



Implementation Pancasila Values at the Salafiyah Islamic Boarding School Al-Utsmani Bondowoso

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Abstrak— The instillation of Pancasila values at the Al-Utsmani Salafiyah Islamic Boarding School in Bondowoso is a personality development process that explains the foundations and goals, the history of Indonesian nationalism, Pancasila as a philosophical system, Pancasila as the national ideology of the Indonesian nation and state, Pancasila in the context of statehood.

This research uses a qualitative research approach with a case study type of research using observation, interviews and documentation. This research obtained findings and conclusions, namely, 1) the cultivation of Pancasila values at Al-Utsmani Bondowoso boarding school, 2) factors that influence the cultivation of Pancasila values, namely inhibiting and supporting factors, there are two inhibiting factors, namely, internal factors, internal, namely, motivation, interests, different characteristics of students, external factors, namely: family, parental attention, supporting factors, namely: professional human resources, material that is easy to understand, adequate infrastructure, children's learning perseverance, .3) Problems that occur in cultivating Pancasila values. Including a lack of instilling Pancasila values, a lack of understanding of the values contained in Pancasila.

Keywords— Pancasila, Boarding School, Education.

I. INTRODUCTION

Indonesia is one of the countries that has Pancasila; without it, the nation's life will not run according to its values. Pancasila is a guideline for national and state life for all Indonesian people.

According to the five Pancasila committee, state ideology consists of five principles that are interrelated and cannot be separated. The five main pillars of Pancasila form it: Almighty God, just and civilized humans, Indonesian unity, democracy led by wisdom, representative deliberation, and social justice for all Indonesian people.

After being established as the basis of the state on August 18 1945, Pancasila became the basis for the life of the nation and state. Pancasila is a truth that can be accepted by all ideologies, classes and groups of Indonesian society. Pancasila is applied to all educational, academic, cultural and other organizations in Indonesia.

Pancasila values are the way of life of the Indonesian people. Pancasila values contain spiritual values that are in accordance with the conscience of the Indonesian people. Pancasila values are a source of values for the Indonesian people in carrying out national and state life.[1]

Pancasila education is personality development that explains the foundations and goals, the history of Indonesian nationalism, Pancasila as a philosophical system, Pancasila as the national ideology of the Indonesian nation and state, Pancasila in the context of the state. So education in

Indonesia can be said to be in accordance with the concept of Pancasila education by instilling Pancasila values. This is in accordance with Law number 20 of 2003 concerning the National Education System which states that[2]:

"Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed by themselves, society, nation and state."

Thus, it can be concluded that basically education is a conscious and planned process of transferring knowledge, values and skills to change human behavior and mature humans through the process of teaching and training in the form of formal, non-formal and informal education.

Education is a conscious effort carried out systematically to create a teaching and learning atmosphere so that students can develop their potential. With education, a person can have intelligence, noble character, personality, spiritual strength, and skills that are beneficial for themselves and society. This is in accordance with the word of Allah SWT, in Q.S. Al-Hujurat: 13 which means "O people, indeed We created you from a man and a woman and made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing."

Based on this verse, we can understand how important Pancasila education is. Realizing this reality, it is necessary to organize what is missing and less touched by the world of education, namely education that focuses more on Pancasila values. Both education is carried out in the family, school and community environment.

Islamic boarding schools are educational institutions that have existed for a long time and have experienced rapid and significant development not only in the field of religion but also in government institutions. Therefore, education regarding student or santri government institutions must also be improved as time goes by. However, this does not mean that education in Islamic boarding schools must be left behind.

An Islamic boarding school is a place of education led by a kyai or cleric and assisted by ustadz and ustadzah, both from their own family and from older students.[3] Islamic boarding schools are a home for the nation's children who will become leaders in the future. Islamic boarding schools also function as a place to maintain various scientific

traditions created by students or santri, both from Indonesian traditions and social sciences in Islamic boarding schools.[4]

The government issued Law Number 18 in 2019 which explains Islamic boarding schools. It is very clear that the Indonesian government values Islamic boarding schools that have existed long before Indonesia became an independent country. The Indonesian government praises the existence of Islamic boarding schools and provides recognition and convenience to Islamic boarding school institutions throughout Indonesia. Islamic boarding schools are defined as educational institutions according to Article 4 of the Law as places for education, da'wah and community empowerment.

