextualization of Pancasila must be carried out continuously because there is no single system of thought or ideology that is not tested by history (Ali Ahmad Nurdin, 2011).

Therefore, school citizens and especially educators, have a strategic role in overcoming the crisis of trust in Pancasila values by actualising the Pancasila values to students. Creating Pancasila values creatively must be implemented in various learning processes, both formal and informal (Nicodemus Thomas Martoredjo, 2016). One of them is through the activities of religious organisations in schools, namely the Spiritual Islamic organisation known as Majelis Taklim.

The researcher chose the SMAN 1 Parakan and SMK Swadaya Temanggung, Central Java, Indonesia due to several reasons for the research on the needs of the school's residents. First, the basis for the implementation needs of the actualisation of Pancasila values is more appropriate if it is developed in a population that has a variety of different backgrounds both religious, ethnic, social and cultural backgrounds. Second, the results of the pre-observation found by the researcher explained that the Self-Reliance of Temanggung and SMAN 1 Parakan Vocational Schools had the basis of the Majelis Taklim extracurricular organisation which was active and had a considerable contribution to the character formation and cultural performance of each school. Third, extracurricular Majelis Taklim is an active forum to instil the actualisation of Pancasila values in addition to formal learning.

This study uses modules in the form of media as a means of socialisation in actualising Pancasila values in the Majelis Taklim organisation, because the use of modules is more practical and easily understood by students, unusually high school students. In the module, it contains, among other things, goals, material, processes, methods or strategies, media, sources and evaluations.
II. LITERATURE REVIEW

a. The actualisation of Pancasila Values

Actualisation is a form of activity to realise the understanding of values and norms with actions taken in daily life. Actualization of Pancasila values is how to practice, realize, embody values expressed and implied in the precepts of Pancasila as the foundation of the State, national ideology, national philosophy, national outlook, national cultural roots in federal, cultured and state life within the framework of the Unitary State of the Republic of Indonesia (NKRI). The actualisation of Pancasila values in life is manifested in practice.

There are two kinds of Pancasila practices. First, an objective method is the practice of Pancasila in statehood and governance. The concrete realisation is the source of all legal sources (orderly legitimate sources) of Indonesia. Second, subjective practice, namely the practice of Pancasila as the philosophy of life of the nation in everyday life (Noor Ms Bakry, 2017). The method of Pancasila, which is subjective embodies a form of life in which awareness of compulsory law, has been integrated into a compulsory moral consciousness. In personal realisation of Pancasila, this is called the Pancasila morality. So this individual actualisation of Pancasila has more to do with objective conditions, which are related to moral norms.

b. The module as teaching material

Modules are a set of teaching materials that are presented systematically so that their use can learn with or without a facilitator or teacher (Ministry of National Education, 2008). The module, according to Meyer (R, Meyer, 1978) is: "an independent module unit of instruction is relatively short self-contained designed to achieve a limited set of specific and well-defined educational objectives. It usually has a tangible format as a set of materials and a variety of media. A module may not be designed for individual self-learning and may be a variety of teaching techniques. Modules as independent teaching units usually have tangible formats as devices or kit materials that are types of printed or printed materials such as handouts, books, children's worksheets, leaflets, warcraft, drawings, and models (Warso & Agus, 2016).

Modules that are learning tools or facilities contain material, limitations and ways of evaluating systematically and interestingly designed to achieve the expected competencies by the level of complexity. The benefits of learning to use modules according to S. Nasution (S. Nasution, 2010) include: increasing the effectiveness of learning because learners can learn at home in groups or independently, determine the learning time that is compatible with the needs and development of knowledge.

c. Majelis Taklim Organization

Majelis Taklim is an Islamic organisation as a sub of the Intra-School Student Organization (OSIS) whose activities support religious extracurricular (Dirjen of PAIS & Depdiknas, 2009). Majelis Taklim is also often called the Islamic Spiritual Organization. Majelis Taklim is a guidance activity; direction carried out by Islamic Education teachers to broaden students 'religious knowledge to achieve educational goals, increase awareness, skills, attitude values, broaden students' ways of thinking, all of which can influence their learning achievement (Syamsu Joseph LN, 2004).

