

The Implementation of Pancasila Values in Shaping Students' Character

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Abstract

This research explores the importance of implementing Pancasila values in shaping student character. Indonesia is facing a moral crisis in the educational environment, such as violence between students, injustice, and loss of respect for teachers and parents. The research used a qualitative approach with a literature study method to analyze related theories and data. It was found that Pancasila-based character education is effective in instilling morals and national values. Teachers play an important role as role models in shaping students' morals. Pancasila value-based education needs to be implemented from an early age through various formal and informal programs, supported by technological innovation and preservation of local wisdom. With systematic and integrated education, the next generation can have strong integrity, tolerance and social responsibility. This research implies the importance of integrating Pancasila values in a character-based curriculum by utilizing technology and local wisdom. Collaboration is necessary between family, school, and government to raise a generation that can tackle global challenges with tolerance, inclusivity, and resilience.

Keywords: Character Education, National Values, Pancasila, Tolerance

1. Introduction

Education plays a central role in producing individuals who are knowledgeable, characterized and independent. In formal education, students are the main element in the learning process (Alali & Al-Barakat, 2023; Verma et al., 2023). Students are not just passive recipients of knowledge, but are seen as individuals who have great potential to develop and contribute to society. According to various experts, students have the principles and potential to act independently, and education has a role in guiding and developing this potential in line with national development goals.

Student is a term used to refer to students in elementary to secondary school. Students are the only subjects who receive what the teacher gives during teaching and learning activities. Students are described as someone who needs the help of others to gain knowledge. Students are an important human element in educational exchange activities. Used as the main theme in all teaching and educational activities (Maysyarah, 2014).

According to Muhibbin a learner or student is someone who is handed over by his parents to take part in learning at school with the aim of becoming a human being who has knowledge, skills, experience, noble character, and independence (Ansyah, 2013). Meanwhile, according to Hamalik (Maysyarah, 2014), students are living beings in which various possibilities and potentials of life develop. There is a positive principle in him that wants to act and work alone. This enabling principle controls



student behavior. Education must adapt behavior and actions to the expected level of development. Therefore, it can be concluded that students are individuals who are learning and developing. They have great potential to become good and independent human beings. The educational process aims to help students develop this potential through learning at school. Students are not only passive recipients of information, but also active in the learning process and have an important role in educational activities.

As a national ideology, Pancasila has an important role in the direction and foundation of the order of social and national life in Indonesia (Setya et al., 2023). Pancasila is important as a national ideology and as a foundation for the formation of the nation's character and personality, especially for students who will become the nation's successors. Dwiputri & Anggraeni (2021), argue that as explained in the introduction of the Minister of Education, Pancasila values have a significant influence on the quality of human resources (HR). The Founding Fathers have realized that to be able to realize the ideals of the Indonesian nation, not only the state is built, but also the nation.

Pancasila is the basis of the state, ideology and philosophy of the nation, as well as the philosophy of life which includes core values, instrumental values, and practical values (Karyono et al., 2023). In addition, Pancasila as an open ideology has at least two dimensions of value, namely ideal values and actual values. However, these values are influenced by the values brought by globalization that brings changes in civilization and changes in the meaning and position of Pancasila (Sultan Hamengku Buwono X, Pancasila IV Conference, UGM 2012).

Aside from being an effort to produce a quality generation, Pancasila as a national ideology has a fundamental role in shaping the character and personality of learners. Pancasila is not only the foundation of a nation, but also a philosophy of life that guides the life of society and the nation. The values of Pancasila are important to develop human resources with integrity, high morality, and a sense of responsibility to the nation. In the field of education, instilling Pancasila values in students aims to ensure that the next generation has a strong moral foundation and is able to face the challenges of globalization.

Character education based on Pancasila is an effective approach to achieve this goal. The process of internalizing Pancasila values in the school environment not only shapes students' intellectual intelligence, but also emotional and spiritual aspects that reflect the identity of the Indonesian nation. Teachers have a strategic role as role models in living these values in the daily lives of their students. Thus, Pancasila-based education is expected to produce the next generation that has national acumen, tolerant attitude, and strong spirit of mutual cooperation.

