

The Helping Behavior of Senior and Vocational High School Students Based on the Values of Pancasila in Pemalang Regency

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AbstractThe decline in a social relationship has led people, particularly teenagers, to an unwillingness to help others. Therefore, there needs such an effort to help teenagers realize the importance of helping others. One possible effort is to hold a character building program. In this case, the writer involves *Pancasila* as the fundamental principle of the program to relate its values to the helping behavior the teenagers might show. Accordingly, this study focuses on finding the helping behavior related to the values contained in the *Sila* of *Pancasila* shown by the teenagers. This descriptive-qualitative study uses Focus Group Discussion (FGD) and literature study methods to collect data. From the research, the writer finds *Sila 2 Kemanusiaan Yang Adil dan Beradab* fits the helping behavior shown by the teenagers the most. The helping behavior shown relates, particularly, with the following values of *Pancasila*, i.e., "To recognize equality both in rights and responsibility, to uphold the values of humanity," and "To promote fairness to others." Nevertheless, teenagers have not shown yet the one related with "To practice tolerance and show empathy."

Keywords: Focus Group Discussion (FGD), Pancasila, Teenagers, Helping Behavior.

I. INTRODUCTION

The culture of helping others has been part of Indonesian people. The habit of helping others has been implemented by Indonesian people from one generation to another one. In line with Ibnu Khaldun in Saragih (2015) that living together and helping each is considered human core need. This need has to be fulfilled so as to keep humanity exists. To make it happen, collectivism should be involved for the sake of forming social order in which people cannot live alone. Accordingly, people live together in a mutual relationship where they can share each other to fulfill their need of life.

The helping behavior is a crucial thing as people are social beings in nature. They will never be able to live alone. People need others since they were born. This is in line with Sears in Gigy (2014) who clarified that "people are not individual beings who can live alone, yet social beings who really need others." The helping behavior means the willingness to help others sincerely. In other words, according to Santrock in Waas (2015), "helping behavior is prioritizing other who need help rather than prioritizing personal interests." Helping behavior should have been owned by human, and it needs to be taught to humans since they were kids.

Puberty, as Hurlock in Herlina (2016) stated, is subdivided into two, i.e., immature (11/12-16/17 years old) and mature (16/17-18 years old). Individually, teenagers reach their maturity during their late adolescence. Krori in Herlina (2016) added that teenage is a crucial period of life, which covers the period of

transition, the period of change, the period of which teenagers are in the age of trouble, the period in which teenagers search for their self-identities, the period of dreadness, the period of unrealism, and the period of threshold towards maturity.

Nowadays, the interaction among people has shifted as a result of the era of globalization and modernization. It is followed by the change of the values of social life both quantitatively and qualitatively. People tend to be selfish. The decline of willingness to help others indicates this kind of phenomenon. It happens within societies, especially teenagers. The helping behavior among teenagers starts to be decreasing. It significantly increases the individualism among teenagers. Besides, the teenagers' lifestyle, which is hedonistic, causes the teenagers to be egoistic and ignorant towards the condition of others. They have been individualistic ones and tend to be aggressive by showing off violence and others juvenile crimes.

The fact that teenagers tend to be aggressive can be known from the news reported by media like television and newspaper. For instance, there had ever been news about the death of supporters in a football match between PERSIB versus PERSIJA. As cited in *Kompas* online, the case happened for one of the PERSIB supporters was seriously injured after being attacked by the supporters of PERSIJA. The injury caused the supporter of PERSIB to die. The detailed chronology can be accessed in (<http://regional.kompas.com/read/2017/07/28/07535911/kronologi-pengeroyokan-ricko-bobotoh-persib-yang-meninggal-dunia>). Besides, the video of the case was widely spread.

Another news about the juvenile crime was the fight among female teenagers uploaded via youtube by weka animal lovers (2016), a youtuber account, named "cewek Bandung berkelahi sampe buka bukaan." The video was watched by more than one million viewers. Ironically, the fight was watched and even recorded by their peers.