Apart from the Islamic boarding school law which has been explained previously, we must also pay attention that Pancasila, as an ideology for the life of Indonesian society, has values in character building for students who live and study in Islamic boarding schools. There is a relationship between Pancasila values and modern, Islamic and Indonesian values. Pancasila, in fact the entire Indonesian legal system, functions as a moral guide for life.

It is important to carry out this qualitative research to find out how Pancasila values are instilled at the Al-Utsmani Bondowoso Salafiyah Islamic Boarding School, as well as what factors and problems occur in instilling Pancasila values. The aim of this research is to find out how Pancasila values are instilled at the Al-Utsmani Bondowoso Salafiyah Islamic Boarding School, as well as what factors and problems occur in instilling Pancasila values.

Previous research is related to this research. For example, research conducted by Hendri et al. (2018)[5] discussed how instilling Pancasila values in Islamic boarding schools can be done using two approaches: one in the field of formal and non-formal education, and the other through various programs carried out by the students. Research conducted by Hendry et al. dan Komang Sundara dan Sri Soleha (2019)[1] focuses on implementing Pancasila values to prevent "next generation" learning in Islamic boarding schools. The material discussed includes politeness, tolerance, discipline, responsibility, example, and love of the country.

Unlike previous research, the aim of this research is to identify the process of implementing Pancasila values at the Al-Utsmani Salafiyah Islamic Boarding School in Bondowoso, as well as supporting factors and any problems that arise in this process.

II. METHOD

This research will study human behavior in everyday life in Islamic boarding schools, so it uses a qualitative approach. This research uses a case study and does not generalize the results because the background studied is unique. Field data and literature are the sources of this research. Field data comes from direct observations and interviews with informants. There were three to five people who the researchers interviewed/ Four ways the researchers collected

data: observation, interviews, documentation studies, and literature studies. In qualitative research, data analysis consists of three different processes carried out simultaneously: data reduction, data presentation, and drawing conclusions or confirmation.

III. RESULTS AND DISCUSSIONS

The word "planting" is a word that comes from "planting", according to the Big Indonesian Dictionary (KBBI).[6] Cultivation means the process, method, or act of sowing, cultivating, or cultivating. So, planting is an effort to instill something or a process. Values, according to Nurgiansah (2021) [7], are defined as measures, benchmarks, assumptions and beliefs that exist in society. Values themselves can shape good efforts or ways of thinking and acting in society. Values can also encourage people to get or achieve something.

Muhammad Yamin said in the book R. Toto Sugiarto et al. (2021) [8], "Pancasila" comes from the words "panca", which means five, and "sila", which means joint, top, basis, or important and good rules of behavior. Thus, instilling Pancasila values is an effort to foster important and good rules of behavior.

As the country's basic ideology, Pancasila has noble values in every principle, which functions as a guideline in the life of Indonesian society. As is the case with Pancasila, every thing created has unique values and meaning. The values and meanings contained in each precept are as follows:

According to Sianturi and Dinie (2021) [9], in the first principle, belief in the one and only God, there is value and meaning, because the word divinity has religious value, and this value is related to something that is considered holy, great and noble. One way to create a godly society is to understand divine values. By understanding these values, people in Indonesia can build their souls to do good deeds and gain God's approval. From a religious ethical point of view, a state based on the belief in One Almighty God gives every citizen the freedom to embrace their own religion and worship according to their religion and beliefs. From this basis, it can be said that Indonesians are a faithful and religious community, regardless of their religion and beliefs.

According to Damanhuri et al. (2016) [10], the second principle reads "just and civilized humanity" indicating that it is important for Indonesian society to maintain human values. Every community has an obligation to respect each other's rights and dignity and behave appropriately.

According to Nurgiansah et al. (2020) [11], the third principle says "Indonesian unity" because the unitary state of the Republic of Indonesia was formed through a long struggle and consists of various different ethnic groups, but these differences do not hinder the formation of unity.

The fourth principle states that people are led by wisdom in representative deliberations. The people hold power over the representative system and make decisions by deliberation. This decision is made with logical critical thinking and with full responsibility.

Ratna Sari (2022) [12] states that the fifth principle states social justice for all Indonesian people, which means that everyone has the right to fair treatment in the fields of politics, law, social economy and culture.

According to Uwi Murtadi and Marzuki (2019) [13], formal and non-formal education must be used to instill Pancasila values. In Islamic boarding schools, students must be educated about the importance of Pancasila as the basis of the state and the values contained in it to maintain the integrity of the Indonesian nation and state. Students who learn about Pancasila values will become intelligent and characterful people.

