

A Proposed Model to Learn Pancasila as a Philosophical System in School and University

Irawaty Irawaty

Pancasila and Civic Education Study Program
Universitas Negeri Jakarta
Jakarta, Indonesia
irawaty@unj.ac.id

Diyantari Diyantari, Eva Leiliyanti

English Literature Study Program
Universitas Negeri Jakarta
Jakarta, Indonesia

Abstract—Every country has its own values which are expressed in their regulations. Indonesia has Pancasila which is the highest source of all regulations implemented in Indonesia. As the highest source of all regulations in Indonesia, the values in Pancasila have to be implemented in Indonesians' daily lives. The problem is that, the majority of Indonesian could not relate Pancasila to themselves and do not implement some or even many of the values of Pancasila in their daily lives. This article seeks to find the answer to the questions: 1) what is the most suitable learning model to learn Pancasila subject to students so that students are able to seek solutions to their daily problems?; and 2) how is the aforementioned model should be implemented? By implementing qualitative approach by studying some learning models, it is found that: 1) the proposed model is constructed based on Problem Posing Model, Problem Based Learning Model, and Problem Solving Model, and; and 2) to deliver the values of Pancasila, learning model should be implemented, so that the students understand that the five principles of Pancasila must be used as a system of thoughts and as the basis of our action(s). Furthermore, the students also need to comprehend and apply the four norms: religious norm (*norma agama*), obscenity norm (*norma kesusilaan*), decency norm (*norma kesopanan*), and legal norm (*norma hukum*) in order to seek solutions for every problems that they encounter in daily lives. Most importantly, the problems which are discussed are the real problems they face in their daily lives. The way of thinking is composed in a scheme. Such learning method should be conducted in every meeting or teaching hour before or after discussion, or could be embedded in the learning materials. Therefore, it will become a habit rather than just a concept of mind.

Keywords—*model; learning Pancasila; philosophical system*

I. INTRODUCTION

Modernity, technology, globalization, multiculturalism, human rights, modern imperialism, law enforcement, hate speech and corruption are among some of the biggest issues which mostly the talked-about in the last decade—especially in Indonesia. Next year, we will vote at the Presidential election. The campaigns for such event, usually, brought up many cases which are based on the aforementioned issues.

At the 2014 Indonesia Presidential election, the winner (Joko Widodo) could win the election by empowering as many as his supporters by implementing the “Pancasila-based”

values such as working and helping each other to realize the same goal [1].

Mahfud M.D, one of the prominent jurists in Indonesia, argued that Pancasila is the solution to overcome one of the biggest problems which has been faced by Indonesian recently—that is hoax [2]. He also stated that Pancasila is a miracle as Indonesians could still unite eventhough there are many differences. Among them are ethnics, languages, and religions difference [3, 4].

One day after the founding fathers of Indonesia proclaimed the independence of Indonesia, Pancasila was declared as the national principle. Eventhough the existence of Pancasila as the ideology of the nation has been challenged numerous time, Pancasila still conserved as the one and only ideology of the country.

Soekarno, one of the founding fathers of Indonesia, argued that Pancasila was actually formulated from the values which have been living in the life of the people in the archipelago. The values have existed and been implemented for centuries. The principles are sequentially stated; from the first to the fifth:

1. “*Ketuhanan Yang Maha Esa*” (Believe in the one Almighty God);
2. *Kemanusiaan Yang Adil dan Beradab* (Justice and civilized humanity);
3. *Persatuan Indonesia* (the unity of Indonesia);
4. *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan* (the democracy led by understanding wisdom honorable representatives from the parliament house);
5. *Keadilan bagi seluruh rakyat Indonesia* (Social Justice for all the people of Indonesia).

Unfortunately, nowadays, many Indonesians do not implement some or even many of the values of Pancasila.

The government of Indonesia, actually has been regulating that Pancasila has to be taught in schools and universities. Eventhough the policies change through out times, Pancasila as a course or subject is still delivered to students.

However, there are some challenges that exist. One of the causes of the challenges of the existence of Pancasila comes from Indonesians. Why is it so? There are some facts which

can answer the aforementioned question. They are: 1) Many Indonesian people—especially the youth—are not familiar with the values of Pancasila; 3) Also, we are not familiar on how to use our nation’s principles in our thoughts and to implement them in our daily lives [5, 6].

