

# Implementation of the Pancasila Moral to Strengthen Nationality Insights of Young Muhammadiyah Members

Frenky Zainul Kusyanto

*Civic Education Department, Universitas Pendidikan  
Indonesia  
Bandung, Indonesia  
frenkyzainulk240788@gmail.com*

Sapriya

*Civic Education Department, Universitas Pendidikan  
Indonesia  
Bandung, Indonesia  
sapriya@upi.edu*

**ABSTRACT-** Indonesia is currently experiencing a setback in understanding nationalism and the spirit of nationalism. In this case, the young generation, including Muhammadiyah youth has an important role in maintaining the survival of the nation and state. The existence of Pancasila moral is expected to be one of the solutions to strengthen national insight in Muhammadiyah's youth members. This study uses a qualitative approach. The research that uses a qualitative approach that intends to understand the phenomenon of what is experienced by research subjects holistically, and descriptively in the form of words and languages in a special context that is natural and by utilizing various scientific methods. This study uses qualitative analysis methods. Data was obtained through four methods, namely interviews, observation, literature studies, and documentation studies. Based on the results of the study it can be concluded that the implementation of Pancasila morality on members of the Muhammadiyah Youth Organization can be proven by the many members who actively participate in organizational activities related to the development of national insight, including the KOKAM Symposium Seminar and Conference. Constraints experienced by Muhammadiyah Youth Organizations in implementing the implementation of the Moral Pancasila in improving the national insight of members of the organization are lack of time management, non-fulfillment of target participants, funding and lack of human resources (committee).

**Keywords:** *Pancasila, moral, Attitude of Nationalism Insights, Young Muhammadiyah members*

## I. INTRODUCTION

Indonesia's national insight mandates the entire nation to place unity, unity, and the interests and safety of the nation and state above personal and group interests including Muhammadiyah groups including Muhammadiyah youth members. Muhammadiyah stated that to strengthen national commitment, certainly, it must be made a formulation of the Muhammadiyah national commitment called the formula relating to the Pancasila State as Darul Ahdi Wa Syahadah. Through the means of education and learning certainly as a very effective medium to be able to instill an understanding of Darul Ahdi Wa Syahadah so that all elements of society especially all members of Muhammadiyah must continue to use Pancasila in daily life activities. Understanding the nationality of

Muhammadiyah's viewpoint so seriously agreeing to agree to join in becoming one towards the nation and the Republic of Indonesia in living life must be based on the principle of using Pancasila and the 1945 Constitution and constantly connecting to become an Islamic and Indonesian nation.

Muhammadiyah argues that the Pancasila as Darul Ahdi Wa Syahadah adapts to the living conditions of the Indonesian nation and state. The life of the nation and state certainly has a multiculturalism life that blends in the single *Bhinneka Ika*. With the diversity of the Indonesian state, Muhammadiyah needs to balance the diverse conditions of Indonesia's life. "The Pancasila State view as Darul Ahdi Wa Syahadah departs from three main backgrounds. First, there are groups or some elements of society, especially Muslim communities who still question the relationship between Islam and the state and question the Indonesian state based on Pancasila. Secondly, there is a reality that as a nation ideologically it has not formulated very explicitly and made an academic explanation of the Pancasila state. Third, there is a reality where Islamic society is considered a threat to the state of Pancasila."

The Muhammadiyah organization accepted Pancasila as a form of the idea. Constitutionally in matters of nation and state including Muhammadiyah youth. youth as a hope of the nation and union, Muhammadiyah has a major contribution through its political participation in the democratic process. The ideas and thoughts of intellectuals are very influential for the life of society, nation, and state. The Muhammadiyah youth who are part of the Muhammadiyah youth formed to realize the Muhammadiyah goal must have a highly progressive and nationalist attitude towards the national reality. Therefore, the insight of Muhammadiyah's youth nationality was enhanced by the Pancasila moral attitude that must be applied in everyday life.

This research raises the formulation of the problem of how the Moral Implementation of Pancasila To Strengthen the Attitude of Nationalism Insights In Muhammadiyah Youth members in the area of Loa Bakung Village, Sungai Kunjang District, Samarinda City, East Kalimantan

Province. The purpose of this study was to find out the Moral Implementation of Pancasila to Strengthen the Attitude of Nationalism Insights in Muhammadiyah Youth members in the area of Loa Bakung Village Sungai Kunjang District, Samarinda City, East Kalimantan Province.

## II. THEORETICAL REVIEW

### 2.1 Implementation

Implementation can be interpreted as implementation or application. Implementation as a concept can be divided into two parts, namely, implementation is a function equation of purpose, output, and outcome [9]. Implementation is one stage in the public policy process [6]. The implementation that is realized as a form of realizing a policy that is intended for the community, in the end, the policy provided can provide the effect and results as expected. An implementation is a unit that is interrelated on a program, regulation, and policy because the implementation is a process carried out that leads to public policy and individual interests and group interests. The implementation that has been realized is in the form of programs, regulations, and policies basically for all communities so that results can be achieved that are expected to be in the public interest.

