
VALUE LEARNING IN THE PANDEMIC ERA

Akhlis Nur Fu'adi
anf.nurfuadi@gmail.com

Introduction

The people of Indonesia and the world are now entering the digitalization era called a learning society that positions human capital, social capital, and knowledge capital as the main capital in the development of society and the nation. So, continuing to learn to improve knowledge is a driving force for progress, quality of life, future happiness, and safety in this world and the hereafter. Living in the 3rd millennium with the rapid advancement of scientific and technological innovation, especially information and communication technology accompanied by the intensity of very fast changes and the linkage of one space to another at one time through connectivity, greatly affects the pattern of human life in the postmodern era. The rapid flow of globalization in the field of information and communication technology has hit all spheres of human life so that its penetration power can penetrate cultural fences between cities and villages, its speed and reach can reach across borders between countries, and even be able to eliminate barriers between continents. The world is connected electronically and virtually through the internet network as if it became a world village, each of which can exchange information and knowledge that influence each other.

The global pandemic crisis which until now has not subsided and has claimed millions of lives in various countries throughout the world, even from day to day new cases with new types of variants are increasing, it turns out that it has made us all aware that no matter how great human reason and strength are. together with the science, it has, so far it has not been able to stop a global pandemic that is still considered high risk. This proves that humans are weak and powerless creatures to face the plague. For the Indonesian people, they believe that there is a great power outside of themselves and their reason that is able to subdue this pandemic, namely God Almighty, Allah SWT with the nature of Rahman (compassionate) and His Rahim (merciful). Therefore, on various occasions, one of the social organizations (Nahdlatul Ulama') through virtual national safety istighotsah always reminds us all to make dhahir efforts by maintaining body immunity, vaccinations, and implementing strict health protocols (wearing masks, maintain distance, wash hands, stay away from crowds, and reduce social mobility) and inner endeavors through pray from home (more istighfar, read shalawat, self-introspection, and draw closer to God Almighty). From there, it can be understood that the Indonesian people believe and believe in God. This belief in God is the basis that leads to the values contained in Pancasila.

Method

This article belongs to the type of qualitative research with a grounded theory approach. A grounded theory study is a qualitative research design in which the researcher presents a general explanation (theory) about a process, action, or interaction formed by the views of a large number of participants (Creswell, 2015). Sources of research data obtained through literature studies both from books and journals, which focus on universal values that can be implemented in learning in the era of a global pandemic, especially for students at all levels of educational institutions, because of inculcation of values are mutually sustainable and integrated. With great hope, students can become appreciators and practitioners of universal values, as well as being able to become lifelong learners. The data collection technique is through a theoretical sampling process, researchers collect data and coding the data needed in this article, as well as researcher reflection and journaling. Data analysis was carried out through the coding phase, namely creating code (open coding) of the text through literature documents and processing this code into a database concept (focused coding), then the researcher reviewed the database through the axial coding process to explain the context of the central phenomenon to develop a theoretical framework.

Discussion

Valuable Learning and Intelligence

In essence, learning is an activity that exists and takes place at all levels of human life. According to the understanding of *Power Psychology*, learning is:

Melatih daya-daya yang dimiliki oleh manusia. Dengan latihan tersebut, akan terbentuk dan berkembang berbagai daya yang dapat berfungsi sebagaimana mestinya, seperti daya ingat, daya pikir, daya rasa, dan sebagainya (Hamalik, 2013).

(exercise the powers possessed by humans. With this practice, various powers will be formed and developed that can function properly, such as memory, thinking power, taste power, etc.).

Learning is also a series of processes that produce knowledge and experience, and it is hoped that this knowledge and experience can affect changes in a person's attitudes and behavior as a result

of learning. Islam places learning activities as the main obligation, which can lead humans to the bridge of science and civilization. This was confirmed by Bung Hatta:

Islam adalah agama bukan ilmu. Sebagai agama ia tak dapat langsung memberi isi kepada ilmu. Sumbangan Islam kepada ilmu terdapat pada anjurannya kepada penganut-penganutnya untuk mempelajari ilmu sebanyak-banyaknya dimana saja dan kepada siapa saja (Hatta, 2020).

