

Implementation of Pancasila Values in Improving Nationalism for Young Generation

Adi Darma Indra

Civic Education Department
Universitas Pendidikan Indonesia, Bandung, Indonesia
Email : adidarmaindra@gmail.com

Dasim Budimansyah

Civic Education Department
Universitas Pendidikan Indonesia, Bandung, Indonesia
Email : budimansyah@upi.edu

Abstract—Pancasila value is one of the tenets underlying the conception of a nation's development. The urgency of internalization of Pancasila can be interpreted as an effort to maintain and reach the ideals of a nation through the spirit of nationality which is owned by the community. The values of Pancasila developed among the community can be used to improve nationalism character to reach an ideal civil society. Method used in this study was a case study with qualitative approach. The research was conducted in the Pancasila Study Center of Parahyangan Catholic University. Subject of the study were involving the management of Pancasila Study Center, Civic Education lecturers, students of Parahyangan Catholic University, and the community. Data was collected through interviews, observations, literatures and documents. The findings showed that The results showed that the values of Pancasila at Parahyangan University were the soul and spirit in the implementation of learning at Parahyangan University. The internalization strategy is carried out through the making of books and academic manuscripts that are used as a reference in Pancasila lectures as one of the General Courses, national seminars for students and the general public, and conducting rehearsals.

Keywords: *Pancasila values, General Courses, Pancasila education*

I. INTRODUCTION

The Indonesian state is based on five fundamental principles Pancasila belief in one god, humanitarianism, national unity, consensual democracy, and social justice[1]. Pancasila as an ideology is an essential factor that determines the direction of community life in a country. The unity relationship between God and human in the context of social responsibility accounting nowadays has been separated by the existence of profit prioritizing concept[2]. Pancasila values are a guide that is able to provide guidance for the community in preventing various kinds of conflicts of interest as individual creatures that live in a social environment. Basic guidelines for growing and developing in the community as an idea put forth a more practical by way of instituting the values of Pancasila on the components that exist in society. The family scope, educational institutions such as schools and colleges, social communities, and state institutions are responsible through their respective roles in fostering and instilling the values of Pancasila through community activities and life. In line with

Taniredja's statement as follows ' stated the basic ideology of Pancasila as state national education, but in its implementation it did not state such a national ideology education in national education curriculum[3].

The current reality, the values of Pancasila in Indonesia experienced a distraction in the life of the nation and state. The fading of the implementation of Pancasila values is shown by the rise of counter- productive events on religious life, declining human values, conflicts of diversity, coercion of wills without the spirit of deliberation and mutual cooperation to cheating and injustice experienced by some people.

The fading of the Pancasila values is reflected in the rampant behavior of some people who put aside their religious teachings in pursuit of personal or group interests in ways that are contrary to the principles of the Godhead. Within the scope of state administration, there is still widespread corruption in various government institutions. Another aspect which is highlighted in the phenomenon of the fading of the values of Pancasila is the emergence of radicalism movements in the name of religion that cause discriminatory treatment and destruction of morale and materiality in a society.

UNPAR as a university that has a high level of diversity of students has a high chance of conflict too if it is not handled wisely which will weaken the values of Pancasila. Simple life behavior and the spirit of mutual cooperation have now faded from the social life of Unpar students. Pancasila is able to overcome these problems if an internalization process is carried out through appropriate strategies for Unpar students in the Pancasila Education general courses under the auspices of the Humanities Development Institute and the Pancasila Study Center.

Contradictions or conflicts that occur in the community can lead to boredom and return to stability in society[4]. This opinion shows that the reality of the Indonesian nation when experiencing various kinds of conflicts will have a negative impact in the form of saturation of the community itself, but on the other hand it will bring a positive side effect in the form of a desire to re-create stability in the community itself through strengthening ideology by internalizing the Pancasila

values that tep at. Pancasila education which is closely related to citizenship education is able to touch on these issues. " And as in many other countries, Civic Education in Indonesia remains optional, fragmented, poorly resourced, lacking in theoretical basis and taught by reluctant or poorly trained teachers[5]. This is supported by the statement that " specific programs adopted in the name of citizenship education seem much more likely to indoctrinate than to educate [6].Hence, the interest in the citizenship education outcomes, has of recent Increased[7]. This opinion shows that Pancasila Education is related to Citizenship Education because it discusses prevention and examines social problems that exist in a country.

