



THE ROLE OF CITIZENSHIP EDUCATION IN THE IMPLEMENTATION OF PANCASILA VALUES FOR STUDENTS IN ELEMENTARY SCHOOLS

Wulan Ramadani¹

¹Professional Teachers of The Republic of Indonesia

Email: wramadani804@gmail.com

Abstract

Education on the role of citizenship education in the implementation of Pancasila values in elementary schools using qualitative methods. The researcher will search for and review literature related to the role of Pancasila Education in shaping the character of students in schools. The sources used include books, articles, research reports, and other related sources. The samples in this study are literature sources related to the research, which include journal articles, books, research reports, and other sources relevant to the research. Sample selection was carried out by searching for literature through electronic databases such as scientific journals. Data analysis used triangulation. from the research it is stated that citizenship education has an important role for elementary school children in instilling the implementation of Pancasila values in elementary school students.

Keywords : Application of Pancasila values

Introduction

Education is a continuous and never-ending process, so that it can produce continuous quality, which is shown in the manifestation of the figure of the future human being, and is rooted in the values of the nation's culture and Pancasila (Sujana 2019). Education can be through learning both at formal and non-formal levels. Formal education is carried out in a learning system that theoretically according to Gagne and Briggs, instruction or learning is a system that aims to help the learning process (students) which contains a series of events that are designed, arranged in such a way as to influence and support the occurrence of the learning process (students), which contains a series of events that are designed, arranged in such a way as to influence and support the occurrence of the internal learning process of students. (Kosilah & Septian, 2020), education is a system. As a system, educational activities are built into several components, namely educators, students, educational goals, educational tools and educational environments. All components that build the education system are interconnected , interdependent , and determine each other. Each component has its own function in order to achieve educational goals (currently , 2015). From the opinions above, we can conclude that education is a very important thing and cannot be separated from the life of a nation and state. The progress or decline of a nation will be determined by the progress or decline of education of a nation. The goal of national education in the opening of the 1945 Constitution is to make the nation's life more intelligent. The intelligence referred to here is not merely intelligence that is only oriented towards intellectual intelligence, but rather comprehensive intelligence that contains a broader meaning. As stated in Law no. 20 of 2003 concerning the national education system, article 3 reads: ... *"aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, sufficient, creative, independent, and become democratic and responsible citizens ."* The focus of implementing citizenship education is to instill insight and awareness in the nation, attitudes and behavior that love the country and are based on national culture, insight into the archipelago, and national resilience in prospective successors who are studying and mastering science and technology, language and art.

Civic education has a very important role and function in instilling the values of the Pancasila ideology which contain basic values of humanity and personality which of course form the basis of the concept of global citizens, this is of course as stated in the objectives of civic education. Pancasila values are the application or instillation of the values of each Pancasila principle that must be taught so that individuals have attitudes and behaviors that are in accordance with the noble character of the nation and do not deviate from the Pancasila values that are in accordance with the principles in Pancasila. (Sianturi & Dewi, 2021). A good learning model for students, if it can create effective, fun and meaningful learning. (Ndonga, 2021). In the study above has described about education and educational goals, the importance of civic education and Pancasila values focus on the problem this time is, how the role of civic education is, how the role of civic education on the implementation of Pancasila values for elementary school level. In building a solid and superior education, it is necessary to build a solid foundation as a foundation for the development of education, the basis refers to the values that apply in society, both religion, morals, and cultural values legal values and norms that bind all parties so that the achievement of conformity and common views in achieving the goals of the nation and state through education. We often know that there are still many students who do not understand the values contained in Pancasila and how to apply them in everyday life. The lack of understanding of students about the values of Pancasila causes many deviant behaviors that are far from the moral norms that apply in society. In theory, this study aims to analyze and find out the history of the role of civic education subjects in implementing Pancasila values in elementary school children. In addition, this study also aims to provide information to the general public, especially elementary school teachers, so that they know that civic education is important and influential in shaping character in implementing Pancasila values in students.

Research Methodology

Pancasila education is an important factor in shaping the nation's character. In this context, this study aims to explore the role of Pancasila Education in shaping the character of students and its implications. In this case, the researcher will search for and review literature related to the role of Pancasila Education in shaping the character of students in schools. The sources used include books, articles, research reports, and other related sources. The samples in this study are literature sources related to the research, which include journal articles, books, research reports, and other sources relevant to the research. For sample selection, literature was searched through electronic databases such as scientific journals, university libraries, and other sources related to the role of Pancasila Education in shaping the character of students in schools. The selected samples will be evaluated and analyzed to obtain information relevant to the research objectives. The researcher will use keywords that are in accordance with the research topic to conduct a systematic and structured literature search. After the literature is collected, the researcher will read, review, and analyze the contents of each relevant literature source.

