

Implementation of Pancasila Values in Economic Learning at SMAN 2 Batu

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ABSTRACT

Pancasila is a state ideology that was born by the unity of ideals towards a common goal and a form of nationalism that should be preserved. Therefore, Pancasila values should be implemented in economic learning activities. The purpose of this study is to explain the importance of implementing Pancasila values in Economics learning at SMAN 2 Batu. This research method is a qualitative method with data collection techniques in the form of observation, in-depth interviews, and documentation. The results of the study show that 1) the habit of praying before and after learning economics and always behaving wisely in carrying out economic activities; 2) The teacher relates the Economics learning material to the values of Pancasila; 3) The teacher assigns economic material in the form of cases which are related to the values of Pancasila; 4) Assigning Economics subjects to students by paying attention to the signs of Pancasila values such as cohesiveness, cooperation, tolerance, freedom of opinion, and caring for one another, 5) Economics teacher at SMAN 2 Batu explains the meaning of togetherness in diversity united by Pancasila on economics learning, 6) The teacher provides economic learning with Pancasila values to students through organizing a competition event that carries the theme of economics and strengthening Pancasila; 7) The teacher provides an economic understanding based on the values of Pancasila through illustrations in learning media oriented to the experience of Pancasila

Keywords: *implementation, Pancasila values, economic learning*

1. INTRODUCTION

Pancasila is a set of ideals to achieve a common goal in achieving a prosperous and peaceful life as well as strengthening the nation's nationalism [1]. Pancasila as an ideal gives strength to the nation to achieve prosperity together. Pancasila is a guideline for the life of the nation and state that can make people's lives peaceful and just [2]. A society that lives in peace and justice certainly brings a good and decent environment. Pancasila was born by the unity of the goals and ideals of the ancestors to create a decent life so that it is worth fighting for [3]. The struggle of the community is carried out together in facing global challenges. This global challenge is often a trigger for differences of opinion. The existence of differences of opinion creates conflicts that are difficult to resolve. However, these differences of opinion can be combined with the existence of Pancasila as a unifying difference [4]. The

differences in question are differences in all aspects of life, including simple things such as differences of opinion that can cause divisions between communities.

Pancasila as an ideology avoids ways of thinking that lead to threats and divisions, so it is important that the ideology of this country is understood properly [2]. Ideology makes the nation have an identity as a form of self-resistance in the face of conflicts caused by the fading of the values of Pancasila. The values of Pancasila are the principles/guidelines/guidelines of the national community by uniting the ideas of the ancestors to obtain a peaceful and just life for the nation [5]. These ideas are formed into the ideals of the nation that should be fought for together in the spirit of gotong royong. The struggle in achieving the ideals of the nation is followed by a sense of kinship so that togetherness in achieving goals can foster cohesiveness in society. Cohesiveness is part of Pancasila because it

can foster a sense of unity and unity, so that people will think more about the safety of the nation beyond personal interests [1]. Pancasila is nothing but a form of national cohesiveness because the existence of Pancasila in history is not forgotten so that people work together to build the strength of Pancasila [6]. This cohesiveness unites differences from various sides and is united by the strength of Pancasila as the core of the Indonesian nation [7]. Pancasila as the core of the state makes people's lives more organized, directed, and upholds diversity. Such community life can be realized by applying the five precepts of Pancasila [8].

The five principles of Pancasila are, 1). Belief in the One Supreme God, as the principle of unity in religious differences between people who think that Indonesia is a monotheistic country which means believing in one God [9], 2). Just and Civilized Humanity, as the precepts that uphold justice in the actions or behavior of life, 3). Unity of Indonesia, as the principle that unites all differences such as race, ethnicity, culture, demographics and opinions, 4). Democracy led by wisdom in deliberation/representation, as precepts in concluding diverse opinions and uniting criticism and suggestions towards consensus, 5). Social justice for all Indonesian people, as the precepts that affirm the laws in Indonesia. These five precepts are ancestral aspirations in order to build a nation that is in accordance with the character of a multicultural society as evidenced by differences in religion, age, ethnicity, race, and language [10].

The ideology of Pancasila forms human beings into obedient and responsible individuals in cultivating the values of Pancasila. To maintain resilience starts from maintaining resilience in oneself by strengthening the values of Pancasila [11]. Resilience in oneself can be formed in a formal or non-formal environment. In a formal environment, the right place to build character and self-restraint is education.