Majelis Taklim has a quite severe task, namely as a missionary institution. This can be seen from the existence of activities that are not only attended by its members but all the
ranks in the school. Da’wah institutionally carried out by Spiritual Islam is the actual da’wah, which is the involvement of all members of the Islamic Spirit directly with the object of da’wah through social-religious activities (Sidiq, 2017); (Manfred and Walfgang, 1987). The organisational structure in the Majelis Taklim consists of the chairman, representative, treasurer, secretary, and divisions in charge of their respective sections.

III. METHOD

This research is a type of research and development, namely research used to produce specific products, and test the effectiveness of these products (Sugiyono, 2008). Gall and Borg define that research and development in education are: "Educational research and development (R&D) is a process used to develop and validate educational products. Goal and scholarly research are not to promote products, but instead through primary research or to answer specific questions about through applied research (Borg and Gall, 2003). The approach used in this study is a qualitative approach and quantitative approach. While the data collection techniques are qualitative with observation, interviews, documentation, questionnaires and triangulation. While the quantitative data collection is in the form of pretest and posttest (Danim Sudarwan, 2002). The instruments used for data collection in this study were questionnaire responses, questions about pretest, posttest and observation sheets.

Data analysis in this study, namely qualitative data analysis carried out before entering the field, during the field and after completion in the field for a certain period. Quantitative data analysis uses statistics (Sugiyono, 2015). The steps used to determine the product eligibility criteria have been developed, as follows:

1) Data in the form of assessment scores from media experts, material experts, and coaches are converted into interval data. In the questionnaire, five options were provided to respond to the products developed, namely very good (5), good (4), good enough (3), not good (2), and very bad (1).

2) Data obtained is sought for the average score to improve the assessment of the product that has been developed, using the formula:

\[ X_i = \frac{\sum x}{N} \]

Information:
\[ X_i = \text{average score} \]
\[ \sum x = \text{number of scores} \]
\[ N = \text{number of respondents} \]

3) To provide an overall assessment of the feasibility of the product by comparing the average value of the total score of each component by converting quantitative data to qualitative data on a scale of five with the following criteria:

<table>
<thead>
<tr>
<th>Value</th>
<th>Average Score Interval</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>4.21 &gt; X</td>
<td>Very good</td>
</tr>
<tr>
<td>B</td>
<td>3.40 &lt; X ≤ 4.21</td>
<td>Well</td>
</tr>
<tr>
<td>C</td>
<td>2.60 &lt; X ≤ 3.40</td>
<td>Pretty good</td>
</tr>
<tr>
<td>D</td>
<td>1.79 &lt; X ≤ 2.60</td>
<td>Not good</td>
</tr>
<tr>
<td>E</td>
<td>X ≤ 1.79</td>
<td>Very Poor</td>
</tr>
</tbody>
</table>

Table 1. Average Score Conversion

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4) Data from observations on the implementation of the actualisation of Pancasila values, through learning modules, both observations of coaches and members are analysed by the following steps:
   a. Based on the scoring made, the number of scores is calculated based on the results of each observer.
   b. The overall score of the observer is nominated, then the average is searched.
   c. Then the data obtained is also calculated using the percentage of ideals calculated using formulas (Anas Sudijono, 2011).

   \[
   \text{Percentage of percentage} = \frac{\text{score of research results} \times 100}{\text{ideal highest score}}
   \]

d. The average score is a percentage and qualified by using the following criteria:

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Qualification</th>
</tr>
</thead>
<tbody>
<tr>
<td>80,01% - 100%</td>
<td>Very high</td>
</tr>
<tr>
<td>60,01% - 80%</td>
<td>High</td>
</tr>
<tr>
<td>40,01% - 60%</td>
<td>Is being</td>
</tr>
<tr>
<td>20,01% - 40%</td>
<td>Low</td>
</tr>
<tr>
<td>0% - 20%</td>
<td>Very Low</td>
</tr>
</tbody>
</table>

5. The pretest-posttest data were analysed to determine the relevance of the module effectiveness. Analysis of the data used in this case using normalised gain values (N-gain), the standard gain is measured using the formula:

   \[
   \text{Standard Gain} = \frac{\text{Posttest Score} - \text{Pretest Score}}{\text{Maximum Score} - \text{Pretest Score}}
   \]