Those two examples draw a conclusion that it is a necessity to build the teenagers' character based on a strong principle. It is considered so in order to guide teenagers to behave properly in their social lives. With regard to that idea, *Pancasila*, as the ideology of the country, is then considered right as the basic principle in building the characters of teenagers. It is because *Pancasila* has values, which are in line with the effort of building the characters of teenagers in that nationalism based characters is set as the goal. The values are included in each *sila* of *Pancasila*. The values of *Pancasila* are deemed as norms regulating how people live their lives.

According to Moedjantoin Wahana (1993), the values of *Pancasila* has the lure that attracts people to carry them out. He stated also that the values are considered as a goal, which motivates the Indonesian citizen to behave and do something. The importance of the values of *Pancasila* had been formulated by the founders of Indonesia. The formulation was based on the consideration that the values of *Pancasila* are in line with the ideal way of life of Indonesia. Therefore, as the Indonesian citizen, we must uphold them in our lives.

Based on the brief explanation above, the aims of the research are as follows: (i) to define the helping behavior shown by teenagers in Pemalang Regency, (ii) to find out the forms of the helping behavior known by teenagers according to the values of *Pancasila*.

II. Method

This descriptive-qualitative research used Focus Grup Discussion (FGD) and the study of literature. Focus Group Discussion (FGD) was done twice. The first one was done at the terrace of the mosque of SMK PGRI 2 Taman with the ten school activists. It aimed to find the teen communities in Pemalang Regency.

The second Focus Group Discussion (FGD) was done at the same place with different participants. There were eight representatives of the teen communities, such as: motor club, urbex people, skateboard freestyler, *Pecinta Goyang Dangdut Koplo* (PGDK), *Bis Komunity*, *Muppets (Komunitas Pecinta Pets Pemalang)*, *Syechermania*, and *Pecinta Grup Al-munsidin*. The discussion was aimed to find out the forms of the helping behavior the teenagers know.

The discussion and interview on the helping behavior among teenagers were done to find out the helping behavior related to the values of *Pancasila*. The values of *Pancasila* addressed are the ones taken from the book of *UUD 1945 Amendment I,II,III, and IV*, which is published by the team of Palito Media (2016). The values addressed are those reflecting the helping behavior.

Focus Group Discussion (FGD) was done to find out the teenage communities in *Pemalang* regency and the

helping behavior known by the teenagers. The literature study was used to find out the helping behavior available in the values of *Pancasila*.

In the *Sila Ketuhanan Yang Maha Esa*, there are 2 out of 7 values, which address the helping behavior i.e., 1) To develop tolerance towards the practice of worship according to the individual belief, and 2) Not to impose others on the individual belief.

In the *Sila Kemanusiaan yang adil dan beradab*, there are 6 out of 10 values, which address the helping behavior, i.e.: 1) To recognize the equality in self-dignity and human rights regardless of the tribes, ancestry, religion, beliefs, sex, social status, skin color, etc., 2) To develop the loving behaviour towards others, 3) To develop tolerance and respect towards others, 4) To remind people of the arbitrariness they need to get rid off, and 6) To encourage people to stand on the truth and justice.

Meanwhile, there is no value addressing the helping behaviour found in the *Sila Persatuan Indonesia dan Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan perwakilan*.

In the *Sila Keadilan sosial bagi seluruh rakyat Indonesia*, there are 4 out of 11 values, which address the helping behaviour i.e.: 1) To encourage people to do good things, which reflect togetherness and mutual help, 4) To respect human rights, 5) To encourage the practice of helping others, and 11) To encourage the practice of doing good things for the sake of betterment in life.

III. FINDINGS AND DISCUSSION

III.1. The teenage communities of the Senior and Vocational High Schools in *Pemalang* regency.