Education is one of the means in creating self-restraint so that a person becomes a better person [12]. Law Number 20 of 2003 states that National Education functions as a form of identity to become a person who has the strength of faith and piety to God Almighty, has noble character and is loyal in understanding and practicing the values of Pancasila [13]. Education is able to provide understanding in practicing the values of Pancasila as a form of instilling character and resilience in oneself towards national security. The understanding in question is an understanding that can be known and practiced in everyday life, not only within the scope of school but can be practiced in life and the entire community [5].

As it is known that school is one form of formal education that has an important role in shaping and fostering one's character [14]. Schools can make

learning as part of the process of forming self-character that is not found elsewhere.

Understanding Learning here is different from teaching, if teaching involves a lot of teachers as educators, learning is dominated by students through teacher interaction [15]. Learning is an activity of interaction between people who are inside and outside the room that involves teachers (teachers) and students and the use of facilities in it such as; books, blackboards and so on. Learning is all activities that have the aim of providing valuable teaching so that the knowledge and experience gained can be used in the future [16]. Learning is an activity that causes the interaction of two or more people involving learning components such as; students, teachers, learning devices, and learning facilities and environments [17].

In the field of Economics, the learning in question is learning related to economic activities such as understanding the concept of economic needs in households, community economies or residents in various countries. Economic learning is a learning activity related to individual and group economic fulfilment [18]. Economics learning can equip a person to be responsible for rational economic decision making so that he can solve economic problems wisely. Economics learning is education that can direct positive, skilled, and civilized ways of economic thinking, so it is important to have economic learning in schools, both specializations and cross-interests [19]. In economics learning, the teacher does not only provide material but can understand various student characters, environment or student backgrounds and the ability of students to receive lessons. In addition, good learning is learning that can motivate and lead students to achieve their goals and their nation [20].

Economics learning activities that aim to lead students to achieve the ideals of the nation are, of course, Economics learning based on the values of Pancasila. Economic learning based on Pancasila values is used to transfer Pancasila Economic values to students as a form of strengthening the ideology in students.

The transfer of Pancasila values is carried out by applying the Pancasila values which are instilled through economic learning activities in class. The values contained in Pancasila have a role in the process of self-strengthening so that this role must be transferred from an early age to students through economic learning [21].

The process of transferring Pancasila values is certainly not an easy thing for teachers, so skills and creativity are needed in managing and implementing learning, including economic learning. The implementation of economic learning based on Pancasila values is part of the effort to transfer Pancasila

values. The values of Pancasila are not only to be known or understood but to be implemented in realizing the ideals of the nation [22].

According to the Big Indonesian Dictionary Implementation is defined as an application or implementation. Implementation is an action to achieve certain goals with previously planned steps. Implementation as actions taken to change a person's mindset or behavior through the efforts made [23]. Implementation is carried out in improving certain patterns so that they become the goals of a particular person or group. Implementation is a process where someone will measure the implementation implemented to find out how much success the programs are running [24]. In another sense it is explained that implementation is a process that involves individuals and groups in achieving the desired goals so that in achieving these goals someone will make efforts that can deliver them in achieving goals. Efforts can be made by providing the needs in implementing so that the results of the implementation can have an impact or effect that affects certain things. The basis of implementation is to find out the planning process that has been implemented and the obstacles and problems encountered during implementation [25].

Based on this background description, the importance of Pancasila values in economic learning should be preserved. Besides being preserved as individual resilience, it is also preserved collectively as national resilience. The purpose of this study is to explain the implementation of Pancasila values in Economics learning at SMAN 2 Batu. Based on the background and research objectives, the authors took the title Implementation of Pancasila Values in Economic Learning at SMAN 2 Batu.

2. METHOD

The type of research in this research is descriptive qualitative research using data collection techniques in the form of (1) in-depth interviews, namely the researchers conduct in-depth questions and answers with Economics teachers who are selected as key informants. Then from the results of these interviews, the data were confirmed by the results of observations and documentation; (2) participant observation, where the results of the data obtained through this activity are used to complete and verify the results of the interviews so that they are in accordance with the objectives of this study; (3) study of documents, where the data in this study were obtained from the results of the study of literature/documents related to research problems in order to strengthen research results.

