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Pancasila Education as One of the Forms of National Character in the Global Era

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Abstract

The era is increasingly advanced and the challenges are extraordinary. The impact is on the character of the community. As the shaper of the spirit of Pancasila, all parties are needed to be able to participate in the goals of the nation that instills Pancasila. The points of Pancasila reflect the formation of national character. Data was obtained using descriptive qualitative methods, namely by observation, documents from the library, photos, videos and YouTube shows that incorporate characters that are in accordance with Pancasila in addition to in-depth literature studies and interviews. Interviews are carried out by taking data using very in-depth interviews by grouping respondents into primary and secondary data. Data grouping must be detailed and the data must be analyzed well. Obtain data can be presented in the results and discussion, and certainly answers the title presented above. Analysis of character education embedded in Pancasila can be applied in everyday life, an attitude of religious spirit, honesty, discipline, independence, democracy, love of the country, respecting and respecting other people, caring for others, caring for the environment, an agile personality. In accordance with the 1945 Constitution, the soul must conform. Providing understanding to the community is not just about socializing but must go directly into the community. Behavior can be an example that good character will reflect a good nation. The form of character education described above will form a soul that loves the country.

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1. Introduction

Character education is urgently fought for because character education can and must be applied to all groups in Indonesia (Malahih, 2015; Rizkita & Supriyanto, 2020). Indonesia can implement character education, it will provide an education that will make the nation already high in the spirit of Pancasila (Dewantara et al., 2019). Among those who implement it, it is not only people who are adults who are better than those at an early age, children and adults. A dignified nation will be respected by other nations and other countries are indeed highly respected by other countries because the Indonesian people uphold the moral values contained in the principles of Pancasila (Harmadi et al., 2022; Akbar et al., 2022). The attitude that is applied will provide education for the people to become an intelligent nation. The values applied will bring about a country that upholds good attitudes, loves the homeland and nation (Azhar et al., 2022).

The strengthening of Pancasila as a manifestation of state philosophy can be justified because the Pancasila philosophy is very crucial as a national ideology that really applies the values contained in Pancasila. Pancasila is a value that underlies values and norms so that we can become a Pancasilaist nation. Life in society implements the life of a nation and state (Wandani & Dewi, 2021). Developing these values will bring behavior in society that will have a spirit, attitude and behavior that is in accordance with the values contained in the Pancasila points. Applying it to children, the younger generation and adults is not easy, it requires intention and requires seriousness in creating a nation that cares about social life and the form of implementing Pancasila for state life.

Globalization has accelerated in the last two decades due to technological advances in the fields of communication and transportation technologycommunication and the growth of technology (Peters & Witschge, 2018). In the global era, there is an integration process and interaction between entities from countries outside Indonesia. The era of globalization is an era related to advances in technology and communications, as well as transportation. The global era will not be separated from technology, everyone will use technology in everything and people who have no intention of learning technology will be left behind. All aspects and fields all use technology and with technology there are impacts in this life, namely in terms of positive and negative impacts, the aim of which is to apply them to human life which remains based on the rules and order in life based on the spirit of Pancasila.

Pancasila is a form of character in the nation, although it requires seriousness in forming character and what characteristics can be applied in the life of the nation and included in the noble values that exist in the spirit of Pancasila. This is what the author wants to express, that character formation can be used as a personal soul in national life and its application can be carried out individually and in groups, even in communities and even throughout Indonesian society. What kind of implementation exists in Indonesian society that characterizes the Pancasila spirit which is in accordance with character education. The conditions of the global era still do not eliminate the good character and personality that characterize the values of Pancasila.

2. Research methods

This type of research on character education as the formation of national character uses qualitative research, namely research that uses descriptive research methods, that is, what is in

the field is written in a way that matches the data in the field and is even appropriate and must be valid. Data was obtained using library references, photo documents, YouTube videos, Tik Tok, interviews and by means of in-depth observation starting with initial observations. Using the method of searching for data by observation, in-depth interviews combined with document study from libraries, videos, YouTube. Data acquisition selects sources who can be grouped from primary and secondary sources. If the secondary sources have deeper knowledge related to data, they will be promoted to secondary sources. This method is a sample from research from the agricultural environment in Java. Data analysis from the results of studies carried out from observations and interviews, data grouping is carried out to obtain valid data according to what exists in the field. A very in-depth interview will obtain a lot of and in-depth data from relevant themes in the field.

In the observation technique used by researchers to obtain information related to character education related to Pancasila points which are addressed as forming the character of the Indonesian nation. This will be processed and described in an article related to scientific writing and the theories used by educational theory and character in forming character in accordance with the points of Pancasila. In-depth interview techniques are needed, including planning, preparation, interview drafts that will be asked to the resource person. Apart from that, collaborating with documents will provide a very reliable data presentation. Writings related to character education include Pancasila as the shaper of national character, although there are many similar studies, but this paper will present writing that is different from the author's presentation, the method used is the research method (Moleong 2017). The results of the writing can provide a presentation of knowledge and insight regarding character education as a form of national character in accordance with Pancasila values.