The pre-adolescent development, as Sulaeman (1995) stated, is marked by the increase of interests in personal appearance. Besides, the formation of the peer group and the social activities that follow indicate it so. The pre-adolescent development is also affected by the previous development, which contributes towards the ability the teenagers may have to communicate and socialize with others. It is in line with Conradi in Sulaeman (1995) who believed that teenagers are able to participate well in social life when they have undergone the pre-adolescent development proportionally.

In the adolescence period, teenagers are interested more in involving themselves in the teenage groups or communities. It is considered as a common part the teenagers normally undergo. In this case, the communities the teenagers involve themselves in are the ones that address their certain orientation, norms, and values, and the deal they set and is agreed by their group. Next, it is also explained about the group or crowd made by some certain teenagers in that their presence is not only based on the same interests among them, but also on the same need and motivation to do various social activities.

To make it easier, I classified the teenage communities based on the sameness of behavior or hobbies among them. The communities were then specified according to each category of the communities. It was aimed to involve the members of teenage

communities who represent their communities. The categories of the teenage communities in *Pemalang* regency can be seen on table I.

Tabel I. The categories of teenage communities and their representation in *Pemalang* Regency

No	Categories	Representation
1	Remaja Touring	One Look Style (OLS) Zone Pemalang
2	Remaja Alim (Rajin Ibadah)	Syechermania Pemalang
3	Remaja Musik (Band)	Al-Munsyiders Pemalang
4	Remaja Kekinian	Urbex People
5	Remaja Sporty	Freestyler Skateboard Pemalang
6	Remaja Entertainment	Pecinta Goyang Dangdut Koplo (PGDK)
7	Remaja Hobi Unik	BisComunity Pemalang
8	Remaja Pencinta Binatang	Komunitas Pecinta Pets Pemalang (Muppeng)

The representation of each teenage community has its own characteristic, which is diverse from other teenage communities. Each of the teenage communities has similar attribute used when they meet their members.

III.1.1. Remaja Touring

Remaja touring is the category of the teenage community represented by *One Look Style (OLS) Zone Pemalang*. It is one of the teenage communities whose interest is in automotive, particularly motorcycle. They usually meet their members around *Taman*, an area in *Pemalang*, every weekend to have touring activity. Besides, they occasionally do a social activity like sharing with needy people through the fund they raise among them or others. Another activity they frequently do is a set of introduction to their community to recruit new members. Commonly, they have their own identity and serial numbers they stick on their motorcycles and certain attributes they wear to mark their communities. For the sake of further information about the communities, I provide the following table and figure.

Tabel II. Information about One Look Style (OLS) Zone Pemalang



Figure1. The logo of One Look Style (OLS)

ZonePemalang community
(Photo Credit: The member of community)

The number of the members	28 Persons
Assembly Point	Jl. WahidinSudirohusodo, Ds. KaligelangKec. Taman
Attribute	Sticker, Member Card
Routines	Touring and Gathering

Figure2. Documentation of the One Look Style (OLS) Zone Pemalang Community
(Photo Credit: The Member of Community)



III.1.2. Remaja Alim (Rajin Ibadah)

Remaja Alim is the category of the teenage community represented by *SyechermaniaPemalang*. The focus of the community is on the religious activities. The formation of the community is based on their adoration of a *Habib Syech* from *Pekalongan*. *Syechermania* is one of the popular communities whose members are mostly the teenagers living in the coastal area along the northern Java Sea. Attending the da'wah from the *Habib Syech* is the activities done by the communities. They regularly come to the house of *Habib Syech* or places the *Habib Syech* does his da'wah to attend the da'wah. They listen the da'wah and following the *shalawat* recited by the *Habib Syech*. Another activity they do is having a discussion on the agenda of the next da'wah and holding a regular meeting among the members to have *tahlilan* (a religious activity done through reciting *Qur'an* and prayer). For further information about the community, I provide the following table and figure.