The informants in this study were Economics teachers at SMAN 1 Batu city. The process of selecting informants was carried out using the Snowball Sampling

technique, where researchers searched for key informants based on information from other informants. From the selected informants, in-depth interviews were then conducted to obtain information in accordance with predetermined criteria until the data reached a saturation point (data saturation).

The process of checking the validity of the data is carried out by triangulation, namely 1) Triangulation of sources (interviews with colleagues from informants, students, and related parties at SMAN 1 Batu city), 2) Triangulation of techniques (comparing data from the results of techniques from interviews with economics teacher at SMAN 1 Batu city with data from observations).

The data analysis technique in this study refers to the interactive model analysis method from Miles & Huberman, as described in the following figure.

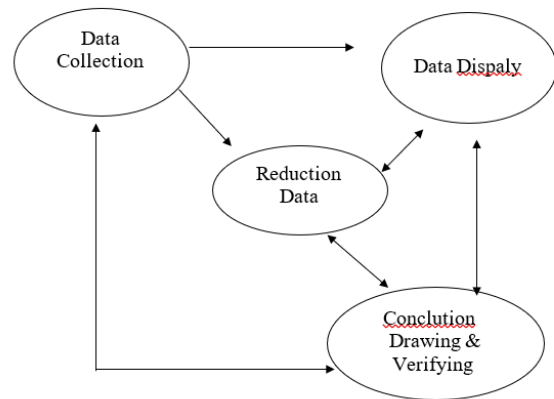


Figure 1. Interactive Model Data Analysis Technique

3. RESULT AND DISCUSSION

3.1. Pancasila Values

The values of Pancasila are the national identity for the Indonesian nation as the foundation of the state that makes the nation have a characteristic that distinguishes it from other countries. This identity reflects the personality possessed by the community so that other countries can easily recognize the character of the Indonesian people. Characters based on the values of Pancasila must be good, competent, and character that identifies Pancasila. The values of Pancasila describe the values of the life of the Indonesian people so that between Pancasila and the life of the community it is united in the national identity [26]. Despite the fact that in Indonesia there are many differences that cannot be separated from culture or customs. However, this has already been tolerated by the ancestors to create unity in differences by showing various expressions of tolerance in uniting differences. Differences are expressions of the characteristics of the Indonesian nation which are admired by many other countries because of the many

differences that they consider unique [27]. This uniqueness should be a pride for Indonesia as a Pancasila state and be known by other countries.

Differences that are considered unique by other countries are in fact still vulnerable to causing certain conflicts in the community so that in minimizing these events it is necessary to strengthen tolerance in respecting differences. Tolerance can be built in formal education in schools by utilizing academic and non-academic activities [28]. Academic activities can be exemplified by Diversity activities when learning activities such as respecting differences in religion, ethnicity, race, and language both inside and outside the classroom. As for non-academics, it can be exemplified when extracurricular activities that reflect diversity such as; appreciate the potential or talents of different students, appreciate in terms of physical and material. In addition, tolerance can be used when choosing the student council president or what is usually called a democratic party at school, in this activity students will learn to use their voting rights to vote. Schools are the best places to educate so that the younger generations become the hope of the nation in realizing the ideals of the nation [29].

The realization of the ideals of the nation has been the hope of the ancestors since the first so that the fighting spirit needs to be passed down from generation to generation to the younger generation through the application of Pancasila values [2]. Inheriting the values of Pancasila is not done immediately because it involves the values of life, so the importance of applying the values of Pancasila should be instilled early on. The best values of life in society are the values of Pancasila because they contain interrelated meanings in the fields of religion, social, law and culture [30]. The values of Pancasila represent the values of life that can actualize people in behaviors and attitudes that do not violate the rules [31]. Through the application of Pancasila values, behaviors that are lacking or not good are easily managed with self-awareness to hold tightly to the values of Pancasila, so that in forming self-defence it is necessary to have a place to get used to and train and develop themselves in the application of Pancasila values. The container is a school as a place to get an education that makes a person better and motivates themselves in achieving common goals [30].

According to Law No. 20 of 2003 concerning the National Education System that national education is in line with Pancasila and the 194 Constitution, this shows that schools are education that is oriented towards Pancasila values so that schools become a forum for introducing, instilling and familiarizing behaviors that reflect Pancasila [4]. Education is a means of developing and instilling character [31]. Character becomes part of society because character is often used as a subjective assessment of individuals with one

another so that character becomes a benchmark for individuals to be accepted or not by society. So the existence of schools in forming characters based on Pancasila is very necessary [26].