(Islam is a religion, not a science. As a religion, it cannot directly give content to knowledge. The contribution of Islam to science is in its advice to its adherents to learn as much knowledge as possible anywhere and to anyone).

So important is the primacy of learning in studying, in another study, it is said that:

Belajar merupakan perbuatan terpuji. Disamping belajar dapat untuk menambah ilmu pengetahuan baik teori maupun praktik, belajar juga dinilai sebagai ibadah kepada Allah. Orang yang belajar sungguh-sungguh disertai niat ikhlas ia akan memperoleh pahala yang banyak. Belajar juga dinilai sebagai perbuatan yang dapat mendatangkan ampunan dari Allah Swt. Demikian pentingnya belajar, sehingga dihargai sebagai jihad fi sabilillah (Uhbiyati, 2013).

(Learning is a commendable act. In addition to learning to increase knowledge both in theory and practice, learning is also considered as worship to God. People who study earnestly with sincere intentions will get a lot of rewards. Learning is also considered an act that can be forgiven by Allah SWT. Such is the importance of learning so that it is appreciated as jihad fi sabilillah).

In a study of classical books, the Prophet Muhammad said: "khairu al-dunya wa al-akhirati ma'a al-ilmi wa syarafu al-dunya wa al-akhirati ma'a al-ilmi wa al-'alimu al-wahidu akbaru min jihhati al-fadli 'inda Allahi Ta'ala min alfi syahiidin" (Al-Khaubary, n.d.). The meaning of the hadith, more or less the following, (The goodness of this world and the hereafter along with knowledge, the glory of the world and the hereafter along with knowledge, and one person of knowledge has greater virtue in the sight of Allah SWT than a thousand martyrs.). In various conditions, learning is felt to be very important and becomes a basic need and obligation for everyone of all ages. The essence of learning is:

Belajar itu esensinya berfikir, maka berbagai gaya dan cara berfikir dalam belajar itu wajib dikuasai. Karena itu, berfikir rasional/intelektual, emosional, dan spiritual hendaklah menyatu (Sanusi, 2016).

(Learning is essentially thinking, so various styles and method of thinking in learning must be mastered. Therefore, rational/intellectual, emotional, and spiritual thinking should unite).

Learning by utilizing the potential of our brains and thinking to a high level (tafakkur) is a form of our worship of God Almighty. The education process at all types and levels of education cannot be separated from teaching and learning, both of which require a learning process so that knowledge is obtained. In this case, Bung Hatta said as follows:

Pengetahuan yang didapat dari pengalaman disebut "pengetahuan pengalaman" atau ringkasnya pengetahuan. Pengetahuan yang didapat dengan jalan keterangan disebut ilmu (Hatta, 2020).

(Knowledge gained from experience is called "experiential knowledge" or simply knowledge. Knowledge obtained by way of information is called knowledge).

In line with Bung Hatta's statement. Williams, in his study of data, information, and knowledge, said:

The articulations of knowledge are to be found in information, the articulations of information are to be found in data, and the articulations of data inform and shape our experience (Williams, 2006).

In Williams' view, the knowledge above is called the *standard triad* (data, information, knowledge) in which the three are interrelated. For this student learning activity to bring maximum results and blessings as a provision for students to navigate life, in a study it was said that:

Sejarah telah mencatat orang-orang yang berhasil belajarnya, bahkan belajarnya itu membawa manfaat bagi diri sendiri, keluarga, masyarakat, dan bangsanya, umumnya mengikuti pelajaran dengan tekun, mengulangi pelajaran yang telah diberikan, dan mentaati segala tata aturan yang diberlakukan di lembaga pendidikan tersebut (Uhbiyati, 2013).

