

Model Development of Ideological Education Reform Order Pancasila

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Abstract—This study aims to develop a model of ideology Pancasila education in Indonesia in order reform. This is because, from time to time Pancasila has not been shown to be effective in shaping the character of citizens and Pancasila cannot be realized in the life of the nation state as well as being the basis of the solution for resolving the problems of the nation and state of Indonesia. The approach of the research is mixed method with the dominant type of Creswell less dominant design, as well as using research methods Research and Development (R and D). The instrument was developed in the form of questionnaires, tests, interview, and observation. Analysis of data using qualitative analysis with quantitative analysis and data triangulation in the form of a percentage analysis, different test, and fath analysis.

Keywords—Pancasila education; citizen; ideology

I. INTRODUCTION

Pancasila education in Indonesia experienced a high dynamic. In the Old Order era Pancasila Education stagnated, because Pancasila as the basis of the state had become a tool of the interests of the authorities with the emergence of various interpretations of the Pancasila. The political struggle in the Old Order caused Pancasila as the basis of the state to experience ups and downs, namely the replacement of the Constitution of the Republic of Indonesia several times and then through the Presidential Decree on July 5, 1959 again to the 1945 Constitution of the Unitary Republic of Indonesia. Pancasila education in the New Order era progressed in the sense that there was a seriousness of the government not to repeat what happened during the Old Order with the motto of implementing Pancasila in a pure and consistent manner. Pancasila is a compulsory lesson at school even to college. Developing a pattern of upgrading The Guidelines for Living and Practicing Pancasila are implemented from the center to the regions. But in its development there was a distortion in which the Pancasila was used as a tool for the authorities to perpetuate the regime's power. Where the Pancasila became sacred, no one should interpret the Pancasila other than the ruler. Pancasila education in schools is indoctrinatory [1] and cognitive dominant, because the learning method used is only lectures that curb the development of students' creative thinking. Whereas indoctrination violates democratic values and does not help students develop methods to obtain and clarify their own values [1]. Post-reform, Pancasila Education was increasingly marginalized, because Pancasila itself was

regarded as the legacy of the New Order which had to be set aside. The reform euphoria that is now beginning to be overwhelmed has led to fears of the weakening of society in the ideology of Pancasila, coupled with the increasingly strong flow of liberalism through various media and the growth of religious radicalism, encouraging the emergence of attitudes and behavior that can threaten the existence of the Republic of Indonesia.

Seeing the dynamics of Pancasila Education from time to time, it appears that there is inconsistency from each regime in actualizing Pancasila as the basis of the State and the ideology of the nation. Though Pancasila Education is given starting from elementary school to college [2]. Some of the causal factors are: (1) Pancasila is often used as a tool of power in perpetuating its power, (2) Pancasila ideological education is less designed based on psychological and educational sciences, but more on consideration of the political interests of the ruler, resulting in indoctrination and formality (3) Pancasila education prioritizes cognitive rather than appreciation and practice, (4) Pancasila education in schools is more coercive rather than awareness for students. Causing the learning of Pancasila Education to be less interesting and boring, and (5) The Pancasila Education curriculum has not shown any material continuity, level of understanding, appreciation, and practice for all levels of education ranging from kindergarten, elementary, middle school, high school and college. This is due, ongoing political conditions will influence the development of the Pancasila Education curriculum [3,4]. Thus, Pancasila needs support through the construct of the Pancasila Education model that is in accordance with the philosophy of education that can describe ideal Indonesian citizens, if they do not want "Pancasila taken by other countries" [5,6].

II. METHOD

This study uses quantitative and qualitative approaches with weights on qualitative approaches. Through this research, we want to build a particular model in which categories, patterns, principles, generalizations, including inductive (grounded theory) theories are found. The method in this study uses Exploratory Sequential, the purpose of this Exploratory Sequential method involves procedures to first collect qualitative data to explore a phenomenon and after that collect quantitative data to explain the relationships found in

qualitative data [7]. The method considered suitable for this research is modified research and development (R & D). The modification is used as the basis for compiling this research phase, namely, the preliminary study consists of literature studies and field studies, formulation of the initial character education model, validation of the initial model through field surveys in the campus and field data analysis, validation of the model validated in stage 3 through field surveys. Then the data analysis techniques that will be used include several data analysis techniques in accordance with the requirements through critical content analysis and analysis by positioning the situation and conditions of the University of Indonesia's education environment.