3. Results

Pancasila The aim of learning Pancasila can be to form a good society and understand one's rights and obligations as a society (Risdiany & Dewi , 2021; Irawati et al., 2022). Cultivating a sense and spirit of Pancasila really requires a feeling and soul that feels like it belongs to and loves the country. The next generation in society must be able to choose and sort out what is appropriate from the spirit of Pancasila which suits the Indonesian nation. What is not appropriate has been and must be filtered out so that life will continue to be in line with the values of Pancasila to be able to provide comfort and shape the personality of the Indonesian nation. Life. a nation that has thoughts based on the values of Pancasila and the 1945 Constitution, a nation that has divine values, love of the homeland and is democratic and has a just spirit and high dignity.. There are several foundations that are in accordance with Pancasila that must be applied in the life of the nation and state (Pertiwi & Dewi, 2021)

The historical foundation of Pancasila functions as a basic element that traces the development of this philosophical and ethical framework in various historical eras, including prehistoric times, colonial times and the struggle for independence. Rooted in the historical context of Indonesia, Pancasila was developed as a response to the nation's challenges and ideals (Supriyanto, 2021; Mukaromah et al., 2022). an insight into the resilience shown during the colonial era and the persistent struggle for independence. By examining historical realities, Pancasila seeks to embody the collective spirit, values and goals of the Indonesian nation. This historical foundation provides

a continuum that allows Pancasila to adapt and align with the ever-changing socio-political landscape, ensuring its relevance and significance in shaping national identity.

The cultural foundation of Pancasila stands as a foundation that is respected, elevated and woven prominently into the tapestry of Indonesian cultural identity. the ethos of a living, breathing nation. The cultural glorification of Pancasila goes beyond a series of principles; it encapsulates the essence of Indonesia's diverse cultural heritage and resonates deeply within the framework of society. From complex customs to nuances of language, from dynamic artistic expressions to deeply ingrained beliefs, the influence of Pancasila is far-reaching, shaping the way Indonesian society interacts with its cultural environment.

As a comprehensive national ideology, the noble values of Pancasila serve as a moral guideline that extends to various areas of life. The principles are not limited to political rhetoric but can be applied practically in everyday behavior. Whether in familial relationships, communal interactions, or broader societal norms, Pancasila guides individuals to realize virtuous values such as social justice, democracy, and unity in diversity. By permeating various aspects of Indonesian life, Pancasila becomes more than just a set of abstract principles; it becomes a lived experience, enriches the cultural landscape and contributes to harmonious coexistence.

Juridical foundation of Pancasila is firmly embedded in the framework of statutory regulations, especially as stated in the Preamble to the 1945 Constitution, especially in paragraph IV. This constitutional document is the legal basis that formally states Pancasila as the state ideology and provides a juridical basis. Apart from that, the mandate of the People's Consultative Assembly (MPR) has further strengthened the legal position of Pancasila. These decrees, which function as legal instruments, strengthen and reaffirm the central role of Pancasila in shaping the Indonesian state. The inclusion of Pancasila in these key legal documents underscores the importance of Pancasila not only as a philosophical guideline but also as a constitutionally recognized foundation upon which the country's legal and political landscape is shaped.

The philosophical foundation of Pancasila lies in a philosophy of life that is in harmony with its principles, reflecting an attitude imbued with the spirit of nationalism and statehood. Embedded in Pancasila is a moral goal that is realized through behavior that is in harmony with religious teachings and a commitment to the Creator. This moral attitude is seen in individuals who demonstrate politeness, ethical behavior, good manners, respect for others, and compliance with good manners. Pancasila as a philosophical guideline not only outlines ethical and moral guidelines for individuals but also aims to foster a collective ethos that contributes to a harmonious and mutually respectful society. This philosophical foundation becomes a guide for every individual to realize virtues that are in line with the principles of Pancasila, as well as promoting a moral and godly way of life.

Attitude in Pancasila is a tendency or predisposition towards certain behavior in interpersonal interactions. an attitude that is oriented towards social goals rather than individual or personal goals. In the context of Pancasila principles, "attitude" reflects a collective mindset that prioritizes communal welfare, social harmony and shared values. This underscores the tendency to relate to others in a way that is in line with the basic principles of Pancasila, emphasizing social goals above individual aspirations. This concept emphasizes a holistic approach to human behavior, encouraging attitudes and tendencies that contribute to the improvement of society and the

fulfillment of shared goals. Thus, "attitude" summarizes the communal and altruistic spirit promoted by Pancasila, fostering a collective mindset for the benefit of the wider community.

4. Discussion

Belief in Almighty God signifies the Indonesian nation's commitment to acknowledging the existence of God and practicing devotion to God Almighty. This implies a deep respect for the diverse religious beliefs within the community, emphasizing the importance of incorporating religious values into the pursuit of knowledge and science. Just and Civilized Humanity, underscores the equality of every human being, guiding educational and scientific endeavors with ethical values rooted in humanity. Practical applications of this principle involve fostering a positive and respectful environment through greetings, smiles, and friendly interactions. It encourages mutual respect, care, and assistance for those facing challenges, while discouraging bullying and promoting an attitude of genuine respect for others. These principles collectively form the foundation for a just and harmonious society, promoting both religious tolerance and human equality.