(History has recorded people who have succeeded in learning, even learning that brings benefits to themselves, their families, communities, and nations, generally follows the lessons diligently, repeats the lessons that have been given, and obeys all the rules imposed in the educational institution).

The term "blessing" in terms of Islamic education, is very important. So a series of processes and rules in learning should be passed well. Through the times with the rate of change that takes place nonlinearly in all areas of life, it is said that:

Menghadapi perubahan dalam berbagai bidang yang terus menerus dan penuh gejolak, siapapun yang tidak mau ketinggalan, haruslah belajar terus-menerus. Kita hendaknya menjadi learning individuals, learning families, learning organizations, dan learning societies yang aktif, proaktif, efektif, efisien, dan produktif (Sanusi, 2016).

(Facing changes in various fields that are continuous and turbulent, anyone who does not want to be left behind must learn constantly. We should become active, proactive, effective, efficient, and productive learning individuals, learning families, learning organizations, and learning societies).

The global pandemic crisis that has not subsided, which requires the world of education from elementary schools to universities to conduct online learning or a combination of online and offline (blended learning) that is adapted to the infrastructure of the learning environment, the conditions of teachers and students, as well as the availability of internet connections in their respective regions. Thus, there is a shift in the roles of principals, teachers, parents, and students, which require changes or innovations in governance (management) in educational institutions, all of which require system changes.

Meanwhile, strategies, methods, media, and learning adaptations must also be adapted to technological developments and innovations in the context of novelty. However, conventional learning methods and media do not have to be eliminated. In welcoming the digitalization transformation of learning in the 21st century, educators can combine conventional learning methods and digital learning methods while prioritizing reading, writing, memorizing, and arithmetic methods. This is because students at all levels of educational institutions from early childhood to high school still need conventional learning methods. Especially for the memorization method, this method is considered very effective for training intelligence and sharpening students' memory. This memorization method can be applied through note vocabulary, information, concepts on a certain subject theme that is considered important, then giving conclusions, then reading the concepts and conclusions over and over again until they are memorized. The most ideal age for memorizing is starting from an early age because at that age the child or student is still clean in his mind. While intelligence, in the view of Dweck & Leggett (1988) says:

Theories of intelligence can be “*entity*” or “*incremental*”; entity theorists see intelligence as a fixed trait, whereas incremental theorists see it as something that can grow with effort¹ (Donohue, 2020).

Then, what kind of intelligence is effective in the era of digitalization like now? It is said that: Paduan antara landasan yang kokoh, yakni tauhid, dipadukan dengan perilaku terpuji, serta kecerdasan dan penguasaan teknologi mutakhir dan canggih menjadi penting untuk bisa menjadikan umat yang unggul dan tak bisa diungguli bangsa lain (Sanusi, 2016).

(The combination of a solid foundation, namely monotheism, combined with commendable behavior, as well as intelligence and mastery of cutting-edge and sophisticated technology is important to be able to make people who are superior and cannot be surpassed by other nations).

Lopes & McKay, on his research on the importance of adult education in dealing with global pandemics. According to him, there are six basic conditions related to the pandemic, and the second is directly related to education. In his view, the current formal education system fails to prepare students to face pandemics and disasters.

In responding to the need to prepare young learners – future adults – for situations such as pandemics or other emergency risks that endanger personal and social life, it is necessary that formal education systems, i.e. regular schools, integrate learning about disaster management into their curricula. ... Very little formal education addresses preparation for dealing with emergencies or national disasters (Lopes & McKay, 2020).

In another study conducted in Japan, it was found that if “orang Jepang sangat perhatian terhadap ramalan cuaca, sehingga mereka selalu siap. Hampir sebagian besar orang Jepang mengetahui informasi cuaca setiap harinya” (Syukur, 2017). (Japanese people are very concerned about the weather forecast, so they are always prepared. Most Japanese people know the weather information every day).