   In this research, which will be seen is the effectiveness of learning using modules through the pretest-posttest in the experimental class. After the N-gain value is obtained, the interpretation is made with the following criteria (Richard R Hake, Http://www. Physics. Indiana. Edu/Sdi/Analyzing Change-Gain., 1999):

<table>
<thead>
<tr>
<th>N-gain Value</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(N\text{-gain} \geq 0,70)</td>
<td>High</td>
</tr>
<tr>
<td>(0,30 \leq N\text{-gain} \leq 0,70)</td>
<td>Is being</td>
</tr>
<tr>
<td>(N\text{-gain} \leq 0,30)</td>
<td>Low</td>
</tr>
</tbody>
</table>

After qualitative and quantitative data are obtained, then the two groups of data are then analysed again. Analysis can be done by combining similar data so that quantitative data is expanded and deepened with qualitative data (Sugiyono, 2015).
IV. RESULT AND DISCUSSION

1. The actualisation of Pancasila Values through Module Learning in Majelis Taklim Organizations Module Development Specifications

a) Module Prototype

The design of the material in this module is tailored to the field needs identified both the results of interviews and observations. The next step after extracting information needs in the field, researchers began to compile a module prototype. The prototype is a simple modelling process that has a basic description of the module for development. The following module prototypes made in 16x24 cm (B5) paper consist of: module prototype cover, preface, table of contents, module introduction consisting of data urgency related to the question (why is this module made?; what principles are developed in this module?; what basis is the module material used?), introduction, introductory material (description of the initial content in the module containing an explanation of the actualization of Pancasila values and Majelis Taklim), theme material 1 to 5, bibliography, biography the author, as well as the module's back cover.

b) The prototype of the blade in actualising Pancasila values

This module is a design for the development of Pancasila values, which are complemented by materials and examples of learning strategies that are divided into five themes. This module will be used by the author as an auxiliary medium to be used by coaches and members of the Majelis Taklim to actualise Pancasila values in the two schools chosen.

The Majelis Taklim members in the two schools totalled 724 students. In a small scale trial, researchers used a purposive sampling technique for sampling. Purposive sampling is a data retrieval technique with specific considerations (Sugiyono, 2012). With this technique, the researcher obtained a sample of 60 consisting of Taklim Council administrators from both schools. In a large-scale trial, the authors used the kreetjee sample number table (Sugiyono, 2012) and obtained 254 samples.

The effectiveness of the use of modules can be known through the pretest and posttest, which are then analysed using N-gain. The purpose of this module is done five times, both in small and large trials, in approximately one year. It is intended that the writer can compare the changes in the effectiveness of the use of modules using N-gain, namely giving pretest at the beginning before the first use and posttest at the end so that the module can be continually improved and further developed. The purpose of this module is done using a method of socialisation at one of the regular meeting activities every Tuesday in the Majelis Taklim organisation at the school.

1. Results of Module Validity

a) Evaluation data and advice from media experts and material experts

The initial product developed by the researcher was given to media experts and material experts to be validated. The data in this study are obtained by providing a questionnaire that covers the aspects of appearance, presentation, material and language. The results of the material expert validation obtained an average of 4.30 mean scores of
4.21 > X with the predicate "very good". Whereas from the media expert, the average 4.20 interval score was 3.40 <X≤4.21 with the word "good". Thus, from the results of the material and media expert's assessment, it can be concluded that the module is worth testing on the field.

b) Valuation data from Trustees of the Majelis Taklim Organization

Data from product validation results are also taken from the coach's assessment. The results of the product validation data from each coach obtained a score of 3.71 and 3.59 all score mean intervals (3.40 <X≤4.21), which means entering the "good" predicate. This states that the module is feasible to be tested. The coach, besides assessing the product as a whole, also provides input and suggestions as material for the researcher to improve the module.

c) Data on Overall Feasibility Assessment Results

The validation data is put together, and the overall average score is calculated. The score is used as an evaluation of the module's feasibility. The total score of the overall rating of all validators is 3.93 and is in the predicate "Good" so that it can be stated that the module is feasible to be used or tested.