Abdulgani (1979) stated that Pancasila is *leitmotive* and *leitstar*, the main impetus and guiding star. Without the *leitmotive* and *leitstar* of Pancasila, state power will deviate. Therefore, all forms of misappropriation must be prevented by prioritizing Pancasila as the basis of philosophy and moral basis (Abidin, 2020). In order for Pancasila to be the main impetus and guiding star for the next generation of national leadership relay holders, the values of Pancasila must be grounded to the nation's generation through the actualization of Pancasila values.

In students, the cultivation of Pancasila values will be more easily understood by them because at this stage students are in an optimal condition and are very potential to digest learning through modelling by teachers. The importance of building character education is an absolute must, because education is not only focused on the cognitive side but also on the aspect of character that is expected to be able to have a polite and polite attitude, so that in social life he will become someone meaningful.

The importance of Pancasila as a national ideology for the nation's generation can prevent misuse and actions that are not in accordance with the values of Pancasila or the nation's personality, such as: drugs, radicalism, terrorism, sexual crimes, collusion, nepotism and corruption. The results of a survey

conducted by KOMPAS released on June 1, 2008 showed that the public's knowledge of Pancasila had declined sharply, namely 48.4% of respondents aged 17 to 29 years were unable to mention the precepts of Pancasila correctly and completely. 42.7% incorrectly mentioned the precepts of Pancasila, even worse, 60% of respondents aged 46 years and above incorrectly mentioned the precepts of Pancasila. This phenomenon is very concerning because it shows that the knowledge of Pancasila that exists in society is not proportional to the spirit of public acceptance of Pancasila.

From observations made at SD Harapan 2 Bandung City in grade 4, it appears that most students are bullying. Bullying is a negative action that is carried out repeatedly by one or more individuals against other individuals, as described by Gredler & Olweus (1993). According to Rigby (2007), the elements included in the definition of bullying include the desire to harm, negative behavior, power imbalance, repetition, and use of violence, as well as the pleasure felt by the perpetrator and the pressure exerted on the victim. Therefore, in the context of bullying, there are two important roles, namely the perpetrator and the victim. Victims of bullying often have certain characteristics, such as being physically weak, lacking self-confidence, or being less well known by many people. This is consistent with Newman & Murray's (2005) in Troop-Gordon & Ladd (2015) view that unpopular students at school perceive teasing, ridicule, and harassment from their peers as serious threats or physical attacks. Unpopular students are more vulnerable to being bullied, especially if teachers do not take action or provide assistance to them. Bullying behavior can be influenced by various factors, including internal factors such as broken home situations, lack of attention from parents, and exposure to inappropriate media content such as that shown on TV shows.

Based on the above background, this study aims to analyze the implementation of Pancasila values in shaping student character through education, especially in integrating moral values and nationalism into the school curriculum. In addition, this study aims to identify the role of teachers, families, and the school environment in creating a young generation with integrity, tolerance, and ability to face the challenges of globalization. The novelty of this research lies in its approach that emphasizes the synergy between formal and non-formal education in instilling Pancasila values, by integrating modern technology and local wisdom as learning methods. This research also offers concrete solutions to address global challenges, such as students' lack of understanding of Pancasila and the rise of negative behaviors, such as bullying, through character education based on Pancasila values.

2. Methods

This research uses a descriptive qualitative method with a literature study approach. Data were collected through in-depth analysis of various documents such as scientific journals, reference books, and regulations related to Pancasila-based character education. This research aims to provide a comprehensive overview of the concept, implementation, and challenges in implementing character education in the educational environment.

The choice of literature study research method is based on the consideration of obtaining a strong theoretical foundation and in-depth understanding of the research topic. The data analysis conducted in this research involves the process of identification, classification and interpretation of information obtained from various documents. Thus, it is expected to produce research findings that are relevant and can contribute to the development of understanding of Pancasila-based character education in the context of national education.