¹ Dweck & Leggett in their research said that most children liked the “incremental” theory of intelligence, while a small proportion of children were more inclined to like the “entity” theory. Dweck & Leggett says “Some children favor what we have termed an incremental theory of intelligence: They believe that intelligence is a malleable, increasable, controllable quality. Others lean more toward an entity theory of intelligence: They believe that intelligence is a fixed or uncontrollable trait Our research consistently indicates that children who believe intelligence is increasable pursue the learning goal of increasing their competence, whereas those who believe intelligence is a fixed entity are more likely to pursue the performance goal of securing positive judgments of that entity or preventing negative judgments of it” (Dweck & Leggett, 1988).

The form of disaster mitigation is through the simplest way that can be applied, including through information on the slightest natural events or phenomena that are happening, as well as providing techniques and skills to overcome them. Meanwhile, the implementation can be started from informal (family) and non-formal (society) education by instilling a healthy lifestyle through loving beauty, awareness of maintaining cleanliness, maintaining balance and harmony with nature, and so on. Meanwhile, the role of formal educational institutions is to continue and develop from what has been achieved by students in the family.

Thus, it is hoped that a community with a healthy mindset or pattern of thinking and a healthy lifestyle and responsiveness to disasters will be formed. Based on the author's observations, what has happened to most of the Indonesian people in remote villages and especially the Javanese, is based more on experience (local wisdom) obtained through regeneration rather than utilizing information based on advances in science and technology. In conditions like now, where the weather and climate conditions are uncertainly caused by global warming, the combination of knowledge from experience (local genius) with the latest technology is considered very important to prepare a knowledge-based society, so that when a disaster or outbreak occurs, When threatened, the community already has the skills to respond to the situation.

The Importance of Values in the Learning Process

The definition of value is essentially theoretical. A set of values can only be concrete if they can be manifested in behavior as individuals and as members of society. According to the expert, the value is:

Ukuran umum yang dipandang baik oleh masyarakat dan menjadi pedoman dari tingkah laku manusia tentang cara hidup yang sebaik-baiknya (Hamalik, 2013).

(general standards that are considered good by society and become guidelines for human behavior about the best way of life).

In his study of the concept of value, Puyo said: values education, positive education, character education, or resilience learning are concepts used in many countries to express the need to help students develop their values and character (Berges Puyo, 2020). Values are considered very important in a complex life, their existence can give meaning and motivation to human life. Without values, life or life will feel empty, dry, and far from the wisdom and definite goals. In the study and reflection carried out by an expert, he summarizes the six values that are in the value system, which includes the values of *theological*, *logical-rational*, *ethical-legal*, *aesthetic*, *physical-physiological*, and *teleological* (Sanusi, 2016). These values are interrelated and influence one another. Meanwhile, Zajda (2014) mentions that there are 22 specific lists of values, namely:

Tolerance, altruism, asceticism, benevolence, honesty, courage, fairness, moderation, conscientiousness, selflessness, sincerity, humility, modesty, magnanimity, sympathy, tactfulness, diligence, nobleness, trust, self-mastery, solidarity, and frugality (Berges Puyo, 2020).

The values above are subjective-conditional. In another study it was said that:

Pendidikan keluarga memiliki porsi yang lebih besar dibandingkan dengan pendidikan sekolah, untuk menjadikan anak-anak, generasi muda bangsa menjadi manusia yang beriman dan bertakwa, jujur, bekerja keras, tidak boros, disiplin, mandiri, bertanggungjawab, dermawan, toleran, mencintai sesama, kasih sayang pada sesama, menghargai perbedaan, rendah hati, menghargai orang tua, tertib, dan memiliki kesetiakawanan sosial serta cinta tanah air (Junaedi, 2019).

(Family education has a larger portion than school education, to make children, the nation's young generation into human beings who believe and are pious, honest, hard-working, not wasteful, disciplined, independent, responsible, generous. tolerant, loving others, compassion for others, respecting differences, humble, respecting parents, orderly, and having social solidarity and love for the homeland).