II. THEORETICAL REVIEW

Internalization is the process of entering values into someone who will shape his way of thinking by seeing the meaning of the reality of experience. These values can be different aspects of religion, culture, social norms, etc. The meaning of this value colors the meaning and attitude of people towards the environment and the reality around them[8]. Expresses, internalization is a process in which individuals learn and are accepted as part of, and at the same time bind to, the values and social norms of a society's behavior.

Based on this opinion, it can be concluded that internalization is a learning process by incorporating values that take place gradually so that someone is accepted as part of the community, who then binds to the values and social norms of group behavior in society . This is also reflected in the implementation of Pancasila educational learning that is closely related to citizenship education when introducing citizenship values such as nationalism and patriotism. Consistent with the statement that ... "The implementation of civic education policies at a university has some effect on students' sense of nationalism and patriotism by students[9].

Internalization of values attempt to present something (value) that originally existed in the external world to become an internal trait for a person or institution [10]. This statement emphasizes the effort to have a value that is considered noble, great and important as an agreement and application of a person or society. Value is not an inheritance that a person has when he is born. They claim that a newborn baby has no moral value. That is why children gain value in their survival process in various life challenges and problems.

State that value is the idea of a person or group about something that is good, right and wise, so that the idea is valuable and has quality and feasibility as a guide or guide in human life[11]. "Students who do well at school and participate in extracurricular activities experience more justice than other students"[12] Therefore, activities outside the classroom are a dominant factor that influences the ability of students to learn at the university. Values and morality are very important for human life, because both are important for human life [13]. This vision emphasizes that values and morality are important aspects of human life for survival in the dynamics of society.

III. RESEARCH METHODS

The method used is the case study method in accordance with that delivered [14], that the case study is used as a comprehensive explanation relating to various aspects of a person, a group, an organization, a program, or a social situation under study , pursued and explored as deeply as possible. The data collection process was carried out by researchers through three data collection techniques, namely: observation, interviews, document analysis to the Chairperson of the Pancasila Study Center, Lecturers of Pancasila Education and Unpar students. These three techniques are expected to be complementary in obtaining the data needed. After the data collection process, data processing and analysis are carried out in the form of data reduction which is a data analysis process carried out to find, classify, direct research results by focusing on things that are considered important by researchers [15]. The next step is to display data and conclusions to test the validity of the data by triangulating data and sources.

IV. RESULTS AND DISCUSSION

Internalization of the Pancasila values of Parahyangan University was carried out using three main strategies. First, the use of Pancasila textbooks is in accordance with the characteristics of Unpar academicians . The Pancasila textbook is a differentiator because of the characteristics of Unpar students who have a diversity of races, religions, ethnicities, and groups.

Given its status as a relative newcomer to moral philosophy, care ethics has had noticeable effects on moral education[16]. The problem of diversity faced was overcome through the material content in the Pancasila textbook that emphasizes the spirit of mutual cooperation and cooperation in the midst of differences in terms of historical dimensions, position and function of the Pancasila and implementation in social life. The students' perception of the Pancasila textbook is very good because for students the book is able to arouse curiosity and become a foundation for students to discuss with friends and serve as a guide to the implementation of Pancasila values in daily life.

The second strategy to internalize Pancasila values is to hold a rehearsal by the Pancasila Study Center and the Humanities Development Institute. The organizer provides seven rehearsals namely, spiritual, social, cultural, natural, intellectual, creativity and personality. Rehearsals are part of non-curricular activities which are efforts to translate the four pillars of higher education launched by UNESCO which include learning to know, learning to do, learning to be, and learning to live together[17]. In connection with the Pancasila Education course, students are advised to choose one of the rehearsals that are seen as more manifesting the values of Pancasila, namely spiritual, social, and cultural. ' Classroom management is an enterprise of creating conditions for student involvement in curricular events, and attention is focused on the classroom group and on the direction, energy, and flow of activity systems that organize and

guide collective action in classroom environments[18]. Students who participated in spiritual rehearsals found that the experience of Godliness both as a person in the context of each religion and in different religious contexts was experienced together. In this rehearsal students are invited to experience the difference in sharing across religions. This program is designed with a flow of seeing general matters around religion, listening to various personal experiences in practicing religion. ' With guidance from knowledgeable, caring educators, experiential drama offers students an opportunity to learn necessary conflict-solving skills in a supportive atmosphere[19].