This particular article discusses not only how students learn Pancasila so that the values of Pancasila become inherent in them but also how to find solutions to their daily problems. When they are used to find solutions to their daily problems by implementing the values of Pancasila, the habits of implementing values of Pancasila can also be used to solve the bigger problems in society or even the nations’ problems. Taking it further, if everybody implements the values of Pancasila, we as a nation probably will have fewer or even zero problems. Therefore, the questions that need to be raised are: 1) what is the most suitable learning model to learn Pancasila subject? 2) how is the aforementioned learning model should be implemented?

II. THE FOUNDATIONS OF THOUGHTS

A. Pancasila as a Philosophical System

Pancasila is referred as an ideology in a neutral sense, not as false consciousness or as an ideology in unscientific belief [7].

As the type of an open ideology, instead of closed ideology, Pancasila allows the Indonesians to interpret the principles or values that are contained in all of the five principles in accordance to time [7].

There are Indonesia’s philosophers, among them is Notonegoro, who argued that to operate Pancasila all the five principles must be valued simultaneously for all life’s dimensions. It means, the principles cannot be implemented one by one or only four principles without the other one or only one principle without the rests and not to all dimensions of Indonesians’ life [8]. Shigeo Nishimura described the operational way of Pancasila, “... Pancasila consists of five inseparable and mutually qualifying principles...” [9].

B. The Four Norms

There are some norms that have been acknowledged that could lead us to live accordingly together. This particular work discusses four norms. They are: religious norm (*norma agama*), obscenity norm (*norma kesusilaan*), norm of decency (*norma kesopanan*), and norm of law (*norma hukum*) [10].

The religious norm is norm that comes directly from God. The rules are stated in scripture(s), such as: Al Qur’an (from Allah, SWT for Muslims). However, this particular norm does not implement punishment(s) for anyone who breaks the rules stated in the scripture(s) immediately because it is believed that the punishment(s) will be given after one dies [10].

While the obscenity norm is a norm which is based on values that lie deep inside or inner values of human beings. When ones do something which they believe is wrong then the punishment(s) will come from themselves—that is guilty feeling(s) [10].

The decency norm is a norm which the indicators of right or wrong come from society. One of the forms of punishment(s) which will be given to the person who conducts a wrong manner is ostracized by the society [10].

Last but not least is the legal norm. Legal norm is established by the government. The punishment(s) will be implemented through just trial(s) [10].

Bahder Johan Nasution draws a scheme on how Pancasila must be operated in our daily lives in regards with law system and the objective of law [11]. The scheme is shown below (it has been translated into english as the origin is in Bahasa Indonesia):

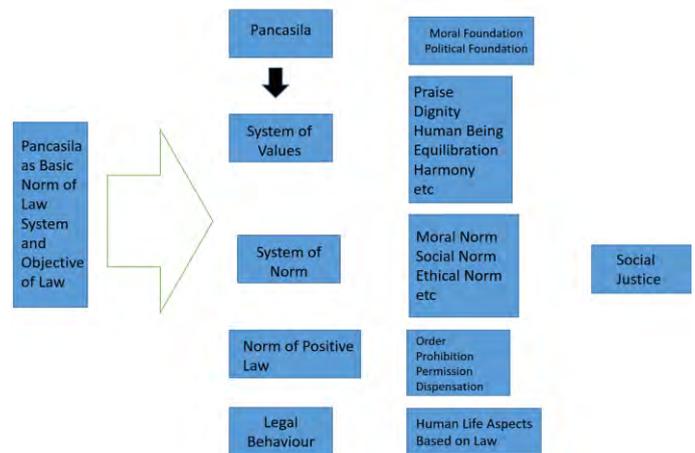


Fig. 1. Scheme 1.

C. Pancasila and Education

The regulations on education in Indonesia which at the moment is based on *Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (the Law Number 20 Year of 2003 regarding to National Education) has laid the goals of national education. Article 1 Number 2 and Article 2 state that the fundamentals of the national education system of Indonesia are Pancasila and the Constitution of 1945 (UUD 45) [12].

Furthermore, Article 3 states the functions and the goals of the national education system. All in all, to implement the functions and to reach the goals will be impossible without applying the values of Pancasila. This is why Sri Soeprapto argued that the Government of Indonesia should be aware and implement policies that lead to the internalization of Pancasila in every Indonesian [13]. Shigeo Nishimura stated that Pancasila is very important in regard to education in Indonesia [9]. His statement is “Pancasila has also been the key philosophical concept in Indonesian formal education”.