Agustino explained that implementation is a process of policy that is carried out to obtain appropriate results from the policy target. In the implementation, of course, it must go through a series of long processes to produce policy targets that have been realized [22].

### 2.2 Moral

The moral is something that is related or has something to do with the ability to determine the true fault of something behavior. Besides that, moral is also interpreted, there is a conformity with the size of the good or bad behavior or character that has been accepted by a society, including various specific behaviors. Haricahyono, explains the moral term, in essence, refers to the measures that have been accepted by a community [4].

The moral is a set of values about various types of behavior that must be obeyed. The moral is the norm and norms governing individual behavior about social groups and society. The moral is a good and a bad standard that is determined for individuals' socio-cultural values where individuals are members of the society. Morality is the aspect of personality that someone needs concerning social life in a harmonious, fair, and balanced manner. Ali and Asrori explain that moral behavior is needed for the realization of a life of full peace, order, and harmony [15].

The moral is needed in people's lives in socializing [16]. A person's personality is very closely related to daily activities, morals are needed for a peaceful and harmonious life by the rules. The moral is the whole rule, rule of law in the form of orders and prohibitions that govern the behavior of humans and society wherever the human being is [19]. Because moral is a regulator of individual behavior in socializing with community groups. Bertens explains that morals and ethics are the same because both come from indigenous words and habits [12]. Moral can also be defined as a doctrine of good and bad deeds and behaviors

including morals with obligations [5].

Moral teachings include issues of life and life. Broadly speaking, these life problems can be divided into three. The first is the relationship between man and himself. The second is the relationship between humans and other human beings in the social environment including the relationship between humans and the natural environment. The third is the relationship between humans and God [2].

### 2.3 Pancasila

The Indonesian people recognized the term Pancasila long before Indonesia's independence. Pancasila is the ideology of the Indonesian nation. Etymologically, the term Pancasila comes from Sanskrit words from India (Brahmanic caste language) and ordinary folk language is the language of Prakerta [21]. According to Muhammad Yamin, in the Sangsekerta language "Pancasila" has two kinds of meanings [20] namely Panca means five and syila (short vowel i) meaning joint stone, principle or basis, so if it is arranged into a foundation that has five elements. Panca means five and principles (i long vowel) means important or indecent rules of behavior, so if it is arranged into five important rules of conduct to do.

Historically, there were several lines which briefly narrated Pancasila both in terms of terms and formulation processes to become the legal basis of the state, the following is the process, among others [10]: 1) formulation of the first BPUPKI session the basic formulation of the Indonesian state was filled by three speakers namely Mr. Mochamad Yamin, Dr. Soepomo and Ir Soekarno; 2) on June 1, 1945, Ir Soekarno gave a verbal speech concerning the basic formulation of the Indonesian state which was named Pancasila; 3) on August 17, 1945, Indonesia proclaimed independence and on August 18, 1945, the 1945 Constitution was ratified and in paragraph IV there were formulations of five basic principles of the state.

Pancasila in the opening of the 1945 Constitution paragraph IV contained the basis of the State. Juridically and in Indonesian are mentioned as follows: 1) Godhead the One; 2) fair and civilized humanity; 3) Indonesian Unity; 4) popularism led by the wisdom of wisdom in representative deliberations; 5) Social justice for all Indonesian people [20].

According to Hamidi and Lutfi, Pancasila as the basis of the state is the result of the agreement of the founding fathers who are often referred to as the "noble agreement" of the Indonesian people [11]. Pancasila is a manifestation of the Indonesian nation that has grown in the Indonesian human psyche and then applied in the life of the nation and state. Kaelan states that Pancasila consists of five precepts which are essentially philosophical systems. What is meant by the system here is a unit of interconnected parts, working together for a particular purpose and as a whole is a unified whole [13].

### 2.4 Nationality Insight

Nationality in its context is a direction that can lead to confidence through the five senses with a strong

determination to uphold the spirit of nationalism which is the original form of Indonesian personal identity based on the 1945 Constitution, Pancasila, and Bhinneka Tunggal Ika can face all the challenges of the times by upholding nationalism while preserving the eastern cultural heritage as the basis for the principles of living social life, nation and state [3].

### 2.5 Young Muhammadiyah

Farouki and Nafi state that Muhammadiyah as a group "Islamic-Modernism", which is more focused on moving to build "Islamic society" (Islamic society) rather than attention to the "Islamic state" (Islamic state) [8]; whose focus is on the fields of education, social welfare, and not being a political organization even though its members are spread across various political parties. The modernist view is different from the secular view that separates religion diametrically from the state or vice versa the view of Islamic fundamentalism which coincides equally between religion and state [7].