In research was conducted in several formal institutions, namely research in six junior high schools in Bangka Belitung Province, Indonesia. It was found that values education began with the preparation of a values-based school vision that became the foundation for all school members. Meanwhile, the achievement of the vision of a value-based school is achieved through five value education strategies, namely through value habituation, exemplary values, integration of values in subjects, internalization of values, and culture of values. The study also found that value habituation and value exemplary are the most dominant strategies in instilling values in students. The results also show that values derived from religious teachings, namely the values of faith-taqwa and good morals are still the values that are most upheld in the school environment (Suyatno et al., 2019).

The main problem of character education at Indonesia schools is the uneffectiveness in cultivating moral values, and forming a high moral society. The hypothesis states, among the causes, are: a more cognitive orientation with evaluation at the end of the learning program (daily tests, mid-semester tests, and final tests), and the indoctrination method is more dominant in the teaching and

learning process. and not related to the family education environment, culture, and social environment. If learning from the successful Japanese moral education, it focused more on the process of behavioral habituation and awareness (psychomotoric and effective domain) with no test/evaluation or examination than on the result of test (Junaedi, 2019). In another research in Japan, it was said that:

Mata pelajaran tentang moral sekolah di Jepang sudah diberikan di tingkat SD dan SMP. Pembiasaan pendidikan moral juga sudah dipraktekkan sejak siswa di rumah dan di sekolah. Sejak kecil mereka sudah dibiasakan untuk selalu menghormati orang lain, menghargai orang lain, belajar untuk hidup lebih baik, lebih sejahtera, belajar disiplin, belajar tidak mengambil yang bukan miliknya. Sedangkan di tingkat sekolah menengah atas (SMA), mata pelajaran tentang moral diberikan dalam bentuk tema-tema budaya yang dimasukkan dalam berbagai mata pelajaran. Dalam tema itu terkandung pendidikan moral, siswa mendiskusikan tema budaya dan bagaimana cara menghadapainya dengan berbagai contoh dan pengalaman sejarah (Syukur, 2017).

(Subjects on school morals in Japan have been given at the elementary and junior high school levels. The habit of moral education has also been practiced since students are at home and school. Since childhood they have been accustomed to always respecting others, respecting others, learning to live a better, more prosperous life, learning discipline, learning not to take what is not theirs. Meanwhile, at the high school (SMA) level, subjects on morals are given in the form of cultural themes that are included in various subjects. The theme contains moral education, students discuss cultural themes and how to deal with them with various examples and historical experiences).

Agree with the results of the research, regarding the position of the family in children's education, it is said that:

Dengan demikian, pendidikan keluarga berperan sangat strategis sebagai peletak dasar/fondasi bagi kehidupan selanjutnya dan pendidikan selanjutnya bagi anak manusia (Junaedi, 2019).

(Thus, family education plays a very strategic role in laying the foundation for the next life and further education for human children).

Puyo, in his research said, different families have different sets of values depending on their own backgrounds, cultures, education, experiences, and beliefs (Berges Puyo, 2020).

In Europe, the Values in Education in Europe Project (VEEP) was inaugurated in 1991. It was based on three goals: to provide guidelines on values education, to develop and publish an annotated bibliography, and to undertake a questionnaire survey on values in Europe. Whereas outside of Europe, other countries like India, Indonesia, Japan, the Philippines, Singapore, and Thailand have established Values Education systems in their educational systems (Berges Puyo, 2020). Formal school education is an important factor in achieving the SDGs, but nonformal learning is important too, particularly in developing some of the important skills of communication, resilience and creativity implicit in the notion of a lifelong learning society and significant in the cultivation of good academic performance (Stanistreet, 2020). Judd et al. (2006) state that agrarian values are proper for those living in rural areas, farming communities, or small and isolated areas, in which live stoic, self-reliant individuals prone to coping with problems, suffering in silence, and inclined to rely more on family and friends than on professionals. Also, the residents of these areas are likely to assume more self-responsibility (Berges Puyo, 2020).