Table III. Information about Syechermania Pemalang



Figure 3. The Logo of Syechermania Pemalang Community
(Photo Credit: The Member of Community)

The number of the member	45 Persons
Assembly Point	In the house of the member who gets the turn for <i>tahlilan</i>
Attributes	Sticker, A Specific Blazer with a Logo of Community and Name Tag
Routines	Attending the da'wah by the <i>Habib Syech</i>

Figure 4. The Document of Syechermania Pemalang Community Attending the Da'wah by the *Habib Syech*
(Photo Credit: The Member of the Community)



III.1.3. Remaja Musik (Band)

Remaja Musik (Band) is the community category represented by *Al-Munsyider Pemalang* community. It is one of the teenage communities whose members love doing *shalawat* followed by a certain kind of music called *hadroh* or *rebana*. The formation of a community is based on the adoration of a religious band in which *hadroh* or *rebana* is played. It is *Al-Munsyidin* the band they adore, which comes from *Pekalongan*. The band invites its fans to have *shalawat* followed by its own musical arrangement. *Remaja Musik (Band)* community regularly attend the *shalawat* performed by the band every Sunday. They also join the band practicing playing the *hadroh* or *rebana*. For further information about the community, I provide tables and figure below.

Table IV. Information about the Al-Munsyider Pemalang Community



Figure 5. The Logo of Al-Munsyider Pemalang Community
(Photo Credit: The Member of Community)

The number of the member	45 Persons
Assembly Point	In the house of the member who gets the turn
Attributes	Sticker, specific blazer with the logo of community and name tag
Routines	Attending the concert and <i>shalawat</i> performed by <i>Al-Munsyidin</i>



Figure 6. The Documentation of *Al-Munsyider Pemalang* Community Having Their Regular Activity
(Photo Credit: The Member of the Community)

III.1.4. Remaja Kekinian

Remaja Kekinian (nowadays teenagers) is the community category represented by *Urbex People* community. The community is formed by those who are interested in fashion and willing to always look stylish and fashionable. They reflect themselves by wearing the up-to-date clothes and taking a selfie with an extreme background. They wear masks as their attribute when taking the selfie. They usually hunt unique places like old buildings, bridges, railway, and new places to take the selfie. Afterward, they upload the photos to their Instagram account. For further detail about the community, I provide table and figure as follows.

Table V. Information about Urbex People



P E M A L A N G

Figure 7. The Logo of Urbex People Pemalang Community

(Photo Credit: The Member of the Community).

The number of members	18 Persons
Assembly points	Some cafes in Pemalang
Attributes	Masks, Cameras (HP/DSLR), and up-to-date clothes/outfits
Routines	Taking the selfie with unique places as the background

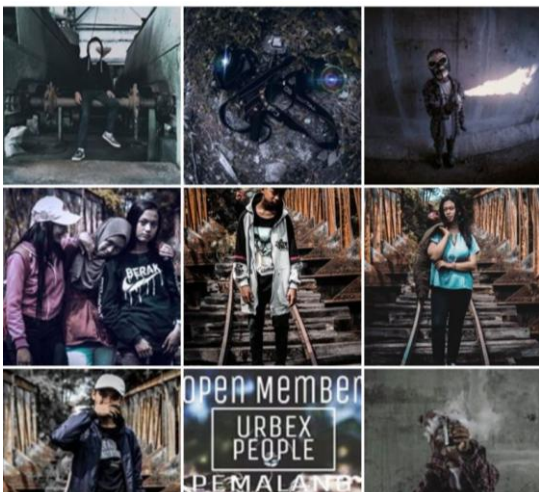


Figure 8. The Photos of Urbex People Pemalang Community

(Photo Credit: Instagram)

III.1.5. Remaja Sporty

Remaja Sporty is the category of the community represented by Freestyler Skateboard Pemalang. The members of Remaja Sporty are those who like doing physical exercise, especially freestyle skateboard. The community is divided into two according to the areas. The areas cover the southern and northern Pemalang regency. They regularly practice the techniques of skateboarding. Besides, they often take part in some freestyle events, both regional and national. For the detail, I provide the tables and figure as follow.