III. FINDING AND DISCUSSION

A. In General the Principles Used in Preparing the Pancasila Ideology Education Model are as Follows:

- The Pancasila Ideology Education Model is not as a subject taught in class, but can be taught in context of curricular, co-curricular and extracurricular contextually and flexibly (Aspect of position / position).
- The Ideology of Pancasila Education Model was developed based on Core Competencies and Basic Competencies. Core Competence is a description of the main competencies and main objectives that must be achieved by students according to school and class levels, so that the position of core competencies as the basis and at the same time guideline in developing basic competencies at each school level (Aspects of Core Competence and Basic Competence).
- The Pancasila Ideology Education Model includes three domains of competence, namely cognitive competence, affective competence, and psychomotor competencies in an integrated manner with patterns: understanding, living, and applying the values of Pancasila (Aspects of Learning Objectives).
- Outcome Models the Pancasila ideology education is directed at producing students who are able to apply Pancasila values in the life of the nation and state (outcome).
- Whereas in the implementation of Pancasila Ideology Education it is not indoctrination but based on a humanist, human and conditional approach by applying multi-learning approaches, multi-learning methods and multi-media learning that can foster, develop, and strengthen Pancasila values in students (Learning Aspects).
- Partnership-based Pancasila Ideology Education Model between schools, families, stakeholders, and the community (Aspect of Partnership Approach). The general model of Pancasila Ideology Education is a model for the whole level of education, namely for kindergarten, elementary, middle and high school. The model is compiled with an IPO approach (input, process, and output / outcome) as described below.

B. Input

Therefore, it will affect the educational process. This input difference certainly must be taken into consideration in the educational process. Educating kindergarten students will certainly be different from educating the Pancasila Ideology for elementary, middle and high school students. But when viewed from its environment, namely the socio-cultural environment, equality can occur. For example, both kindergarten, elementary, middle and high school students will be influenced by the family environment, community environment, global cultural environment, and the influence of the mass media. The response from these environmental influences will be different between kindergarten, elementary, middle and high school students. All factors related to the element of input, must be the basis for consideration in carrying out the Pancasila Ideology Education process. This is because students will begin to behave in ways that are consistent with adult standards because parents, teachers, and the surrounding environment follow up on an action. Thus, various approaches must be carried out both directly and indirectly

C. Process

The Pancasila Ideology Education Model is a process that occurs in instilling Pancasila values with students. In this process the principles are followed: (1) multi-learning approaches, (2) multi-learning methods, and (3) multi-media learning. This is done, because students are very likely to experience very different developments in real environments such as heterogeneous classes. Multi learning approaches include student centered approach and teacher centered approach, in the ideological education of Pancasila these two approaches are equally necessary. Because on the one hand the personality potential of students must be developed through freedom, but the Pancasila Ideology has special values that must be directed by the teacher, so that there is no deviation from the concepts and values of the Pancasila. The orientation in this process is different from educating students in mastering science. In order to master a science, students are required to think freely, actively seek and understand the concepts of science themselves, it is expected that students have the habit of seeking knowledge and it is hoped that students can find or develop new concepts in the field of science. But in the context of Pancasila Ideological Education students cannot be given complete freedom so that they can come out of the understanding and values of Pancasila. Students must be directed to understand and appreciate the values of Pancasila. Multi learning methods include various learning methods that are relevant to the level of development of kindergarten, elementary, middle and high school students, such as several methods that can be used including group discussion methods, demonstrations, bases learning projects, bases learning problems, and so on [8]. Various learning methods must be used by choosing learning methods that are appropriate for the students' circumstances. So that the Ideology of Pancasila Education process will always be in accordance with the conditions and needs of students. High school Multimedia learning in Pancasila Ideology Education includes the use of various kinds of learning media both visual, audio, and audio visual appropriately. In learning, the role of learning media is very important, learning media can help students understand

and appreciate the values of the Pancasila. By applying multi learning approaches, multi learning methods, and multi-learning media will create a human, human, and natural learning environment. Humane in the sense that the Pancasila Ideology Education process must be in accordance with the human values of each student (kindergarten, elementary, junior high, high school), there is nothing out of the humanitarian principles of students, there is no compulsion, but there is willingness, no pressure, but there is awareness, not fear, but a love. Then humanist, that Pancasila Ideological Education was developed based on the principles of tolerance, equality as human beings, mutual respect, and feelings of affection [9]. By using Sundanese local wisdom, this principle is the embodiment of honing, taking care, and offering compassion (educating each other, caring for each other / protecting, and sincere mutual love). And natural means that the process in the ideology of Pancasila Education goes beyond nature as a human being, for example processes beyond the ability of students, there are no physical actions that can lead to human nature as kindergarten, elementary, middle and high school students. This is done, because the implementation of Pancasila Education has an impact on the situation in which students can play an active role in people's lives [10].

D. Output

The Pancasila Ideology Education Model is an outcome or learning outcome planned which includes cognitive, affective, and psychomotor aspects. Cognitive students will understand the values of Pancasila, affective students will appreciate the values of Pancasila, and psychomotorly students can practice the values of Pancasila. It means that learning about Pancasila values can be implemented without being tied to a particular subject [11]. In other words, Pancasila ideological education

must continually enhance the understanding, appreciation and implementation of the values of Pancasila [2] to increase the sense of nationalism and love of the homeland [9]. Even according to Watson, Pancasila Education must focus on three aspects, namely to provide knowledge to citizens who are politically literate, build skills in communication and active participation and responsibility in community activities [8,12]. The competencies developed must be based on 21st century competencies that can be confirmed as global citizens [8] and the present [13].