3. Results and Discussion

3.1. Implementation of the Pancasila Precepts in Education to Build Character

The education curriculum, both formal and non-formal, needs to be organized systematically and tiered. Methods of instilling and strengthening the implementation of Pancasila values for students as the next generation of the nation must be integrated into the education curriculum by emphasizing practical aspects, not just cognitive ones. This effort involves all relevant stakeholders. Education of Pancasila values should also begin at an early age through guidance in the family, because the family has an important role in daily life to form the foundation of Pancasila values. Every precept in Pancasila must be embedded into the soul of every individual of the nation's next generation.

a) First Precept: *Ketuhanan Yang Maha Esa* (The Almighty God)

In the world of education, the first principle of Pancasila teaches us to uphold religious values and respect the diversity of beliefs. The knowledge we learn must be in line with human values and diversity. We can see its implementation in daily life, for example, in religious learning activities in schools that provide space for each student to study their respective religions. In addition, in class discussions, teachers can create an inclusive atmosphere, where every student feels free to express opinions regardless of religious background. Another example is when students of different religions work together on a group project. Through this activity, they learn to respect differences and find common ground. Thus, school is not only a place to gain knowledge, but also a place to foster an attitude of tolerance, mutual respect and appreciation of diversity.

b) Second Precept: *Kemanusiaan yang Adil dan Beradab* (Fair and Civilized Humanity)

The second principle of Pancasila emphasizes the equality of all people, including in the field of education. Examples of its application are providing equal learning opportunities for all, respecting the opinions of others, and using knowledge for the common good. In the context of everyday education, this can be seen in various forms. For example, at school, teachers try to create a comfortable classroom atmosphere where every student feels valued and has equal opportunities to participate in learning. In addition, schools also often organize social activities such as social services or fundraising to help people in need. Through these activities, students are taught to care for others and apply the knowledge they learn to benefit the surrounding environment. Thus, school is not only a place to gain knowledge, but also a place to foster a sense of humanity and social care (Satang, 2024).

c) Third Precept: *Persatuan Indonesia* (The Unity of Indonesia)

The third principle of Pancasila emphasizes the importance of national unity. Examples of its application are mutual respect for differences, mutual cooperation, and willingness to sacrifice for the country. In daily life, we can see the implementation of this third precept in various aspects. For example, at school, students from different ethnicities, religions and races study together in harmony. They respect each other's different opinions and work together in completing group assignments. In the community, mutual cooperation is a very important value. When a neighbor is sick or a house is damaged, local residents work together to help. In addition, a sense of nationalism is also reflected in small actions such as keeping the environment clean, attending flag ceremonies, and respecting state symbols. Thus, the third principle of Pancasila is not just a slogan, but a real life guideline in social life.

d) Fourth Precept: *Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan* (Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Among Representatives)

The fourth principle of Pancasila implies a government of the people, by the people and for the people through deliberation to reach consensus. The principle of democracy contained in it requires equal distribution of education for all levels of society. In daily life, we can see the implementation of

this fourth principle in various forms. For example, at school, students are invited to actively participate in student organization activities, such as OSIS. Through this organization, students are trained to deliberate, make decisions together, and be responsible for the results of these decisions. In addition, schools also often hold democratic elections for class leaders or student council leaders. This teaches students to value their right to vote and the importance of choosing leaders who can represent their aspirations. In a broader scope, the government also strives to achieve education equality by providing adequate education facilities in all regions, providing scholarships for underprivileged students, and organizing non-formal education programs for the community. Thus, the fourth principle of Pancasila is not only limited to theory, but becomes the foundation for the creation of a democratic and equitable society.

e) Fifth Precept: *Keadilan Sosial bagi Seluruh Rakyat Indonesia* (Social Justice for All Indonesian People)

In this fifth principle, it means that Indonesian society must be just and prosperous physically and mentally in accordance with the nation's goals contained in the Preamble of the 1945 Constitution in the 4th paragraph. In the world of education, disparities in obtaining adequate educational facilities must be minimized. The real implementation of this fifth principle in the field of education can be seen in various efforts of the government and society. For example, programs such as free schools, book aid, and scholarships for underprivileged students are concrete steps to realize social justice in the field of education. In addition, the development of equitable educational infrastructure in all regions, both urban and rural, is also an effort to ensure equal access to education for all citizens. In the school environment, teachers and students can contribute to creating an inclusive learning atmosphere, where every student has the same opportunity to develop. Social activities such as social service or fundraising to help underprivileged schools are also a tangible manifestation of practicing the fifth precept. Thus, the fifth precept of Pancasila becomes a guideline for all components of the nation to work together to build quality and equitable education.