Table VI. Information about Freestyler Skateboard Community



Figure 9. The Logo of Freestyler Skateboard Pemalang Community

(Photo Credit: The Member of the Community)

The number of members	13 Persons
Assembly Point	Around the Pendopo of Pemalang regency and SMKN Randudongkal
Attribute	Skateboard
Routines	Practicing the techniques of freestyle skateboard

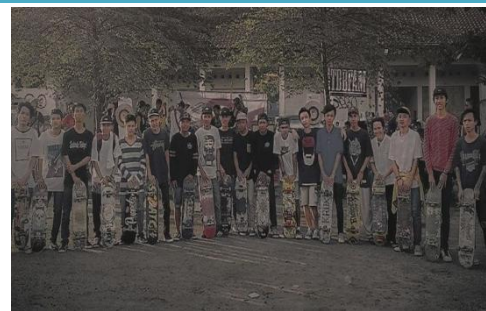


Figure 1. The Documentation of Freestyler Skateboard Pemalang Community Practising the Techniques of Freestyle Skateboard

(Photo Credit: The member of the community)

III.1.6. Remaja Entertainment

Remaja Entertainment is the category of the community represented by Pasukan Goyang Dangdut Koplo (PGDK) Pemalang community. The formation of the community is based on its members' interest in goyang (i.e., dancing) dangdut koplo (popular music genre in Indonesia). The community is present in every coastal area along the northern Java Sea called Pantura. The members of the community usually hunt the dangdut music concerts

around *Pemalang, Tegal, Brebes, and Pekalongan*. In the *dangdut* concert they attend, they dance in unique ways and following the beat. Their routine agenda is discussing the *dangdut* concerts, which may be held in every week and practicing dancing or *goyang dangdut*. For the detail, I enclose the following tables and figures.

Table VII. Information about *Pasukan Goyang Dangdut Koplo (PGDK) Pemalang*



Figure 11. The Logo of *Pasukan Goyang Dangdut Koplo (PGDK) Pemalang*
(Source: the member of the community)

The number of members	54 Persons
Assembly Point	<i>Pemalang</i> town square
Attribute	Outfit
Routine	Hunting the <i>dangdut</i> concerts and practicing dancing or <i>goyang dangdut</i>



Figure 12. The Documentation of PGDK Pemalang Activity
(Photo credit: the member of community)

III.1.7. Remaja Hobi Unik

Remaja Hobi Unik (i.e., The Teenage Unique Hobbies) is the category of the community represented by the *Bismania* community. The community is formed based on the enthusiasm for buses in Indonesia. *Pemalang* is one of the largest one among the communities. It presents in almost all cities in Indonesia. The activities done by the community are such as hunting some newly issued buses and capturing the buses running on the highway. Besides, they upload the pictures of the buses to their social media accounts. They also campaign to encourage people to use public transportation, especially buses, instead of their

own vehicles. They do it so for the sake of reducing the air pollution. The detail about the community can be seen in the following table and figure.

Table VIII. Information about the *Bismania Pemalang Community*



Figure 13. The Logo of *Bismania Pemalang Community*

(Source: the member of the community)

The number of members	45 Persons
Assembly Point	<i>Pemalang</i> town squares and the house of each member
Attribute	Outfit
Routines	Hunting and capturing buses, touring with the bus, and sharing information about buses (e.g., the bus facilities, etc.)



Figure 14. The Documentation of *Bismania Pemalang Activity*
(Source: the member of the community)

III.1.8. Remaja Pecinta Binatang

Remaja Pecinta Binatang (i.e., pet lovers) is the category of the community represented by *Badut Cobra Talenta (Barata)*. This community has its regular activity, that is, showing public various reptiles, especially snakes. They show public how to control poisonous snakes. Besides, they campaign to persuade people to love and take care of reptiles and to handle the injury caused by the reptile's bite in a right way. For the detail about the community, I enclose table and figure as follow.