D. Learning Methods

Constructive learning is based on the Theory of Constructivist from Piaget [14]. Such method is appropriate to be implemented because students could participate by constructing a finding based on their knowledge. Included in Constructive learning are:

1) *Problem posing model*: Students learn something based on the problem(s) which has/have been experienced by the student(s) themselves and it is expected that they change are reasons which make it suitable to implement Problem Posing Model. Pittalis et al. argued that actually this particular learning model is implemented primarily in mathematics learning process [15]. However, Judith Reed et al. stated that [16]:

“Problem-posing is a collective process that draws on the personal experiences of the learners, and that generates social connectedness and mutual responsibility for the learning process, with potential for social transformation.”

As Judith Reed explained that this learning method could make students become engage with positive manners in learning process with one and another and there is a possibility they change to be better—it could be understood that Problem-Posing Model is a suitable learning model which is implemented to humanities and social sciences subjects also.

2) *Problem based learning model*: This particular model allows positive learning process for students because students usually—as human beings— face value-related problem(s) in their daily live(s). Schmidt et al. stated that “PBL as a ‘process of inquiry; ‘learning to learn; and ‘a cognitive constructivist” [17]. Furthermore, the process of implementing this model would be: there is a particular problem which needs to be discussed and then students are formed into groups, next, there is a tutor to lead discussion. In this learning model, the initiative of learning should come from students.

This model helps students integrate social work theories with practice and build their competence in self-directed learning” [18]. This perspective suits the need in learning Pancasila as the principles contained in Pancasila need to be practiced by students themselves.

3) *Problem solving model*: Toll argued that it is common that teachers implement this particular learning model; however, the solutions that come up do not work [19]. It is because they do not take sufficient time, data, and thought(s). Therefore, it just becomes trial and error for many times and sometime(s) the students do not come up with suitable solution. Thus, Toll believed that to implement this particular learning model teachers need to: identify problem; gather data; and analyse them. Nevertheless, to prevent loss from track, teachers need map to guide their way(s) to find the best solution(s).

III. METHOD

This particular research applies qualitative approach. Creswell argued that such approach emphasizes on the researchers’ “lens” [20]. The nature of such approach suits the aim of this writing which is to propose the most suitable method to build-in Pancasila values to students and to find solutions to daily lives’ problems. The data collection is conducted by gathering articles and regulations (documents) which is one of the ways that Creswell stated that the data collection could be done through “interviews, observations, and documents” [21]. O’Leary explained that implementing

qualitative method deals with many data and that could potentially cause the researchers do not have qualified finding(s) [22].

Therefore, the researchers gathered and coded the data to make it easier to analyse them. After that, the data which are not related to this particular work are reduced. The data which are relevant are used to draw the proposed learning method and to draw how the implementation would be.

IV. FINDINGS AND DISCUSSION

Based on the theory analysis’ above, it could be argued that to learn Pancasila should be conducted on two ways system. The teacher(s)/lecturer(s) guide(s) the learning process and the students should be more active. This means that the learning process should to implement Theory of Constructivist from Piaget. Furthermore, the learning model which is proposed here is based on the aforementioned three learning models, namely: Problem Posing Model, Problem Based Learning Model, and Problem Solving Model. In the implementation of the suggested model, there is a scheme which is suggested to be used by the teacher(s)/lecturer(s) and students which is inspired from the work of Bahder Johan Nasution as shown at scheme 1. The discussions based on the findings are expressed below [11]:

1. It has been expressed at the earlier part of this article that there are four norms that we need to implement to live well together. As Indonesians, we have our five principles—Pancasila—that are important to be implemented to live as a nation. To have those norms and Pancasila as guidances of Indonesians’ lives, the writers propose a scheme which could help teachers and/or lecturers to internalize and, furthermore, to help students to find solutions over problems that are encountered in their lives and that can lead to solutions to social and nation’s problems in the bigger scope. Other than norms and the five principles in Pancasila, the writers add sciences as the basis for the students in finding the solutions to their problems. By doing this, the students can see and understand that sciences can be multidisciplinary, that they can be used together in solving ones’ problems. This practice can also help students to see that many different sciences are equal and there is no science that is superior to others. The procedures:

- Teachers/lecturers ask students’ problems and then the will discuss to decide one problem that they will find the solution to at least one week before, since data gathering regarding norms and related sciences takes time;
- The students are clustered into five groups. The first group should seek the rule(s) based on their religion(s); the second group should see their inner self to find the solution to the problem; the third group gain opinion from their parents or other people that they consider have the capability in regard to the problem. The alternative way is to find society’s opinion from article in mass media; the fourth group

should find what science(s) is/are related to the problem in question; the last group should find regulation(s) which will be analysed for the legal norm step.