Pancasila contains life values such as; material values are values related to human physical elements, material values are everything that can be useful when carrying out daily activities, spiritual values are values related to the spiritual relationship between humans and God. These three values are life values related to the nation's culture that should be instilled in any activity including learning activities in schools because Pancasila values become the nation's personality [30]. The values of Pancasila also show the basis for thinking and acting in accordance with the norms prevailing in society. The existence of Pancasila values as the value of life brings a better life in an environment that presents Pancasila in all activities including economic learning activities [32].

3.2. Implementation of Pancasila Values in Economic Learning at SMAN 2 Batu

In this study, researchers tried to explain the implementation of Pancasila values in economic learning at SMAN 2 Batu. SMAN 2 Kota Batu is a school that was founded in 1997, located in Jeding hamlet, RT.01 RW.06, Junrejo Village, Junrejo District, Batu Wisata City, precisely on Jalan Hasanuddin 01 Junrejo, Batu City. This school is close to the Police Headquarters and the Batu City DPRD Building.

Economics learning is often found in specialization and cross-interest classes at the high school level. Economics learning has many sub-chapters of material that discuss various economic problems, including; There are materials that teach how to act rationally in making economic decisions, find solutions in overcoming economic problems (such as unemployment, scarcity, inflation, national income, and government policies), accounting for service companies and trading companies, and other materials that relevant to the economy. Economic learning can be included with the practice of Pancasila values as a form of implementing the existence of Pancasila in economic learning [2]. So, in implementing this requires a process in applying the values of Pancasila in economic learning.

The implementation of Pancasila values in economic learning starts from the readiness of teachers to undergo the process of instilling Pancasila values to students at SMAN 2 Batu. The readiness of economics teachers at SMAN 2 Batu can be done with the following steps; first, economics teachers at SMAN 2 Batu must have the ability or skills to manage students' attitudes, knowledge, and skills to get used to behaving fairly in attitude, tolerant in acting and peaceful in togetherness [33]. Second, teachers at SMAN 2 Kota Batu must have

self-dedication as teachers and self-loyalty as educators [1021]. Teachers not only have the ability in academics but are required to have the ability to educate professionally so as to create optimal and effective learning based on the values of Pancasila. In order for economics teachers to be professional, teachers must

understand the importance of applying Pancasila values in economic learning. These Pancasila values also look at the situation of students at SMAN 2 Batu who have religious differences, the data can be seen in the graphs and tables below

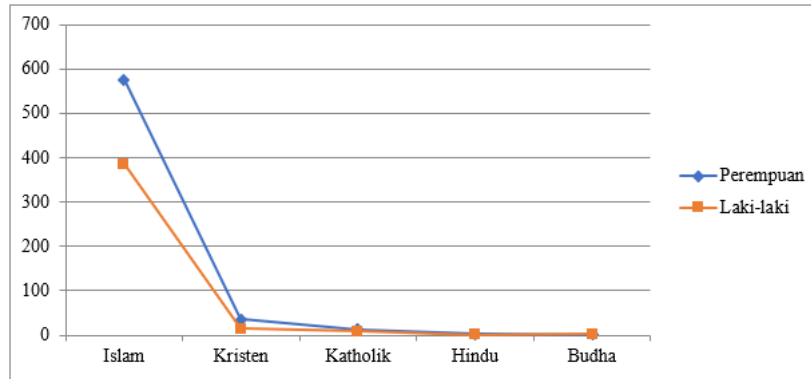


Figure 2. Student's Religion Data

Source: www.sman2batu.sch.id

Table 1. Student Religion Data

Agama	Laki-laki	Perempuan
Islam	386	577
Christian	15	35
Catholic	8	13
Hindu	1	3
Budha	2	1
Kong Hu Chu	0	0
Total	412	629

Source: www.sman2batu.sch.id

The data above shows that there are religious differences between students. This difference is a challenge for teachers to foster an attitude of tolerance in students so that they respect each other in unity. Unity is part of an effort to unite the differences that exist in society, so that its existence is really appreciated [27]. Uniting these differences can be familiarized with students when carrying out economics learning. The unification is through understanding the meaning of Pancasila values as a guide to life, including in economic activities.