Table IX. Information about *Badut Cobra Talenta (Barata) Pemalang*.



Figure2. The Logo of Badut Cobra Talenta (Barata) Pemalang Community
(Source: the member of the community)

The number of members	17 Persons
Assembly point	Pemalang town squares, Patih Sampun Park, and other bustling places around Pemalang
Attribute	Outfit and reptiles
Routine	Training the agility of reptiles and Socializing the snake bite first aid kit



Figure 3. The Activity of Badut Cobra Talenta (Barata) Pemalang Community
(Source: the member of the community).

III.2. The Helping Behavior Based On the Values of Pancasila

The data of the helping behavior based on the values of *Pancasila* was found out from the discussion with one representative from each of the teenage communities in Pemalang regency. The discussion and interview were addressed to the eight students of the Vocational School of PGRI 2, Taman. Those eight students were from *One Look Style (OLS) Zone Pemalang, urbex people, skateboard freestyler, Pasukan Goyang Dangdut Koplo (PGDK), BisMania, Badut Cobra Talenta (Barata), Syechermania, and Al-Munsyider.*

The discussion consisted of three main sections: asking students' opinion about helping each other, asking students' opinion about solidarity and the reasons why we

need to help others, and asking students about the helping behavior according to the values of *Pancasila*.

In the first section of the discussion, the students representing each of their community agreed that helping behavior is an effort to help others overcome the problems and face the difficulties they may have. Next, in the second section of the discussion, the students were interviewed. The questions asked was about solidarity and why they need to help others. From the opinion they shared, there were four reasons why they need to help others: 1) empathy, 2) the nature of humans as social beings, 3) religious orders and culture, and 4) sympathy. The last section of the discussion, the participants were asked about the helping behavior related to the values of *Pancasila*. It was found that only some values of *Pancasila* addressing the helping behavior. The values were further discussed and the result of the discussion

III.2.1. Sila Pertama “Ketuhanan Yang Maha Esa”

Regarding the value “ To develop tolerance towards the practice of worship according to the individual belief,” the representative of the *Pecinta Sholawat* and *Klub Motors* said that they have ever lent their friends who would pray or *salat*. As well as the representative from *Pecinta Reptil* community, they even set their friends free to pray or *salat*.

Their behavior can be related to the value of *Sila Kedua Pancasila “Kemanusiaan Yang Adil Dan Beradab”*: To develop tolerance among others. For further detail about the helping behavior related to *Sila Pertama Pancasila*, I provided the following table.

TabelX. Bentuk Perilaku Menolong Dari Sila Ke-1

SILA Ke-1: "Ketuhanan Yang Maha Esa"		
1	To develop tolerance towards the practice of worship according to the individual belief	1. Lending their friends sarongs for praying or <i>salat</i> 2. Allowing their friends to pray or <i>salat</i>

III.2.2. Sila Kedua “Kemanusiaan Yang Adil dan Beradab”

Next, the helping behaviour related to the values included in the *Sila Kedua Pancasila* i.e., “Kemanusiaan Yang Adil dan Beradab”, are “To recognize the equality in self-dignity and human rights regardless of the tribes, ancestry, religion, beliefs, sex, social status, skin color, etc.” and “ To remind people of the arbitrariness towards others they need to get rid off”. In line with those values, the PGDK community has ever helped their classmate who had ever been bullied by his friends. As well as the Bus dan Pecinta Reptil communities, they both have ever done the same things as the PGDK community did. Even more, the Skateboard community, they also have ever helped their poor neighbor who was demeaned by another neighbor. The father of one of the community members also tried helping by advising the person demeaning his neighbor.