The data analysis method that will be used in this study is a critical analysis of the collected literature. The researcher will read, examine and analyze the contents of each literature source related to the research topic. The analysis will be carried out systematically by identifying the main themes, arguments and conclusions related to the role of Pancasila Education in shaping the character of students in schools. Furthermore, the researcher will review and analyze the data to obtain a comprehensive understanding of the research topic. By using the literature study method, this study is expected to provide a comprehensive understanding of the role of Pancasila Education in shaping the character of students in schools. The validity of the data and careful analysis will provide a solid foundation for the importance of this research for the development of Education and the formation of better student character. The online research method by collecting data through the internet such as journals related to the discussion of existing material, this research is a qualitative research by looking for relevant references.

Result & Discussion

The role of citizenship education

Role can be defined as the dynamic aspect of position. If someone carries out their duties, rights and obligations in accordance with their position, then they have carried out a role. (Orenstein et al., 1984), roles which include norms associated with position or place; role is a concept regarding what an individual can do in society; Role can also be said to be individual behavior that is important for the structure of social life; role is a concept of behavior of a person or group to link the rules carried out in social and state life; This role cannot be separated from his position (abdulatif & goddess,2021). The new paradigm of civic education is oriented towards the formation of civil society, by empowering citizens through the education process, so that they are able to play an active role in a democratic state government system. (Setiawan , 2014). Citizenship in Latin is civis, then from the word civis in English the word civic arises, meaning about citizens or citizenship. From the word civic, the word civics, civic science and civic education or citizenship education were born (Izma & Kesuma, 2019). Civic education as an

education that aims to help students become politically mature citizens and participate in building democratic politics. Civic education is one of the educational concepts that functions to shape the young generation as citizens who have character and have dimensions that cannot be separated from the aspects of character formation and public morality of citizens.

Civic education in general aims to foster Indonesian people to be able to build in order to realize a Pancasila society that should be built often referred to as a socialist-religious society. This is in line with the objectives of national education according to article 3 of Law no. 20 of 2003 concerning the National Education System which states "the objectives of national education are to educate the life of the nation and develop the whole Indonesian people, namely people who believe and are devoted to god almighty and have noble character, have knowledge and skills, physical and spiritual health, a steady and independent personality and a sense of responsibility "(orientation et al., 1984). More specifically, it can also be explained that citizenship education plays a role as:

- a) Developing and preserving Pancasila morals dynamically and openly means that the values and morals developed are able to answer the challenges of developments occurring in society, without losing our identity as an Indonesian nation;
- b) Developing and fostering a complete Indonesian human being who is aware of the politics and constitution of the Republic of Indonesia based on Pancasila and the 1945 Constitution;
- c) Fostering understanding and awareness of the relationship between citizens and fellow citizens and education on national defense so that they know and are able to properly carry out their rights and obligations as citizens.

In teaching citizenship education, of course, there are differences with the way of teaching other education, this is because the way of teaching citizenship education tends to be difficult to achieve accuracy than teaching other exact sciences such as science. (Humaeroh & Dewi, 2021). Citizenship itself is political education and general education that provides a way out for temporary work between schools and families, between teachers and parents in order to create meaningful education and have the aim of advancing and educating citizens to have character in accordance with Pancasila values.

Implementation of Pancasila Values in Citizenship Education

Pancasila is the basis and ideology of the Indonesian nation to uphold the principles of national life. Pancasila is contained in the opening of the 1945 Constitution and is described in depth in its articles, which means that the values in Pancasila are values that regulate national and state life in the fields of education, law, politics, economics, arts and culture, and society (Hidayat, 2015). This nation needs a generation that truly practices Pancasila in everyday life because it can be seen from day to day that there are increasingly signs of the decline of Pancasila values in life. For example, the many violent behaviors everywhere, in schools and in the general public, the influence of peer groups that are increasingly rampant among teenagers in violent behavior, many teenagers consume illicit goods (alcohol, drugs, psychotropics, etc.), self-destructive behavior (tattoos, etc.), declining manners in parents and teachers, decreasing responsibility in every citizen, there is a sense of mutual suspicion between each other, easy envy and jealousy towards each other so that the seeds of hatred are planted, dishonest behavior, increasingly blurred moral guidelines, declining work ethic, this digitalization era has a very extraordinary influence on individuals, families, groups. And society in general. The implementation of the meaning of Pancasila in everyday life that we can realize includes:

1) Belief in the one and only god

The first principle has two values, namely the value of trust and the value of piety. The value of belief is a meaningful value as a human belief in the existence of the Almighty God. This belief can be reviewed in a religion, all communities have religious beliefs according to what they believe. In Indonesia there are six religions that are believed by the community, namely Islam, Catholicism, Hinduism, Buddhism, Protestantism, and Confucianism. Despite the differences in religion, Indonesian people must continue to respect each other and live in peace. Meanwhile, the value of piety has the meaning that every society is free to worship according to the religion they believe in. This is supported by the existence of the 1945 Constitution in Article 28E paragraph 1 which reads "every Indonesian citizen is free to choose a religion and worship according to their religion." The implementation of the first principle of Pancasila for students at school is by respecting each other, giving tolerance between friends even though they have different beliefs. For example, when a friend of ours is praying with our friend who is Muslim. Then we must respect by not making a scene when our friends are performing worship. Since ancient times, Indonesian society has never stopped believing in god. This first principle contains the values that inspire the other four principles. The state was founded as the embodiment of human goals as creatures of the Almighty God. In state activities to be able to practice the beliefs that one adheres to.

2) Just and civilized humanity

Humans were created with the ability to think and the ability to feel sensitive to things. In addition, humans realize that the values contained in the second principle are very important. In this second principle, awareness of attitudes and actions based on the potential of human character and conscience in relation to norms and morality in general. The relationship is good to God, oneself, fellow humans, and to nature and animals around us. Apart from that, in this principle there is an aspiration to fulfill the entire nature of human beings. Just and civilized humanity for the Indonesian nation comes from the teachings of the Almighty God. The above understanding is in accordance with the opening of the 1945 Constitution, the first paragraph as follows "that independence is the right of all nations and therefore colonialism in the world must be abolished because it is not in accordance with humanity and justice". Teachers who accustom students to be polite and reprimand students who are impolite, teachers accustom students to be polite in various things such as in various things such as in activities in the classroom and outside the classroom. In learning activities there are some students who are less polite such as saying rude things and joking during prayer activities, the teacher immediately reprimands and reminds the students. Equal opportunities to students regardless of their background, gender, and so on in learning activities or carrying out a task. This can be seen when teachers give all students the opportunity to express their opinions, lead other students in turns, and divide the duties of picket fairly. Students are also seen to care about each other by being willing to teach friends who cannot, share food, or help people who are in need of help. Schools also get children used to visiting friends who are sick, this will foster a sense of mutual affection between fellow human beings. Students are usually invited to visit their homes, but if their homes are far away, only representatives of several students visit. The learning activities implemented by teachers have reflected the second value of Pancasila, namely "just and civilized humanity".

3) The unity of Indonesia

Instilling a sense of love for the nation and homeland, teachers start with things that exist in the surrounding environment, namely by holding a picket, taking care of plants at school, maintaining environmental cleanliness, singing the song Indonesia Raya. Picket activities are held in all classes with each student getting the same share every week and for group divisions each teacher has their own development according to the student's condition. Plant care activities are carried out every Monday after the ceremony, and are carried out by students and teachers. In the morning, when they are about to start learning the material, students also sing the song Indonesia Raya together led by one of the students who comes forward. The student who leads each day takes turns according to his turn. Indirectly, the school also teaches a sense of love for the homeland and nation as the Indonesian nation by displaying photos of the president, vice president and the Garuda bird in each class. In addition, in the classroom, various student works are also displayed such as tie-dye batik, coloring results and so on which can foster a sense of pride in students' work contained in the other third principle, namely the value of unity, the school also holds joint prayer activities that can make students closer and can blend the core of the values of the third principle, namely unity and nationalism. Teachers implement the values of the third principle with various activities, namely the introduction of national songs, traditional games, loving the environment and getting students used to working together. The natural nature of humans is dualistic, namely as individual beings and as social beings. Therefore, humans have differences individually, ethnically, racially, in groups, factions, and in religion. The consequence is that this country is religious, but unity is carried out in the motto "Bhineka Tunggal Ika"