- All the results of the research (point 2 above) which have been conducted should be brought to the class to be presented in front of their classmates during the discussion sessions.
2. The scheme, as shown below, contains the values of Pancasila, the four norms, and sciences. The rationales of the importance to implement the scheme in the learning process are: 1) to raise students' awareness to implement the five principles of Pancasila, norms and sciences in solving problem(s) they (2) they must work together (collaboration) to solve their problems

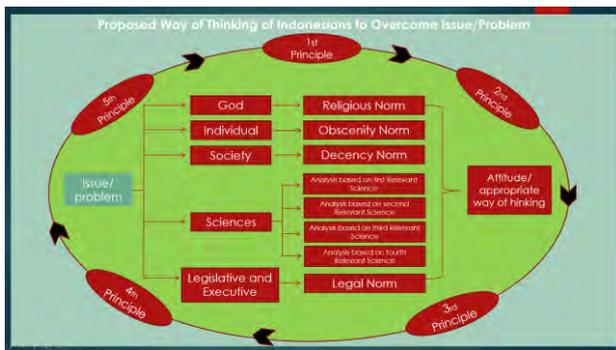


Fig. 2. Scheme 2.

The items that need to be provided:

- The scheme (it may be shown in front of the class or the teacher ask students to draw the scheme by themselves). When they draw the scheme by themselves, it might stimulate their curiosity and their memory;
- Scripture(s) and other sources of every religions or faith of the students (the school could provide them in every classroom);
- Books and journals that contain the five principles of Pancasila and norms;
- Books and journals of various sciences.

The operational system of the scheme is:

- The students must focus on a problem which will be analyzed and be sought its solution.
- The students begin to analyze the problem with the first point—that is Religious norm. In this point, the first group of students (as has been written in the procedures) should share their finding(s) to the rest of the students.

For example of how this point is implemented is: the source of this norm for Muslims is Al Qur'an. If a problem is not regulated in it, they need to look to other sources. As for Muslims, it could be hadith (hadis) or fatwa of Indonesian Council of Ulama

(MUI). What they need to seek in it are: a) how Al Quran/hadith/fatwa sees the problem; b) what one must do to overcome the problem; All the analyses and findings should be written on a piece of paper/in a book;

- Move on to the next norm. At this stage each of the students analyse her/his inner self. All students need to ask themselves how they see the problem: 1) is the matter in question really a problem? If they find it a problem, then they should go on to step number two. If they find it is not a problem at all, then they could move to the decency norm; 2) how they inner selves react and overcome such problem. All the analysis and findings should be written on a piece of paper/in a book;
- Next step is the decency norm. At this stage, the group which was assigned to look for society's opinion should share their finding(s). After that, all the students need to analyse: 1) does the society find the matter in question a problem? If it does not, the students may move to the next stage. But, if it does, the students should analyse why the society finds it a problem and what the is/are solution(s) proposed by the society. All the analysis and findings should be written on a piece of paper/in a book;
- At the next stage which is science stage, the group which has been assigned to find the solution based this particular dimension is given time to present their ideas based on their research. After that, all the students need to analyse whether they agree with the idea(s) which has/have been drawn by their peers. They need to write their thoughts on a piece of paper/in a book; with their reason(s);
- At the stage of legal norm, the group which has been assigned to find regulation(s) on the matter is given time to present their finding(s). The finding(s) could be: whether there is/are regulation(s) which has/have regulated the matter. Thus, they should present what regulation regulates the issue; or whether the issue has not been regulated yet. When the matter in question has been regulated, all the students should answer question(s): do they agree with the regulation? If they do, they should write the reason(s). If they do not agree, they should write the reason(s) and propose their thought(s) on how should the regulation be.
- Every group must relate the norms and sciences to the five principles of Pancasila: how the problems violate the principles and they should be solved based on the five principles of Pancasila and how the principles cover each of the norms.
- After finding the solutions at all stages, every student should check their analyses and findings at each stage on the particular matter in question based on the values of all the principles of Pancasila. The principle of Pancasila that they should check first is actually the principle which the problem/matter in question most

related with. However, at this section, the explanation begins from the first principle.