Another helping behavior was the one related to the value of *Sila Kedua Pancasila “Kemanusiaan Yang Adil*

dan Beradab”: To uphold the values of humanity. The practice of the value was shown by *Komunitas Motor* who helped an elderly to cross the road. They also helped an old farmer bringing a sack of grain which fell from his bicycle. They helped the farmer collecting the grain and put it back into the sack. Meanwhile, the *Skateboard* community has also ever helped a person who got accident by moving the victim aside the road. Similarly, the *Komunitas Bis* allowed a woman to seat on their bus seats. Besides, the PGDK community has ever tried reconciling two persons who fought in a small concert (*Orkes Kampung*).

Another helping behavior related to the value "To love doing the action of humanism” of *Sila Kedua Pancasila* was shown by *Komunitas Motor* who raised fund for helping the victims of natural disaster in Subang and Sumedang, West Java. *Komunitas Pecinta Reptil* also shared their experience of helping others. They have ever joined a community service to renovate their poor neighbor. For the detail, I enclosed the following table.

Tabel XI. The helping behavior related to *Sila Kedua*

SILA Ke-2: "Kemanusiaan Yang Adil dan Beradab"		
1	To develop tolerance	1. Lending friends sarongs for praying
2	To recognize the equality in self-dignity and human rights regardless of the tribes, ancestry, religion, beliefs, sex, social status, skin color, etc.	1. Helping a friend who was being bullied 2. Helping a neighbor demeaned by other
3	To remind people of the arbitrariness towards others, they need to get rid off	1. Melakukan pembelaan terhadap teman yang dibully 2. Membela tetangga yang sedang dihina
4	To uphold the value of humanity	1. Helping an elderly crossing the road 2. Helping a farmer falling from his bicycle 3. Helping a victim of an accident 4. Allowing a woman to seat on their bus seats 5. Reconciling two persons fighting in a small concert (<i>orkes kampung</i>)
5	To love doing the action of humanism	1. Raising fund for helping the victims of natural disaster in Subang and Sumedang, West Java 2. Joining a community service to help to renovate their

		neighbor's house
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III.2.3. *Sila Kelima “Keadilan Sosial Bagi Seluruh Rakyat Indonesia”*

The helping behavior related to the value "To respect the right of others" fo *Sila Kelima Pancasila* was found through discussion. The participants of the discussion were first given an explanation about the helping behavior related to the value aforementioned. The participants were asked to give their opinions about motorists who disobeyed the traffic rules such as stopping at zebra crossing when the traffic light was red and those who passed their vehicles through pavement when traffic jam.

All participants of the discussion gave the same opinions towards the issue. They thought that the disobedience has done by the motorists obviously deprived the right of others. They said that the motorists should not have done those traffic violations for the sake of allowing the pedestrians to cross easily. They also said that passing the vehicles through the pavements disturbed the pedestrian to walk comfortably. The participants further said that they saw those traffic violations through the TV. They added that they never saw those traffic violations directly around them. They thought that *Pemalang* is unlike other big cities where the traffic is always jam. For the detail, I enclosed the following table.

Table XII. The Helping Behaviour Related to *Sila Ke-5*

SILA Ke-5: "Keadilan Sosial Bagi Seluruh Rakyat Indonesia"		
1	Respecting the right of others	1. Driving orderly (by always obeying the traffic rules) and respecting the right of others

IV. CONCLUSION

From the discussion aforementioned, it can be concluded that most of the participants have known and are able to explain about the helping behavior related to the values of *Pancasila*. The values of *Pancasila* addressing the helping behaviour the participants of the discussion have known cover “To develop tolerance towards the practice of worship according to the individual belief” (in *Sila Pertama Pancasila*), and “To recognize the equality in self-dignity and human rights regardless of the tribes, ancestry, religion, beliefs, sex, social status, skin color, etc.” and “ To remind people of the arbitrariness towards others they need to get rid off” (in *Sila Kedua Pancasila*).

Meanwhile, the value of *Pancasila* (in *Sila Kedua*), the participants, could not describe was the value "To develop tolerance among others." The participants only mentioned the examples towards tolerance, i.e., lending their friends sarongs for praying and suggesting motorists to obey the traffic rules.

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