2. Early Product Revision Module Development

The researcher revised the initial product module based on the suggested improvements listed in table 4.5 of the validation process. The revision was carried out by researchers twice, namely by material experts including First, improving paragraph writing with standard sentences (material experts find several sections with non-standard sentences so that one sentence is located in one item). Second, clarifying the source of reference for each presentation of the introductory material quoted from books and other sources. Third, improvements to non-standard terms become standard terms by referring to KBBI. Fourth, changing capital letter writing errors by PPBI. Fifth, change the writing of subtitles on each theme. Sixth, improve and add material content to the modules that are tailored to the material being discussed.

The next module revision is based on suggestions and input from media experts, including the first, the module cover (Garuda symbol is made upright). Second, include KI & KD (the actualisation module of Pancasila values is made to be one of the teaching materials in extracurricular activities (Agianto, 2018). The blade is not included in the subject, so the author does not include KI and KD. However, the author covers the objectives to be achieved in learning on the subtitles page). Third, the "introductory module" point from the one on the left is changed in the centre/centre. Fourth, give information and sources for each image. Fifth, changing the sentence on the point of "module objectives" becomes a more communicative sentence. Sixth, adding the content of the material adapted to the theme of both the Pancasila material in general and the Islamic context.

The revision of the next module is based on suggestions and input from the coaches of the Majelis Taklim organisation from each school, among others: first, the strategy given is in the form of discussion in the room. Second, it is
necessary to add attitudinal indicators to each principle, so that the intended target is more precise (each theme in the module prototype has stated attitude indicators adapted to the topics discussed. The attitude indicators are included in the "reflection" point). Third, the linkages between the material that offend Majelis Taklim still does not exist (the initial prototype of the module on the end of "introductory material" related to the theme "actualisation of Pancasila values in Majelis Taklim organisations" only discusses the materialisation of Pancasila values. There is no Majelis Taklim, so after validation, the author fixes it by adding material about the organisation Taklim as an introduction and introduction before educators enter more specific content). Fourth, the existing equipment is still general, so that its application is still somewhat tricky (in the author's opinion, the material in the module must be public to be used by all high school or equivalent educational institutions. The module adds more material about the values of Pancasila from an Islamic perspective on each theme, considering that the user of the blade is an Islamic-based organisation.

2. Effectiveness Of Actualization Of Pancasila Values Through Module Learning In Majelis Taklim Organizations

The effectiveness of the module actualisation of Pancasila values through module learning in Majlis Taklim organisations in Parakan High School and Self-help Vocational High School was conducted through two trials, namely small and large scale trials.

a. Small Scale Trial

The initial product has been validated and revised, then tested on a small scale involving two counsellors and 60 students from two schools. The initial step taken by the researcher is to provide a module to the advisors and administrators of the Taklim Council to learn at home. At the time of the trial, the coach used the module in accordance with the instructions for using the blade and the students were given a pretest to find out the initial knowledge before learning the module then given the posttest in the discussion of the final theme to find out the ultimate experience regarding the product after the trial.

The small-scale trial process is carried out over one year by describing all the material contained in the modules in each school. Each time the meeting discussed a theme that was held every Tuesday afternoon at 16.00-17.00 WIB and Friday at 7:00 a.m. at 7:30 a.m. in the recitation program Friday morning at SMAN 1 Parakan. At Self-Help Vocational Schools, it is held on Tuesday afternoon at 15.00-16.00 and Friday at 07.00-07.30 in the morning pearl activities.

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The data obtained from the trial consisted of the constructor's response questionnaire to the module, observation data constructor activity, observational data on student activities, student responses to learning using modules and pretest and posttest results and student responses through questionnaires and interviews to determine the effectiveness of implementation module

1. The mentor's response to the module

The trial data that is considered as a product revision is one of the constructor responses to the blade. The researcher gave the module to the trial research subject to be studied at home first. After the research subject studied the module and followed the activities designed by the researcher, a questionnaire was conducted to measure the constructor response to the blade. In carrying out activities, researchers involved other parties, namely outside observers, to assist with research.