Muhammadiyah has a conception of democracy as a political and social system of the Muhammadiyah understanding democracy from two dimensions; procedural and substantive [18]. First, it concerns how democratic institutions such as the trias politica. Second, community participation in formal politics such as elections runs effectively, and Muhammadiyah citizens argue that democracy must be implemented in the framework of creating prosperity for all citizens regardless of their background. Everyone must be treated fairly to be able to access education, employment and better health services [1].

## III. RESEARCH METHODS

This study used qualitative research methods. The location of this study is the Muhammadiyah branch in the area of Loa Bakung Village, Sungai Kunjang District, Samarinda City, East Kalimantan Province by the author. The subjects in this study were members of the Muhammadiyah youth in the Loa Bakung Village, Sungai Kunjang District, Samarinda City, East Kalimantan Province. The research participation selection technique used in this study was purposive sampling. Purposive sampling is a technique of sampling data sources with certain considerations [23].

The technique of collecting data uses interviews, observation, literature studies, and documentation studies [14]. Data analysis is carried out by researchers when carrying out the data collection process until the data collection process is complete. Activities in data analysis are data reduction, data display (data presentation) and conclusion drawing/verification [17].

## IV. RESULTS AND DISCUSSION

Based on the results of the research that has been carried out that the Pancasila Moral Implementation To Strengthen Nationality Insights in Muhammadiyah youth members in Loabakung Village Sungai Kunjang District Samarinda City, East Kalimantan Province has been carried out quite well, this is because Muhammadiyah youth members have been able to implement Pancasila moral

values in life every day, such as the divine value that reflects the members of Muhammad's youth - well, they have high religious values which are reflected in congregational prayers as obedient values in carrying out religious orders, joint recitation as a form of religious values and as a form of friendship among members that is in Muhammadiyah youth members, and carrying out other religious commands as a form of the first moral values, namely the One Godhead.

In addition to the Almighty Godhead values, it can be seen also the other Pancasila moral values, namely the humanitarian values contained in the second principle of the Pancasila "Just and civilized humanity" contained human values. the meaning of humanity is to recognize and respect the dignity and rights of other people, help each other and behave like civilized human beings as a manifestation of the two principles reflected in Muhammadiyah's youth members respecting each other and their family values are high.

The third Pancasila value is the value of unity applied in Muhammadiyah youth members which are most visible with the existence of cooperation activities that are always carried out routinely. Furthermore, people's values are a reflection of the fourth principle which reads "People's leadership led by wisdom in consultation/representation" has the value contained in this precepts is a people's value which means sovereignty is in the hands of the people themselves, the people have the right to choose their representatives, and the people also have the same position between rights and obligations in this country. One that is reflected in the fourth principle of Pancasila in Muhammadiyah youth members always prioritizes deliberation to reach consensus and consensus is upheld by Muhammadiyah's youth members.

The last is the value of justice as a value contained in the fifth principle of Pancasila, namely "Social justice for all Indonesian people", this can be seen from the behavior of Muhammadiyah youth members who always adhere to established rules so that they become members of Muhammadiyah youth who obey procedures on organizations and rules nationally because good members of the organization are capable of carrying out their rights and obligations and that is what the majority of Muhammadiyah youth members reflect.

The implementation of Pancasila moral values is more emphasized in the changes that occur in the lives of Muhammadiyah youth members, both concerning social, economic and psychological aspects. Muhammadiyah youth members can improve their nationality insight following the Pancasila moral values applied in the life of Muhammadiyah Youth members in the Loabakung Village Sungai Kunjang District, Samarinda City, East Kalimantan Province, Kelurahan.

The nationalism that was formed with the application of Pancasila moral values also became an important part of maintaining diversity. Various forms of Pancasila practices that at least must be possessed by Muhammadiyah youth members, including the cooperative spirit in the organization. Muhammadiyah youth members must be able to be at the forefront in counteracting the current of globalization. The existence of high national insight from

Muhammadiyah youth members was made aware of being able to counteract negative external cultures.

The implementation of Pancasila's moral values does not always run smoothly because there are obstacles to Muhammadiyah's youth members, among others: The political season for the 2019 presidential and vice-presidential elections in Muhammadiyah is divided into two camps that are pro-money politics and the camp remains consistent. Islamic law, there are still many Muhammadiyah youth members who have not actively participated in activities carried out in Muhammadiyah organizations; The values contained in the Pancasila have not been realized properly, for example, religious planting activities that are always carried out in Muhammadiyah youth members still have no active participation from Muhammadiyah youth members as examples of recitation activities and religious events less carried out by Muhammadiyah youth members because they always clash with work, the existence of social conflicts in Muhammadiyah youth members is an unavoidable thing, as in the example there are still conflicts between Muhammadiyah youth members in every decision made in the organization.

## V. CONCLUSION

Based on the results of the study it can be concluded that the implementation of Pancasila morale to strengthen the national insight attitude of Muhammadiyah youth members in the area of Loabakung Village Sungai Kunjang District Samarinda City East Kalimantan Province to improve national insight has gone quite well, this is because Muhammadiyah youth members have applied Pancasila moral values in everyday life.

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