Based on the literature review, a hypothesis can be drawn, is it true that the success of the family in carrying out its functions is strongly influenced by various accompanying backgrounds related to education, culture, experience, and beliefs? With various human potentials, and very open learning opportunities, as well as the concept of independent learning. Everyone has the opportunity to be the best in their respective positions, everyone has the opportunity to become a leader, as long as that person has the will to be a lifelong learner, strong desire, motivation, high integrity, and the most decisive is God's destiny.

Meanwhile, values can be understood as the basis for thinking and acting for humans in living life in life in the mortal world and in living the next life. Abstract values can be actualized through a value learning process that begins in informal education (family) as the basis of education, to be further developed through formal education, and cultured (habituation) through non-formal education (community). Thus, the value learning process can be referred to as value education which is the basis for moral education and character education. All of that must have teleology, that is "logika yang teratur ke jurusan satu tujuan yang sudah ditentukan" (Hatta, 2020). In simple terms, teleology is the goal to be achieved. In essence, the most valuable values in life are the values of happiness, health, and aesthetics. In Islam, the teleological value of happiness is not only in living life in this world but happiness for the next life. Meanwhile, health, teleologically, is so that human beings can carry out their functions as servants of God and as khalifatullah fi al-ardi (prosperous earth). While aesthetics, teleology is love, beauty, goodness, truth, etc.

Pancasila Character Values

Pancasila is the ideology and basis of the Indonesian state, as well as a way of life not only for the Indonesian people but also for the world view. Pancasila comes from Sanskrit, "Panca" means five, and "Sila" means principle. five principles that form the basis of the Indonesian nation in the life of the nation and state. The five principles are belief in God, humanity, unity, democracy, and social justice for all Indonesian people. In a study, it was stated that "kemiskinan terparah suatu bangsa bukanlah kemiskinan sumber daya. Melainkan kemiskinan jiwa" (Latif, 2020b). (The worst poverty of a nation is not resourcing poverty. But the poverty of the soul).

Pembangunan mental-karakter Pancasila bisa berfokus pada tiga mentalitas inti, yang disebut dengan *Tricita Pembangunan Mental-Karakter*, yaitu: penguatan mentalitas-budaya kemandirian, mentalitas-budaya gotong royong, dan mentalitas-budaya pelayanan (Latif, 2020b).

(The mental-character development of Pancasila can focus on three core mentalities, which are called the "Tricite of Mental-Character Development", namely: strengthening the mentality-culture of independence, mentality-culture of gotong royong (mutual cooperate), and mentality-culture of service).

Whereas, pendidikan sebagai proses belajar memanusia berfungsi untuk memfasilitasi pengembangan karakter personal dan kebudayaan yang baik, benar, dan indah, sebagai wahana pembentukan manusia seutuhnya (Latif, 2020a). (Education as a human learning process serves to facilitate the development of good, true, and beautiful personal and cultural characters, as a vehicle for the formation of a complete human being).

Nelson & Shavitt (2002) on their research on cross-cultural individualist values between Denmark and the United States. Nelson & Shavitt found that Danish individualist values were perceived as more egalitarian or horizontal individualism, while American individualist values were perceived as more competitive or vertical individualism. Participants from both countries were adults who were asked about the importance of life achievement goals such as a desire for achievement, power, tradition, conformity (adjustment to group norms), and security. In his report, Americans are more committed to goal attainment and achievement, when compared to Danes who value humility more (Donohue, 2020).

In contrast to them, China has a highly collectivistic culture where people act in their group interests and not necessarily of themselves. Society fosters strong relationships where everyone takes responsibility for fellow members of their group. "When one side is in trouble, support from all sides" is the typical response to crises in China (Jiang et al., 2021).