Indonesian Unity emphasizes the commitment to preserving the unity and integrity of the Indonesian nation. Practical applications include efforts to eliminate racism in schools and discourage friend selection based on group affiliations (Gustirini & Putri, 2019). Commemorative activities, such as singing the national anthem, Indonesia Raya, before lessons and participating in the red and white flag ceremony, instill a sense of national pride and unity. The formation of a nationalistic character is further reinforced through Scout activities, collectively fostering a Pancasila attitude. Democracy Led by Wisdom in Representative Deliberation underscores the concept of government by the people, for the people, and through deliberative processes to achieve consensus. In the context of education, this principle advocates for democratic practices, such as electing student council leaders and community heads through fair and democratic means. Encouraging freedom of opinion and open discussions during learning activities promotes a democratic spirit.

Social Justice for All Indonesian People emphasizes the importance of fostering a just and prosperous society in alignment with the nation's goals. In the realm of education, this principle advocates for minimizing disparities in accessing adequate educational facilities. Practical applications include ensuring that every school member has the right to utilize learning facilities, such as laboratories and libraries, fostering an environment of equality. Teachers play a crucial role by assigning grades based on students' abilities and nurturing noble character, health, knowledge, creativity, independence, and democratic responsibility. These values, rooted in Pancasila, are aimed at developing attitudes that contribute to the well-being and equitable development of individuals within the Indonesian society.

A spiritual attitude includes praying, being happy to perform prayers, being happy to say hello, always being grateful, being sincere, and being patient. Based on research results, the development of religious values has generally been carried out for a long time, but the development of character values is carried out through habits carried out in academic and non-academic activities. The values of honesty, tolerance, discipline, and independence play a pivotal role in character education, contributing to the holistic development of individuals within the educational system (Zulela et al., 2022). Honesty emphasizing good actions and trustworthiness,

becomes a foundational aspect that brings blessings to one's life. Tolerance, identified as a necessity for achieving national education goals, is deemed essential for cultivating a society with high tolerance values. Research results highlight the significance of instilling a spirit of tolerance to attain the desired societal characteristics (Molang & Putra, 2023).

Discipline, as a character value, is fostered through adherence to rules and regulations, serving as the driving force behind various other character virtues. It establishes order and focus within the soul, contributing to the creation of a well-organized and disciplined society. Lastly, the value of independence is instilled from childhood, encouraging individuals to take responsibility for their actions and rely on their own abilities. This fosters a mindset where students learn to handle tasks independently, promoting self-sufficiency and reducing dependency on others for assistance. Overall, these values are integral components of character education, shaping individuals to become responsible, ethical, and independent members of society.

Democratic values, curiosity, rewarding achievement, love and peace, and environmental care form a crucial set of character values within the realm of character education. Democracy, as an attitude, signifies the embodiment of democratic values in daily habits and activities. This includes cultivating positive thinking, showing respect for diverse opinions, actively listening to others, and avoiding discriminatory or demeaning behavior. These democratic values contribute to the creation of a positive and respectful environment, fostering a mindset that embraces diversity.

Curiosity, a key value in character education, drives individuals to explore the unknown and maintain a positive, open attitude towards learning. It encourages a proactive approach to life, pushing individuals to positively engage with the challenges presented by the external world. The value of rewarding achievement promotes respect for others' accomplishments, fostering a culture of kindness and appreciation. This attitude of respect creates a comfortable and harmonious atmosphere, enhancing social interactions. The values of love and peace, when integrated into character development, contribute to the cultivation of a peaceful and harmonious life. Finally, the environmental care value emphasizes the importance of genuine care and action for the environment, involving activities like cleaning village and neighborhood roads, rivers, and sewers. This caring spirit, when instilled in schoolchildren, teenagers, students, and society, enhances the overall well-being of the community and contributes to a better world.

5. Conclusion and Suggestion

Character education that is in accordance with the points of Pancasila and the values contained in Pancasila with appropriate behavior will shape the character of the nation. Good community character will provide a safe, peaceful and comfortable life structure. A very organized and orderly life will provide a good life. Character education will form good souls, nationalist souls. People who already love Pancasila, automatically love their homeland and live a purposeful, orderly life will make this nation and country good and comfortable. Living according to values will create harmony. In character education that loves the country, cares about the environment, respects each other, loves peace, etc. A good state spirit will be strong and reflect the life of the nation and state. Forming values in Pancasila is needed by all parties to maintain the sovereignty and peace of Indonesia. It requires hard work from all parties from individuals, families, the environment and the nation.

The community and together with policy makers can work together to continue to collaborate so that character education that forms the values of Pancasila can continue to exist. The attitude of awareness of loving the homeland and nation will continue to exist. In the forming soul it will create a peaceful, comfortable atmosphere. A country with high dignity is a country that honors others, the state and nation always need a fighting spirit. Educating a good spirit and character requires intention and these things must continue to be encouraged in order to make a contribution to the country. The Indonesian state can maintain its sovereignty and the Unitary State of the Republic of Indonesia is fixed in price, a good spirit to always love the nation will make the nation strong and have character.

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