The strategy of internalizing Pancasila values through socio-cultural rehearsals is carried out by screening documentary films about the roles of youth in the regions that are able to generate village potential through the principle of mutual cooperation as the implementation of Pancasila values. ' Aspects of personal development often have social and / or moral consequences, in the same way that good[20]. The socio-cultural rehearsal provides space for students and youth in the area to discuss Pancasila values in humanitarian aspects, mutual cooperation and the spirit of deliberation through film screenings and youth discussions to be applied in the lives of students and young people in the rehearsal environment.

The third strategy is to ground the ideas of Spirituality and Unpar Basic Values (SINDU) in various national seminars and schools. This was done as an effort to instill the value of Pancasila which became the foundation of academic and social activities carried out at Unpar. Internalization scholars agree that regionalization is an open-ended phenomenon over time [21]. The Pancasila Power of Liberator textbook is a learning resource used by Unpar students in the Pancasila Education course. Narrow understanding of learning resources as stated[22]. Such as books or other printed materials, while broadly that is the power that can be utilized for the benefit of the teaching and learning process, both directly and indirectly, in part, or whole. The use of textbooks compiled by the Pancasila Study Center is an interesting and self- discussion subject for discussion with lecturers in the classroom. Social conventions are rules that are created by a society in order to coordinate social activity, but that do not carry with them intrinsic consequences for the well-being of others[23].

The second internalization of the value of Pancasila is done through a rehearsal which is a social activity is a potential implementation of the internalization of the value of Pancasila for students and the community. The importance of building social attitudes in the learning process[24]. If social and behavioral skills play a critical role in the educational process, it is important to understand where they come from[25].

Internalization is a process in which individuals learn and are accepted as part, and at the same time bind themselves to the values and social norms of a society's behavior[26]. Divides into two learning theories namely social learning theory and also psychoanalytic theory which refers to the transmission or inheritance of morals, norms , values from society to a child. This view reflects the urgency of social learning theory and psychoanalysis which

is considered a learning theory which is a strategy for implementing internalization of values through rehearsal activities[27].

The planting of Spiritual values and Unpar Basic Values (SINDU) is also carried out in national seminars and school activities as a form of excavation of the Indonesian nation's culture that is based on the values of God Almighty to improve human relations with God, humans and fellow human beings and is carried out in concert with efforts the improvement of student nationalism at universities as a characteristic of the relationship with the science of Civic Education and its policy, Civic Education policy implementation at a university has some effect on students' sens of nationalism and patriotism[28].

The internal orientation of psychoanalytic theory and social learning theory is a reflection of the internalization of norms and values[29]. This shows that internal orientation gained a mature understanding of the basic elements of values and morals. This view is in line with the opinion that social learning theory and psychoanalytic theory are the main factors in the formation of values and moral elements[30]. The goal is to establish a positive school and classroom climate in the which expectations for students are predictable, directly taught, consistently acknowledged, and Actively monitored. ' Case indicated the important role performed by educational institutions in the classroom to increase value internalization and must be done consistently.

Table 1.
Internalization of pancasila values through parahyangan catholic university pancasila education subjects

No	Internalization of Pancasila Values Through Parahyangan Catholic University Pancasila Education Subjects		
	<i>Psycho-Pedagogical</i>	<i>Psycho-Social</i>	<i>Psycho-Cultural</i>
1.	The use of the Pancasila Power of Liberator textbook compiled by the Pancasila Study Center is based on the problem characteristics of Unpar students	The rehearsal of the spiritual field uses the method of sharing interfaith as a foundation for life and activity in the midst of diversity in society	Implementation of Spirituality and Unpar Basic Value (SINDU) through seminars and national schools
2.	Planning and development of general Pancasila Education courses based on RPS and lecturer deliberations	Implementation of socio-cultural rehearsals as a means of organizing education about the value of Pancasila and student collaboration to build regions	Habituation of Pancasila values in the sphere of national and state life

V. CONCLUSION

The Unpar Pancasila Study Center views the internalization of Pancasila values as the soul of the implementation of learning in general Pancasila education courses. This is shown by the presence of a university that is very thick in understanding the values of Pancasila. The strategy of internalizing Pancasila values in the general subjects of Pancasila Unpar education is carried out through several stages. First through the preparation of textbooks by the Pancasila Study Center as an effort to internalize Pancasila values.

Second, by holding a rehearsal that aims to actualize the values of learning carried out by students in social life by providing education related to Pancasila values in a practical level. Third through the embodiment of Spirituality and the basic values of the University of Parahyangan (SINDU) which is carried out in seminars or national schools of the Pancasila Study Center for the general public.

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