3.2. Optimizing Technology and Local Wisdom in Strengthening the Implementation of Pancasila Values in Learners as the Next Generation of the Nation

Information technology makes a very dominant contribution to students as the next generation of the nation in everyday life. One effort is to produce interesting and fun Pancasila teaching materials, such as gamification methods and information about national history or local wisdom through social media. Learners' dependence on technology is a very crucial problem. The utilization of information technology must be empowered and processed to become a positive access for the next generation. Social media as the center of dependence of the nation's next generation can be used to strengthen the implementation of Pancasila values. The role of Kominfo as a government agency that handles technological flows must be able to become a filter against the entry of negative influences through social media. Although not all incoming information flows have a negative impact, this filtering can be managed by creating attractive and interesting content for students so that they have the desire to follow it. Thus, if learners can be managed to become followers of the content, Kominfo can more easily influence them to instil the implementation of Pancasila values.

The integration of technology and local wisdom in promoting Pancasila values among learners is crucial to nurturing responsible citizens with character. This approach can help learners to better understand their cultural identity while internalizing the noble values of Pancasila. One way is through the incorporation of local wisdom in the curriculum. This strategy allows students to learn through hands-on experiences, such as engaging in projects based on local traditions, for example Pencak Silat, which is proven to improve discipline and respect (Jamaludin & Rosmilawati, 2024; Resa et al., 2023)

In addition, technology also plays an important role in supporting this process. The use of interactive technologies in learning, such as simulations or online discussions, can increase students' attraction towards learning Pancasila values (Tamami et al., 2024). Technology also enables wider accessibility to learning materials that reflect local wisdom, enriching the learning experience and embedding values more deeply (Syaharani & Fathoni, 2023).

However, this integration also faces challenges, especially in maintaining a balance between universal and local values. If not managed well, a focus on local elements could limit a broader understanding of the principles of Pancasila. Therefore, a holistic approach is needed to optimize educational outcomes without compromising universal values. Every government institution can also involve learners as the next generation of the nation to introduce local wisdom that can be used to instill Pancasila values. This includes folklore, traditional arts, and traditional games. On the other hand, the Ministry of Defense has also made efforts to prepare state defense education by instilling the spirit of *pro patria* (patriotism, the spirit of sacrifice, and never giving up). In addition, they are working on interactive content that focuses on the values of Pancasila, nationalism, and diversity by building a center of excellence for Pancasila education. Through synergy between institutions, utilization of information technology, and preservation of local wisdom, students can become pioneers in the implementation of Pancasila values in everyday life (Guritno et al., 2023).

Based on the results of the analysis above, the implementation of Pancasila values currently requires improvement, both through the education curriculum and efforts to anticipate the influence of globalization. This step aims to form students as the next generation of a resilient and innovative nation. If the values of Pancasila are instilled early on, students will be able to make a significant contribution to national strength and resilience. The role of stakeholder bodies or institutions is also very important to create creative breakthroughs that are relevant to the times.

4. Conclusion

Pancasila plays an important role as the ideological and moral foundation of the Indonesian nation. The cultivation of Pancasila values in education aims to shape the character of the younger generation with integrity, tolerance and responsibility. Pancasila-based education not only develops intellectual intelligence, but also the emotional, spiritual and social aspects of students. This process requires active participation from families, schools and the government. Teachers serve as role models who reflect the values of Pancasila, while innovations such as gamification and the utilization of local wisdom can strengthen the appeal of implementing these values. This research shows that the implementation of Pancasila values in education can be a solution to moral and social challenges, such as individualism, lack of mutual cooperation, and social inequality. With curriculum improvement and synergy of various parties, Pancasila-based character education can prepare the next generation to face globalization without losing national identity. The application of Pancasila values in education is an important step to build a generation with strong, tolerant and responsible character. Pancasila-based education not only emphasizes cognitive aspects, but also moral, emotional, and spiritual. Synergy between family, school, and government is needed to integrate Pancasila values effectively. Technological innovation and preservation of local wisdom are important strategies in instilling these values in the younger generation.

The results of this study imply the need to strengthen the values of Pancasila through systematic integration in the education curriculum that focuses on character building, both through direct practice and the utilization of interactive technologies such as gamification and digital content. In addition, local wisdom should be empowered to increase cultural appreciation while instilling national values.

This research also emphasizes the importance of synergy between family, school and government to create an environment that supports the strengthening of Pancasila. With this approach, the younger generation is expected to become tolerant, inclusive, and resilient citizens in facing the challenges of globalization, thus supporting the creation of social justice and national unity.

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