The response for coaches includes several aspects, including aspects of grammar, the usefulness of modules, module design, module presentation, module material in learning activities. The responses from the two coaches had an average score of 4.1 in the range of 3.40 <X ≤ 4.21 and had a percentage of 82%. So that the constructor response to the module is included in the criteria of "Very High". This is a reference that the module received an excellent response from the Trustees of the Majelis Taklim organisation.

2. Data from the observations of the activities of the mentor's Majelis Taklim

The observation results of the improvement in the constructor's ability in applying the modules of the two coaches each had an average score of 4.36 and 4.26 and had a percentage of 86.33%. So that from the two observers in the framework of observing the improvement of the supervisory capabilities in applying the modules included in the criteria of "Very High".

3. Data on Student Activity Observation Results

The observation results of increasing the ability of 30 students in applying the module have an average score of 4.19 and have a percentage of 84%. So that the results of the two observers to observe the improvement of students' abilities in applying the modules fall into the criteria of "Very High".

4. Pretest-posttest

The effectiveness of the use of modules can be seen in the results of the pretest-posttest through two small-scale and large-scale trials. The pretest-posttest in a small-scale trial consisted of 60 students taken based on a purposive sampling technique, namely students from the Majelis Taklim from both schools. The results of the pretest-posttest learning using the module actualisation of Pancasila values in Majelis Taklim Organizations at SMAN 1 Parakan and SMK Swadaya which are analysed using normalised gain values (N-gain) are recalled by 4.9 with a standard gain of 0.71 (N-gain ≥ 0.70) which shows the criteria for "High". The results of the pretest 23.1 while the results of the posttest 28. From the results of the pretest and posttest in each school, it can be concluded that the use of modules in the
Majelis Taklim Organization has a strong influence in increasing students' (Ava Swastika Fahriana, 2018) ability to recognise and identify Pancasila values. And recognise or be able to identify the actualisation of Pancasila values in family life, school, community, nation and state.

b. Large Scale Trial

Module products that have been tested on small scale groups and have been revised by researchers have been tested on large groups as the final testing phase to get products that are suitable for use. Subjects were 254 students in both schools. The data obtained from this large group trial consisted of observations on the improvement of coach and student abilities and the results of the students' pretest and posttest.

1. Data from the observations of the activities of the Pemblim Majelis Taklim

The observation results of increasing the capacity of coaches in applying modules from each school had an average score of 4.5 and 4.5, with an average score of 4.5 and a percentage of 90%. So that from the two observers in the framework of observing the improvement of the supervisory capabilities in applying the modules included in the criteria of "Very High".

2. Data on Student Activity Observation Results

The observation results of increasing students' abilities in applying the module at the time of the large-scale trial consisting of 254 students and conducted by two observers each had an average score of 4.01 and 4 with a total of 8.07 and an average score of 4 and had a percentage 81%. So that from the two observers to observe the improvement of students' abilities in applying the modules stated in the criteria of "Very High". Students can demonstrate their understanding in applying the module of the actualisation of Pancasila values in the Majelis Taklim Organization.

3. Pretest-posttest of large-scale trials

The following is the data of the students' pretest-posttest in a large-scale trial consisting of 254 students. The results of the pretest-posttest learning using the module actualisation of Pancasila values in the Majelis Taklim Organization at SMAN 1 Parakan and Self-help Vocational School which were analysed using normalised gain values (N-gain) experienced a recall of 6.5 with a standard gain of 0.76 (N-gain ≥ 0.70) which shows the criteria for "High". The results of the pretest were 21.4 while the results of the posttest 28. From the results of the pretest and posttest in each school on a large scale trial, it can be concluded that the use of modules actualising Pancasila values in Majelis Taklim Organizations had a strong influence in increasing students' ability to recognise and identify Pancasila values. And recognise or be able to identify the actualisation of Pancasila values in family life, school, community, nation and state.

3. Reflection

After module testing, students fill in the reflections provided at the end of each material in module learning. It aims to determine changes in attitudes related to the actualisation of Pancasila values that have been socialised. The results of student
reflections were reinforced by several small portraits of attitude change observations, documentation in the form of photos and interviews of several members of the Taklim members in both schools.