After that, the teacher/lecturer asks the students to discuss the solutions found in order to establish a consensus to decide which one/ones is/are the most suitable solution(s) to the problem. This activity is led by the teacher or a student (the teacher may choose between those two based on the capacity of the students).

Before reaching a consensus, they have to make sure that solution(s) is/are just for everyone. By practicing this way of thought, the students practice to implement the **fifth principles of Pancasila: Social Justice for all the people of Indonesia**).

In addition to that, the students need to apply their critical thinking at one side, and at the same time they have to respect others. Their capability in critical thinking helps them to safeguard their and other people's rights. They should also respect other's differences. For example, all the students need to understand that whatever their friends' religion, they must note that every religion has the right to be acknowledged and be respected (this is the phase of implementing the values of the **second principle of the Pancasila: just and civilized humanity**).

The consensus is also to seek how if there is a student/are student(s) who breaks/break the consensus: a) how will they remind their friend; b) whether there will a penalty and what the form of the penalty will be; c) how the procedure(s) is/are in implementing the penalty; d) who will be the enforcer (this is the phase of implementing the values of the **forth principle of Pancasila: democracy which guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives**).

Next, the students need to pledge that they will unite in the diversity. The diversity will not be used as reason(s) to parting them apart (this is the phase of implementing the values of the **third principle of Pancasila: the unity of Indonesia**).

After the students serve their pledge, the teacher/lecturer could ask them to write the consensus on the solution(s) to the problem. In addition, the students are asked to sign it. By doing so, it teaches students to be responsible in keeping their promise to implement the solution(s) to the problem in their daily lives.

V. CONCLUSION

The problems in implementing the five principles of Pancasila and the four norms in students' daily lives can be overcome by implementing the scheme elaborated in the findings and discussion sections.

Students can find solution(s) to their problem(s) by analysing the four norms (that has been mentioned earlier) and science dimension—with the five principles of Pancasila which are related to each norm and science.

Nevertheless, the succeed of the proposed method need further reasearch.

ACKNOWLEDGEMENTS

The authors would like to acknowledge their gratitude's to the Ministry of Higher Education, Research and Technology for funding their research.