4) Democracy guided by the wisdom of deliberation among representatives

In the process of implementing the Pancasila values contained in the 4th principle, the teacher gives students the opportunity to express their opinions, such as during learning, students are allowed to ask questions. Convey their answers and convey their ideas. Students also appear to be brave enough to express their opinions in class. In the classroom there is also a class management structure, namely the chairperson, secretary and treasurer. The determination of class administrators is carried out through deliberation. According to the 6th grade teacher, the teacher is only a facilitator, students determine based on their choices. The 2nd grade teacher also said that the election of class administrators is done by voting. Students are asked to write the names of the students they point to on a piece of paper, then counted. The student who is chosen the most becomes the chairman, then the secretary and treasurer. However, in lower grades, the class management structure has not been able to fully run. In addition to this, teachers also give students the responsibility to dare to lead their friends. alternately in several school activities such as

leading lines and leading singing. Students take turns carrying out this task every day. Each student will get a turn so that in the end everyone can feel like a leader even in small and simple activities.

The fourth principle means that the highest power in a country is in the hands of the people. This means that the people have a close relationship with the Indonesian government. Indonesia implements a democratic system in its government, which means that the government is run by the people, for the people, and from the people. Apart from that, in living life and taking solutions or decisions, we must deliberate together. The Ministry of Education and Culture said that the phrase "Wisdom" is interpreted as using common sense in acting. The word "Deliberation" is interpreted as deliberation, meaning that every decision must be made through deliberation to achieve results with consensus that can be accepted by all. While the word representative refers to the system it adopts, namely people's representatives. The implementation that students can apply at school is by actively participating in an organization, making decisions together by deliberating, listening to the opinions of teachers and friends, not forcing the will of others. For example, when there is Our friends who have different opinions, we must listen and also respect their opinions.

5) Social Justice for All Indonesian People Implementation of the values of the principle of Social Justice for All Indonesian People.

For the Indonesian people, justice is a very important thing in the fifth principle explaining that social justice is justice that applies in society in all areas of life, both material and spiritual. Indonesian people receive fair treatment in various fields including economics, politics, law, education, culture and social. Social justice means achieving balance between personal and social life. The life in question is a balanced physical and spiritual life. The essence of the fifth principle is found in the opening of the 1945 Constitution in the second paragraph which reads "And the struggle of the Indonesian nation has reached a happy moment, safely leading the Indonesian people to the gate of independence of the independent, sovereign, just and prosperous Indonesian nation". The teacher also gives equal opportunities to children to be able to lead their friends in singing the song Indonesia Raya and lead the line in turns. Students also appear to be non-discriminatory in making friends. Students want to be friends with anyone in the class. Students also want to share with their friends, this is shown when students in grade 2 have drawing activities, students want to share their coloring with other students and students also want to play with toys owned by one of the students. With various habits and activities, it is hoped that students can apply the values of social justice in their daily lives. Based on the results of research and theoretical studies, it can be concluded that the implementation of the values of the fifth principle is carried out by teachers being fair to all students and teaching students to be willing to share with others, it has also been seen that they are not selective in making friends and a sense of caring for other friends has emerged by being willing to share. Justice can be realized by giving rights to others according to their rights, acting fairly, not using property rights to conflict with or harm the public interest, liking to work hard, liking to appreciate the work of others that is beneficial for progress and common welfare.

Education is an important part of human life. When humans carry out educational activities well, humans can determine and change life to be more qualified, this is stated in a law of the Republic of Indonesia no. 20 of 2003 which discusses the national education system which contains "The realization of an education system that is none other than to create humans who are able to face challenges in the current era of globalization". Education cannot be implemented arbitrarily. Education must have quality and standard so that the implementation of education can run optimally. Elementary school is one of the initial educations that children undergo when they are approximately six years old. Elementary school is often called the golden age. Bloom unce (2015) argues that when children are early age , child development develops rapidly, children have mental development related to the development of knowledge, behavior, personality and other developments. At this time students are able to record concepts, knowledge, values, and behavior that they see. Children will store everything they see or observe into their memory, both in short-term memory and long-term memory. The values of Pancasila in elementary schools can be applied through teaching civics lessons in elementary schools. Civic education in an education aims to become a good citizen. By students studying civics lessons in elementary school, students can know their rights and obligations. The purpose of civic education in elementary schools is to know, understand, and apply all the values of Pancasila. These Pancasila values must be taught to children from an early age, especially elementary school students.