Semangat individualisme timbul sebagai reaksi terhadap semangat universalisme. Menurut cita-cita universalisme, orang harus merasa dirinya sebagai bagian daripada pergaulan umum. Apa yang dikerjakannya haruslah teratur, bukan untuk dirinya sendiri, melainkan untuk orang banyak. ... oleh karena semangat universalisme tadi menimbulkan satu masyarakat yang terikat, maka timbul suatu reaksi yang hendak menggantinya. Reaksi itu ialah semangat individualisme (Hatta, 2001).

(The spirit of individualism arises as a reaction to the spirit of universalism. According to the ideals of universalism, people should feel like part of the general society. What he does must be regular, not for himself, but for the people. ... because the spirit of universalism gave rise to a bound society, a reaction arose which wanted to replace it. That reaction is the spirit of individualism).

Individualisme memandang bahwa manusia secara perseorangan merupakan unit dasar dari seluruh pengalaman manusia (Latif, 2020b). (Individualism views that the individual human being is the basic unit of all human experience). The main thing is, Individualism respects human nature (independence) in thinking and acting with responsibility. Whereas, dasar pergaulan kita (Bangsa Indonesia) ialah tolong menolong (Hatta, 2001). The basis of our association (the Indonesian nation) is to help.

The spirit of individualistic values represented by America and Denmark is very much different from the spirit of mutual cooperation as the basic character of the Indonesian nation. In a study, it was confirmed that:

Kegotongroyongan Pancasila menghendaki sosiabilitas kebangsaan yang dapat mengatasi kecenderungan ultra-individualistik (individualisme) dan ultra-sosiosentrik (totalitarianisme) di dalam masyarakat yang super majemuk terlalu menekankan individualisme dan perbedaan menyulitkan integrasi nasional. Tetapi, mematikan aspirasi kedirian dan perbedaan oleh aspirasi totalitarianisme (kanan dan kiri) bisa membunuh kekayaan potensi dan kreativitas. Jalan tengah Pancasila memilih kearifan "Bhinneka Tunggal Ika" (Latif, 2020b).

The Pancasila co-operation requires national sociability that can overcome the ultra-individualistic (individualism) and ultra socio-centric (totalitarianism) tendencies in a super-plural society that places too much emphasis on individualism and differences make national integration difficult. However, turning off the aspirations of self and difference by the

aspirations of totalitarianism (right and left) can kill the wealth of potential and creativity. The middle way of Pancasila is choosing wisdom “Bhinneka Tunggal Ika”.

“Bhinneka Tunggal Ika” is the motto of the Indonesian people, in the life of society and the state. The motto, which unites the Indonesian society and people consisting of various groups, ethnicities, languages, skin colors, etc., feels one, namely bloodshed, nationhood, and upholds Indonesian as the language of unity. The spirit of the Indonesian nation's mutual cooperation (gotong royong) inspired every point of the precepts in Pancasila. In this case, the spirit of mutual cooperation (gotong royong) in the Pancasila ideology takes a middle ground between the individualist values adopted by most western countries with liberal views and the ultra-socialism values adopted by socialist countries.

Kebajikan individu hanya mencapai pertumbuhannya yang optimum dalam kolektivitas yang baik. Oleh karena itu, selain menjadi manusia yang baik, manusia harus membentuk kolektivitas yang baik (Latif, 2020b).

(The individual virtue only reaches its optimum growth in good collectivity. Therefore, apart from being a good human being, humans must also form a good collectivity).

Between the value of individualism and the value of collectivism, the attitude towards handling the epidemic also varies. In this case, (Jiang et al., 2021) in his research said “the USA is a highly individualistic society, which is loosely-knit in which the expectation is that people look after themselves and their immediate families only and should not rely (too much) on authorities for support. Meanwhile, Chinese collectivism, When the epidemic broke out at the beginning of 2020, collectivist China implemented mandatory quarantine and massive lockdown policies and asked all people to stay at home. This action is very unlikely to be realized without the cultural roots of collectivism that have been deeply entrenched in Chinese society.