REFERENCES

- [1] Leiliyanti, Eva, et.al. Nationalist and Islamic Discursive Contestation of Joko Widodo's Image in Social Media. International Conference on Media Studies. 2017 (ICMS'17), pp. 185-198.
- [2] Universitas Mataram. Membumikan Pancasila di Era Milenial. [online]. 2018. Available at: <https://unram.ac.id/membumikan-pancasila-di-era-milenial/> [accessed 12 April 2018].
- [3] Michico, Nathania Riris. Mahfud MD: Indonesia Bersatu dan Rukun Karena Pancasila. [online]. 2016. Available at: <https://news.detik.com/berita/d-3223337/mahfud-md-indonesia-bersatu-dan-rukun-karena-pancasila> [accessed 12 April 2018].
- [4] Fahmi, Yusron. Mahfud MD: Pancasila Itu Mukjizat Bangsa Indonesia. [online]. 2017. Available at: <https://www.liputan6.com/news/read/2975830/mahfud-md-pancasila-itu-mukjizat-bangsa-indonesia> [accessed 12 April 2018].
- [5] Egeham, Lizsa. Pancasila, Generasi Muda, dan Media Sosial. [online]. 2017. Available at: <https://www.liputan6.com/news/read/2973029/pancasila-generasi-muda-dan-media-sosial> [accessed 12 April 2018].
- [6] Tribunnews. Yudi Latief: Generasi Muda Menuju Masyarakat Pancasila. [online]. 2018. Available at: <http://www.tribunnews.com/metropolitan/2018/02/09/yudi-latief-generasi-muda-menuju-masyarakat-pancasila> [accessed 14 April 2018].
- [7] Asshiddiqie, Jimly. Ideologi, Pancasila, dan Konstitusi. [online]. 2010. Available at: <https://crossbyjanssem.wordpress.com/2010/06/06/ideologi-pancasila-dan-konstitusi/> [accessed 12 April 2018].
- [8] Direktorat Jenderal Pembelajaran dan Kemahasiswaan. Buku Ajar Mata Kuliah Wajib Umum Pancasila. [online]. 2016. Available at: <https://drive.google.com/file/d/0B7445iemfKtMVI5dFjNE9ickk/view> [accessed 12 April 2018].
- [9] Shigeo, Nishimura. The Development of Pancasila Moral Education in Indonesia [online]. 1995. Available at: <https://repository.kulib.kyoto-u.ac.jp/dspace/bitstream/2433/56552/1/KJ00000131872.pdf> [accessed 12 April 2018].
- [10] Mas, Marwan. Pengantar Ilmu Hukum. 2014. Ghalia Indonesia
- [11] Rusli, Tami. Pembangunan Hukum Berdasarkan Cita Hukum Pancasila. [online]. 2011. Available at: <https://media.neliti.com/media/publications/26764-ID-pembangunan-hukum-berdasarkan-cita-hukum-pancasila.pdf>
- [12] Republik Indonesia, Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (Republic of Indonesia, Law Number 20 Year 2003 in regards of National Education System).
- [13] Soeprapto, Sri. "Landasan Aksiologis Sistem Pendidikan Nasional Indonesia dalam Perspektif Filsafati Pendidikan". Cakrawala Pendidikan Jurnal Ilmiah Pendidikan. 2013. no. 2, pp 266-276.
- [14] The University of Sydney School of Education and Social Work. Constructivism [online]. 2018. Available at: http://sydney.edu.au/education_social_work/learning_teaching/ict/theory/constructivism.shtml [accessed 14 April 2018].
- [15] Pittalis, M., et.al. A Structural Model for Problem Posing. [online]. 2004. Available at: http://emis.ams.org/proceedings/PME28/RR/RR058_Pittalis.pdf [accessed 7 July 2018].
- [16] Judith Reed, et.al. Problem-Posing in a Primary Grade Classroom Utilizing Freire's Methods to Break the Culture Silence. 2015.
- [17] Schmidt, Henk G. The Process of Problem-Based Learning: What Works and Why. [online]. 2011. Available at: http://tn5bn6xp5c.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rft_id=info%3Aid%2Fsummon.serialssolutions.com&rft_val_fmt=info%3Aofi%2Ffmt%3Akev%3Amtx%3Ajournal&rft.genre=article&rft

- atitle=The+process+of+problem-based+learning%3A+what+works+and+why&rft.jtitle=Medical+Education&rft.au=Schmidt%2C+Henk+G&rft.au=Rotgans%2C+Jerome+I&rft.au=Yew%2C+Elaine+H.+J&rft.date=2011-08-01&rft.issn=0308-0110&rft.eissn=1365-2923&rft.volume=45&rft.issue=8&rft.spage=792&rft.epage=806&rft.externalDocID=um_oai_cris_maastrichtuniversity_nl_publications_d854a19e_5ec1_4be1_995c_555ad3403975¶mdict=en-US [accessed 13 June 2018]
- [18] Lam, Debbie. Problem-Based Learning: An Integration of Theory and Field. [online]. 2004. Available at: [\[20\] Creswell, John W, and Miller, Dana L. Determining Validity in Qualitative Inquiry. *Theory Into Practice*, 2000. vol. 39, no. 3, pp 124-130

\[21\] Creswell, John W. *Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 2012. Pearson Education, Inc. Boston

\[22\] O'Leary, Zina. *The Essential Guide to Doing Your Research Project*, 2010. Sage Publications Ltd, London](http://tn5bn6xp5c.search.serialssolutions.com/?ctx_ver=Z39.88-2004&ctx_enc=info%3Aofi%2Fenc%3AUTF-8&rft_id=info%3Aasid%2Fsummon.serialssolutions.com&rft_val_fmt=info%3Aofi%2Ffmt%3Akev%3Amtx%3Ajournal&rft.genre=article&rft.atitle=PROBLEM-BASED+LEARNING%3A+AN+INTEGRATION+OF+THEORY+AND+FIELD&rft.jtitle=Journal+of+Social+Work+Education&rft.au=Debbie+Lam&rft.date=2004-10-01&rft.pub=Taylor+%26+Francis+Ltd&rft.issn=1043-7797&rft.eissn=2163-5811&rft.volume=40&rft.issue=3&rft.spage=371&rft.externalDocID=884357201¶mdict=en-US [accessed 13 June 2018]</p>
<p>[19] Toll, Cathy A. A Problem Solving Model for Literacy Coaching Practice. [online]. 2017. Available at: <a href=)