The implementation of Pancasila values at SMAN 2 Batu in economic learning can be done in several ways, namely; 1) The habit of praying before and after conducting economic learning activities and always behaving wisely in carrying out economic activities, for example, teachers ask students to spend money wisely, use natural resources in the school environment wisely,

and so on; 2) The teacher teaches Economics material to students by linking Economics learning material with Pancasila values, for example in the National Income material, the teacher teaches that students start from a small scope, students must be able to get used to being frugal and not wasteful so that later they can have a positive impact on National income; 3) The teacher assigns Economics material in the form of cases which are related to Pancasila values, for example the Externality case; 4) The assignments given by the economics teacher at SMAN2 Batu to students often pay attention to the signs of Pancasila values such as cohesiveness, cooperation, tolerance, freedom of opinion, and care for one another [34]; 5) The economics teacher at SMAN 2 Batu explains the meaning of togetherness in diversity which is united by Pancasila in economic learning; 6) Teachers provide economic learning with Pancasila values to students through organizing competitions that carry the theme of

economics and strengthening Pancasila; 7) The teacher provides an economic understanding based on the values of Pancasila through illustrations in learning media that are oriented to the experience of Pancasila.

Implementing Pancasila values in learning can be done with simple habits such as getting used to praying according to their respective beliefs, being free to have opinions during learning activities, respecting diversity and participating in activities with the Pancasila theme [35]. So, learning activities in education become a great

force in implementing the values of Pancasila [4]. When Pancasila values are implemented in economic learning, it certainly has a positive impact on young people. Besides they get experience from understanding economic material, they also get the values of life. These values of life will later be useful in making a generation that is productive and can compete healthily when dealing with the economy. Based on the results of interviews, observations, and documentation as well as the percentage of implementation of Pancasila values in economic learning at SMAN 2 Batu

Table 2. Percentage of Implementation of Pancasila Values in Economic Learning at SMAN 2 Batu

Pancasila	Implementation	%
Precepts 1 God Almighty	Get used to praying according to their respective beliefs before starting economic learning activities.	95%
Precept 2 Just and civilized humanity	Economics teachers and students provide assessments according to the abilities of each student (fairly) without taking sides with students both physically and materially. In addition, economics teachers teach students about good values and norms in society, as well as habituation to behave wisely in economic actions	95%
Precept 3 Indonesian Union	Build tolerance in diversity and do not discriminate against friends both in the economy class and in other classes.	98%
Precepts 4 Democracy led by wisdom in representative deliberation	Develop an attitude of cohesiveness in working together and discussing solving problems of economic tasks in groups.	95%
Precept 5 Social justice for all Indonesian people	All students have the right to take part in competitions/workshops with the theme of Pancasila, both online and offline.	95%

Source: Author's Data (2021)

Based on the results of interviews, observations, and documentation, the implementation of Pancasila values in economic learning at SMAN 2 Batu can be carried out well through the skills of economics teachers in applying Pancasila values to economic learning. The implementation of Pancasila values at SMAN 2 Batu can be seen from the percentage table above which shows that economics teachers at SMAN 2 Batu can implement Pancasila in economic learning well. In addition, economics teachers can manage learning which includes the application of Pancasila values by integrating them with learning media and others. Economic learning always provides lessons in economic management individually (households) and groups (companies) based on the values of Pancasila [17]. Quality learning is learning that can lead to achieving national goals through the implementation of Pancasila values. Thus, the values of Pancasila become the foundation in maintaining the nation's ideology, ancestral ideals, and national defence so that the existence of Pancasila should be disseminated in various activities including economic learning [19].

4. CONCLUSION

Based on the background and discussion, it can be concluded that the implementation of Pancasila values in economic learning at SMAN 2 Batu is very important because Pancasila values form self-defence and national resilience in understanding economic lessons based on Pancasila values. Implementation of Pancasila values in economic learning at SMAN 2 Batu is done through habituation in behaving based on Pancasila, linking material with Pancasila values, Assigning and giving cases based on Pancasila values, inviting involvement in events with Pancasila nuances, as well as the use of learning media that contains content of Pancasila values. The implementation of Pancasila values by economics teachers at SMAN 2 Kota Batu contributes to shaping the character of students who are faithful and devoted, responsible, and have a spirit of nationalism and patriotism towards the surrounding environment.

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