According to Maruf (2019) [14], hut comes from the Arabic language, namely funduq, which means sleeping room, dormitory or simple guesthouse, used as a simple residence for students or santri who are far from their place of origin. According to Riskal and Syarifuddin (2022) [15], Islamic boarding schools are the oldest Islamic educational institutions in Indonesia. Islamic boarding schools have strong roots in the Indonesian Muslim community and are able to maintain and sustain themselves with various educational models. Indonesian history records that Islamic boarding schools have contributed greatly to strengthening faith, instilling new values, and expanding society.

Based on the description above, it can be seen that, if an Islamic boarding school tries to apply Pancasila values in the lives of its students, the students will more clearly identify themselves as religious people and as citizens. Adhere to all outlines of Pancasila. Thus, there is no doubt that Pancasila is a confirmation of the Islamic religion.

Instilling Pancasila values in life cannot be separated from the role of Citizenship Education. Good citizens are citizens who understand and implement their rights and obligations, are responsible, respect the rights of others, obey the law and pay taxes. It doesn't stop there, to be a good citizen you must also be able to maintain and play an active role in maintaining the stability of the country, one of which is by maintaining the integrity of the nation by instilling Pancasila values in the life of the nation and state. This effort was made to build resilience, stability of the country from extremist understandings, which would cause the Indonesian nation to become divided, hate each other, intolerant, as a result of the practice of Pancasila not being used as a basis for the nation and state.

The aim of Islamic boarding school education is to create people who always obey God's commands and avoid His prohibitions with good religious knowledge. These include praying diligently, helping each other in life, keeping the environment clean, obeying the rules both in the Islamic boarding school environment and outside, forgiving each other, encouraging each other to have good morals, respecting each other, looking after each other, appreciating each other, reminding each other, nurturing each other, covering each other. what his brothers and sisters (friends) at Islamic boarding school lack, share knowledge with each other without expecting anything in return. All of this is part of what is implemented in the life of students at Islamic boarding schools.

Nursavitri (2013, p. 58) in this case argues that to be able to live in a multicultural society, there are at least four attitudes; 1) Inclusivism, defined as an open-minded attitude; 2) Humanism, which means assessing all humans as equal, regardless of race, skin color, religion, etc.; 3) Tolerance, which can also be interpreted as an attitude that respects and respects the differences that each human being has. And 4) Democracy, which can be interpreted as the freedom of individuals to express their opinions, in other words there

must be freedom of thought. From these four things, it can be concluded that all forms of behavior found in the Al-Utsmani Salafiyah Islamic Boarding School are a reflection of the values contained in Pancasila and can be used as role models for other institutions.

Pancasila has values which, if implemented can become a strong foundation in building the Indonesian nation in a better direction (Chairiyah, 2014, p. 59). Al-Utsmani Bondowoso Salafiyah Islamic Boarding School instilling Pancasila values in the lives of students in Islamic boarding schools through education that leads to students' awareness of Pancasila. Supported by formal education, you will be more familiar with the theory of Pancasila, the function and goals of Pancasila. For example, regarding Pancasila and Citizenship Education, social sciences as well as Indonesian, English and other subjects which are involved in interpreting national awareness (santri) in Pancasila. Non-formal education. This education is basically a reference and priority for every Islamic boarding school to create people who understand religious knowledge. However, in essence, religious education has a positive impact on the awareness of students in Islamic boarding schools to behave in a way that reflects Pancasila. As an optimization of Rohmatan Lilalamin's Islamic teachings.

Islamic boarding school education also implements activities that build awareness of Pancasila. This activity is a routine activity program that is the obligation of the students every day. For example, you have to perform wardhu prayers in congregation, deliberation activities to solve learning problems that are problems outside of the lesson. Apart from that, you must obey the rules by not being late in participating in activities at the Islamic boarding school, building self-awareness, maintaining the cleanliness of the environment by having a cleaning picket, doing community service once a week, helping each other, respecting each other, not being able to insult each other, be full of peace, , unity, brotherhood as a form of ukhuwa Islamiyah wa Insaniyah. In Baso's opinion (2012, pp. 163-165) Islamic boarding schools are still strong in maintaining the cultures maintained by previous ulama, namely unity and oneness. The creation of independence is due to unity and mutual strength, a culture like that can be found in Islamic boarding schools, which is the most valuable asset because in maintaining brotherhood, respect, mutual help, unity, mutual cooperation is still maintained until now while outside it is starting to be eroded by contemporary developments.