The basics of Indonesian collectivism have been firmly entrenched in the lives of Indonesian people since ancient times. Namely, collectivism which is based on mutual cooperation (gotong royong) and mutual assistance (tolong menolong) occurs especially in people living in villages. In the circulation of the next era, according to Bung Hatta, said;

Kolonialisme banyak merusak dalam hal ini, tetapi sendi-sendi kolektivisme itu masih hidup dalam desa Indonesia, sampai sekarang ini. Lebih lanjut Bung Hatta mengatakan, suatu anasir yang penting lagi di dalam desa Indonesia yang asli ialah demokrasi kolektif. Segala hal yang mengenai hidup bersama dan keperluan se desa di bawa ke dalam musyawarah, dalam rapat, dan diputuskan dengan mufakat (Hatta, 2001).

(Colonialism did a lot of damage in this regard, but the collectivist elements are still alive in Indonesian villages, to this day. Bung Hatta further said that another important element in a genuine Indonesian village is collective democracy. All matters concerning living together and the needs of a village are brought into deliberation, in meetings, and decided by consensus).

The intimate relationship between the Indonesian people and other nations has existed since ancient times, especially with the Indians and Chinese. Since the abandonment of the Silk Road for Chinese and Indian traders, because it was considered unsafe. Traders from these two regions then took the sea route, where this route passed through the archipelago. Geographically, the location of the archipelago (Indonesia) is very strategic, it is often used as a transit point for students or merchants from China to India or vice versa. So there was a cross between the cultures of China and India in the archipelago which influenced each other and took place peacefully. From this brief historical description, it can be seen that the nature of mutual cooperation, mutual assistance, humility, etc., has been firmly entrenched and has become a characteristic of the people of the archipelago (Indonesia) since time immemorial.

Conclusion

Learning is an obligation and a basic need for all individuals. Through learning-thinking activities by utilizing all the potential of reason, that is what can change the face of civilization. The concept of learning is closely related to the psychological flow that accompanies it, including the flow of power psychology which says learning is an activity to train the potential of the powers that exist in humans, so that power can develop properly. In the perspective of Islam, learning is considered as worship that can equip and deliver humans to the bridge of science and civilization. Meanwhile, valuable intelligence is a combination of religious values (aqidah), mastery of science and technology, and is framed with morality.

Values are the basis for thinking and acting for humans in living life in a mortal world and in living the eternal and eternal next life. Values are theoretical and can be tangible if they are internalized through learning to be further manifested in attitudes and behavior. The values learned are called value education, which is the basis of character education and moral education. There are six value systems, each of which is related to each other, namely: *theological* (faith, piety), *logical-rational* (courage, justice, discipline, independence, responsibility, etc.), *ethical-legal* (altruism, honesty, fairness, benevolence, moderation, conscience, selflessness, humility, decency, generosity,

solidarity, etc.), *aesthetic* (love for others, compassion, sympathy, respect for differences, etc.), *physical-physiological* (tolerant, hard-working, love the land water, etc.), and the last is *teleological* value, which is related to the meaning and usefulness of these values which are subjective-conditional.

The Pancasila character values focus on the Tricite of Mental-Character Development, namely strengthening the mentality-culture of independence, mentality-culture of mutual cooperation, and mentality-culture of service. Pancasila contains five precepts, namely belief in God, humanity, unity, democracy, and social justice for all Indonesian people. All precepts in Pancasila are supported by a basic principle called mutual-cooperation (gotong royong) or mutual assistance (tolong menolong). Gotong-royong is the original culture of the Indonesian nation.

Praise be to Allah Subhanahu wa Ta'ala, all truth belongs to Him alone. Various shortcomings in this literature research, due to various limitations of the author's knowledge. Therefore, for researchers or writers who read this research article, they are welcome to develop, refine, or find a theory that is more specific and sharper in analysis.

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