One change in attitude from the actualisation of Pancasila values can be seen from their increasing awareness of spiritual values. This can be seen from the midnight and asar prayer activities of members of Majelis Taklim who were on time. In addition to increasing their piety in matters of worship, the actualisation of Pancasila values also adds to their insight into the importance of tolerance towards others, especially in cases of belief. Students of Majelis Taklim who have a strong Islamic background from their environment, and who were reluctant to mingle in one organisation with non-Muslim students after getting the actualisation of Pancasila values became open and willing to accept these differences in beliefs.

Another positive impact of the actualisation of Pancasila values through module learning also deepened their understanding of the importance of the attitude of tasamuh. This can be seen from the large number of Muslim students greeting each other friendly and active discussions on non-Muslim students and vice versa. The actualisation of unity values is seen in students of Majelis Taklim who prioritise the public interest above personal and group interests. As an example that is seen when providing social services in the environment around the school and raising for victims of natural disasters, students look excited, mingle and unite. The actualisation of people's / democratic values can be seen from the activities of holding deliberations to make joint decisions. An example of this statement was observed when the assembly of Majelis Taklim held a fair and free discussion in determining the planned activities for religious holidays. The actualisation of the value of justice can be seen from students who previously had a hedonic attitude; it is sufficiently reduced. It appears from the nature of simplicity that it does not show a luxurious lifestyle with a non-changing look that is in trend fashion so that other students from high social circles are seen and respect fellow friends who have a simple lifestyle.

Based on the above explanation, it can be concluded that the form of actualisation of Pancasila values in students of Majelis Taklim members is as follows (1) their increasing awareness of the importance of spiritual values such as by performing prayer on time. And their growing understanding of the importance of tolerance towards others. (2) deepen their knowledge of the importance of the attitude of tasamuh. (3) students of Majelis Taklim prefer the public interest above personal and group interests. (4) the existence of deliberations that are fair and free of opinion in determining the planned activities. (5) The actualisation of the value of justice can be seen from students who previously had a hedonic attitude; it was sufficiently reduced; this was evident from the nature of simplicity in their daily lives.

V. CONCLUSION

The actualisation of spiritual values is seen from the activities of students of the Majelis Taklim who are increasingly active in their devotion to religion. Like the creation of a devout atmosphere of worship, especially in the school environment. This is evident from the increasing number of students who rush to the school mosque when the dzuhur and Ashar prayer prayers reverberate. Another thing that concerns
divinity is the problem of tolerance. Muslim students with strong backgrounds from their environment increasingly appreciate and accept differences in the beliefs of each. The actualisation of human values can be seen from the number of Muslim students greeting each other warmly and the active discussion of non-Muslim students and vice versa. The actualisation of the value of unity can be seen from students of Majelis Taklim who prioritise public interest over personal and group interests. As an example that can be seen when providing social services in the neighbourhood around the school and raising for victims of natural disasters, Muslim and non-Muslim students are seen mingling and united.

The actualisation of people's values is reflected in students holding deliberations with coaches to reach consensus. An example of this statement was seen when the assembly of the Majelis Taklim held a fair and free discussion in determining the planned activities for the Isra 'event, which was written in April 2019 and established the committee. The actualisation of the value of Justice can be seen from the simple life of students of Majelis Taklim. This can be seen from students who previously had a hedonic attitude that was entirely reduced by not showing too much a luxurious lifestyle and respecting friends who had a simple lifestyle.

Useful module learning to actualise Pancasila values in students of the Majelis Taklim members is proven based on the overall data analysis of the validator. The score of 3.93 is in the "Good" category. The constructor response score to the module in a small scale trial was 82% in the "very high" group. Observation of the increase in capacity in coaches by applying modules in small-scale experiments reached 86.33%, and large-scale trials reached 89%, which were both in the "very high" category. The blade is in the "very high" category in increasing children's abilities by 89% in small-scale trials and 81% in large-scale trials. Furthermore, the results of the pretest and posttest analysed using normalised gain values (N-gain) in the small-scale trial are at the standard gain of 0.71 with a "high" interpretation, and in the large-scale experiment, the standard benefit is 0.70 with a "high" definition. Thus the use of Modules is considered useful as a medium or a tool to improve students' ability to actualise Pancasila values in the Majelis Taklim Organization.

VI. REFERENCES