Behavior that reflects Pancasila values in Islamic boarding schools is a miniature culture of race, ethnicity and culture in Indonesia. However, in Islamic boarding schools there are only Islamic-based teachings, in accordance with the tradition that Islamic boarding schools are the first Islamic education in Indonesia. The pattern of practicing Pancasila values for students can be balanced with extensive knowledge to understand the meaning of the first principle. Respecting other people's religions in Islamic boarding school education has been implemented long ago by ulama. The real proof is the creation of a unity packaged with an agreement on Pancasila as the basis of the state. Rachmah (2013, p. 10) said that Pancasila is a sublimation of cultural values that unite Indonesian people from various tribes, races, languages, religions, islands, into one nation, peaceful and serene, with no hostility between one another.

The values contained in Pancasila [16] are as follows:

The First Principle, shows that God is the first cause of everything, the Almighty, and everything depends on Him, then Indonesian people will develop tolerance between religious believers, tolerance between religious communities, and tolerance between religious communities and their country. Will not force religion on followers of other religions.

Second Principle, humans have a mono-pluralist personal nature consisting of the composition of the nature of body and soul, and have the position of being independent personal creatures and creatures of the One and Only God. Noble human values will foster harmonious attitudes, respect for human rights, anti-colonialism, prioritizing truth and justice, loving fellow human beings, tolerance, and so on (Surip, 2015).

The Third Principle, in the form of recognition of the essence of one homeland, one nation and one state of Indonesia, cannot be divided so that everything constitutes a whole and whole. The noble value of unity is contained in love of the homeland, not discriminating between fellow Indonesian citizens, love of peace and unity, not glorifying one's own nation, tribe and certain regions (Taniredjo, 2014, p. 12).

Fourth Principle, a sentence which linguistically states that Pancasila in the 4th principle is an explanation of a democratic state. With this analysis, it is hoped that accurate meaning and philosophical value will be obtained which can be implemented directly in social life. Not only that, this precept has become a reference for many of the government's steps in carrying out its actions. Namely upholding and recognizing the existence of the people which includes the total number of citizens in a particular region or country where everything comes from the people and is carried out by the people and is intended for the people.

The Fifth Principle, recognizes the essence of justice in the form of fulfilling everything related to rights in human relations. The noble values contained in it are love of social justice, love of family, love of working hard, respecting the sovereignty of other nations, and considering other nations as equals (Kaelan, 2013, p. 413). The first precept animates and underlies the second, third, fourth and fifth precepts. The second precept is imbued with and based on the first precept, animates and underlies the third, fourth and fifth precepts, the third precept is imbued with and based on the first and second precepts, animates and underlies the fourth and fifth precepts, the fourth precept is imbued with and based on the first, second and third precepts, animates and underlies the fifth precept, the fifth precept is imbued and based on the first, second, third and fourth precepts. That is what is called hierarchical pyramidal Pancasila.

However, in implementing Pancasila values in the lives of students in Islamic boarding schools, there are obstacles, so that a small part of the students are sometimes unable to balance the activities and things that support the development of Pancasila values in students. This factor is caused by a lack of understanding and intensive guidance for students due to a lack of staff at the Al-Utsmani Salafiyah Islamic Boarding School in Bondowoso. On the other hand, there are influences from outside, which result in the behavior of students not reflecting Pancasila values. Islamic Boarding Schools' efforts to alleviate this problem can be done with progressive things. For example, focusing more on

individuals by using a persuasive approach, providing stimulus, direction and also actions that build students' awareness..

IV. CONCLUSION

Based on the description above as well as a literature review and field findings, this research concludes that the instillation of Pancasila values in the lives of students at the Salafiyah Al-Utsmani Islamic Boarding School in Bondowoso is carried out using two approaches, the first is with the realm of education in Islamic boarding schools, whether formal or non-formal. . The second is through programs that shape Santri activity. The program covers everything that becomes a guide for students in carrying out activities at Islamic boarding schools. This program is also a supporting means in instilling Pancasila values in the lives of students. Meanwhile, forms of student behavior that reflect Pancasila values include obeying worship, obeying the rules made by the Islamic boarding school, obeying the rules made by the school. Meanwhile, the form of application in the life environment at Islamic boarding schools. For example, helping each other, respecting each other, taking care of each other, not doing anything that harms others, respecting each other's differences of opinion, differences in ethnicity, culture and language.

Meanwhile, there are two inhibiting factors, namely oneself due to a lack of intensity in coaching and also the influence of other people. Efforts to improve in overcoming this problem Islamic boarding schools always make progressive, wiser and more massive steps.

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