E. Outcome

Model is a further impact of achieving learning output. Therefore, Pancasila Education must be a compass in directing and preparing students to take on roles and be responsible as citizens [14]. Thus, in principle the expected outcome of the application of the Pancasila ideology Education Model is the application of Pancasila values in the life of the nation and state both for short and long periods of time when students have been different at the peak of their careers as executive, legal, judicial other positions. The application of Pancasila in the life of the state means that Pancasila is a source of law, so that every law made by the executive, legislative and judicial institutions is always based on the Pancasila. With a law based on Pancasila, the values of Pancasila will be realized, such as the laws governing political and economic aspects, then Indonesia's national politics are based on Pancasila values not based on other ideologies (such as ideology liberalism). Likewise, the Indonesian economic system is based on Pancasila values, so that the Pancasila economic system is practiced. The general description of the Pancasila ideological education model is schematically illustrated below.

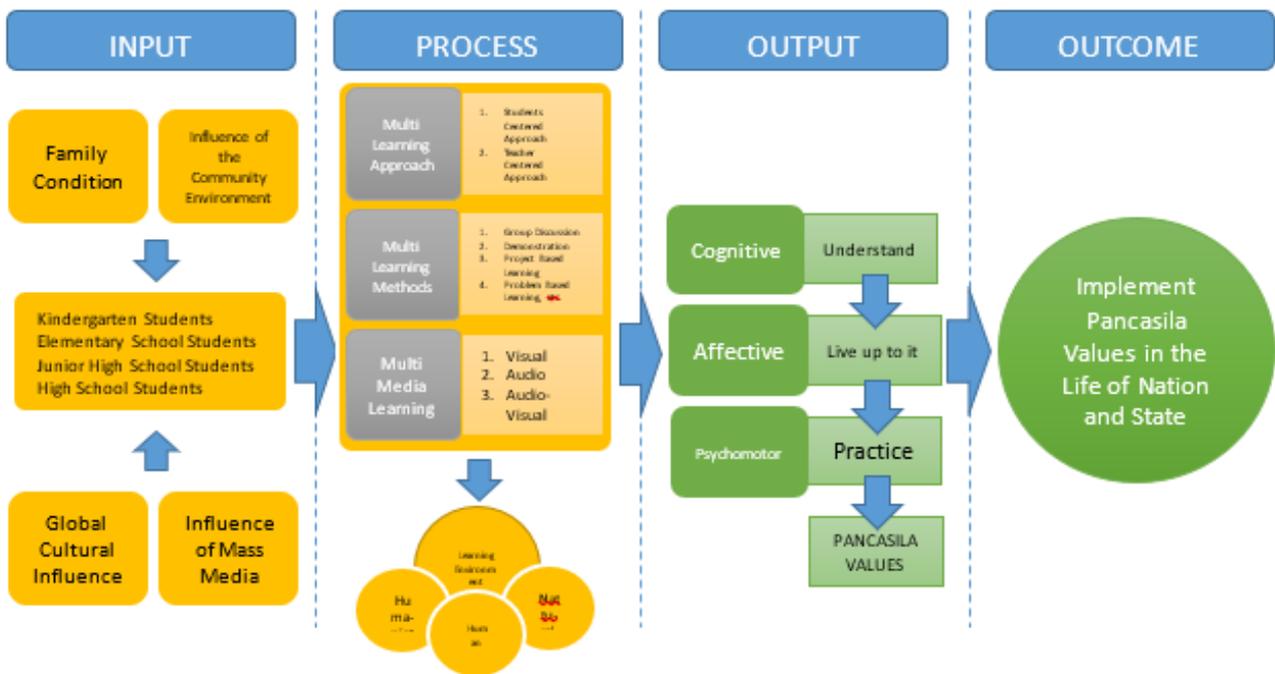


Fig. 1. Pancasila education model in the reform era.

IV. CONCLUSION

In general, the Pancasila Ideology Education Model relies on the principles of: (a) Core Competencies and Basic Competencies. Competence as the main goal in developing basic competencies at every level of the school, (b) output includes the developed domains including cognitive, affective, and psychomotor, (c) outcomes in the form of implementation of Pancasila values in the life of the nation, (d) not indoctrination but is based on a humanist, human and conditional approach, (e) not as a subject taught in class, but can be taught in contextual and flexible curricular, co-curricular and extracurricular contexts, and (f) partnership-based schools, families, stakeholders, and the community. Input, based on the consideration of educational psychology has a fundamental difference because of the age difference, therefore it will affect the educational process. But based on the socio-cultural environment there are similarities, namely students are at the influence of the family environment, community environment, global cultural environment, and the influence of mass media. The process of following principles: (1) multi-learning approaches, (2) multi-learning methods, and (3) multi-media learning. Output, cognitively students will understand Pancasila values, affective students will appreciate Pancasila values, and psychomotorly students can practice the Pancasila values. Outcome, the implementation of Pancasila values in the life of the nation and state both for short and long periods of time.

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