This aims to enable children to use the values in Pancasila as a guideline for living their lives. The values contained in Pancasila are the foundation of the nation's philosophy and the principles of Pancasila are a value system, therefore the Pancasila principles are essentially one unity. (asmaroini . A. p. 2016) Pancasila has a series

of values, namely divinity, humanity, unity, democracy, and justice. The basic values of Pancasila such as divinity, humanity, unity, democracy, and justice are universal and objective, meaning that these values can be used and recognized by other countries. Pancasila is objective, meaning that the values of Pancasila are the bearers and supporters of the values of Pancasila itself, namely the people of the country and the Indonesian state. According to Hidayanti, L, and Natajaya, IN (2019). Pancasila as the philosophical foundation of the nation, the Pancasila principles are a value system, the Pancasila principles are essentially one unit. Although each commandment contains different values from each other, all are systematically united, but their relationship with other commands cannot be separated. The values of Pancasila are also a guideline for the life of the Indonesian nation. Pancasila is also a value that is in accordance with the conscience of the Indonesian people, because it is rooted in the nation's personality. These Pancasila values are the foundation and basic motivation for all good deeds in daily life and in the state. In the life of the nation, the values of Pancasila must be seen in the regulations and legislation of Indonesia today. Because Pancasila is able to be a guideline for all people in regulations to act in accordance with the regulations that are in accordance with Pancasila.

Reasons why Pancasila must be Implemented

Pancasila is the foundation of the state and has been included in the preamble to the Constitution or the preamble that has been in force in Indonesia. Therefore, Pancasila must use a proper and proportional state as the foundation of the state so that it can be used further in all aspects of life. (Harefa, A. 2011) In general, every constitution has a part called the preamble. This is a very important part for the life of the nation and state, the reason is that the preamble contains concepts, principles and values used as a foundation for running the wheels of the state and government as well as a foundation for the goals to be achieved along with the existence of the state. These concepts are very basic ideas about national life, by Prof. Dr. Soeparman and Prof. Dr. Hmaid At- Tamimi called legal ideals or Staatsidee. Pancasila is a legal ideal for the nation, Indonesia which must be applied in national and state life. In formulating patterns and systems of government, it is necessary to refer to the ideals of the law when placing citizens in aspects of national life, politics, and economics. In other words, democracy practiced in Indonesia is democracy based on Pancasila. The economy implemented in Indonesia is also based on Pancasila, human rights are also based on Pancasila. In order to realize the foundation of the state in national and state life, it is necessary to understand the concepts, principles, and values contained in Pancasila.

Efforts to Enable Elementary School Children to Implement the Values of Pancasila

According to Uryana (2018) in facing the 21st century , Education needs to provide skills, namely first, in local and global life, the existence of a citizenship attitude, second, living and developing a career. Third, there is a personal or social response. Therefore, a method or solution is needed in Education so that its role in producing a generation that has an impact is seen. This can be done through coaching to apply the values of Pancasila as the identity of the nation. Because the flow of globalization is so strong and the successors of the nation must not be easily shaken. The way to deal with this is to instill the values of Pancasila from an early age because they will stick to their adult lives later. Instilling the values of Pancasila can be done through experience, habituation, role models, and environmental conditioning. Pancasila can also be applied through the approach of the inculcation method (instilling values), modeling (modeling), facilitation (facilitation) and skill building (skill development).

Conclusion

It can be concluded that Civic Education has an important role for Elementary School children in instilling Pancasila values to be applied in the learning process. Because in its learning, Civic Education teaches Elementary School children to have moral and social values to always behave well, respect each other, be responsible, disciplined, independent, creative, polite, democratic and also have a high nationalist spirit. The role of Civic Education is very important at every level of school, however, it is very influential if instilled since Elementary School age because in an effort to form a person with good character, it must be instilled from an early age, so that when children grow up they already understand how to implement the values that have been taught can be applied in everyday life. In line with what is taught in Civic Education which teaches moral values in community life that will encourage elementary school students in the form of behavior, in accordance with environmental factors. Therefore, a person with Pancasila character is very important because it is needed in the future as capital to build the Nation and State towards a better direction. Elementary school education is the initial education that students take, and there are many things that students have to learn. At this time, it is actually the right time to teach children about things related to character and other basic learning. Therefore, at this time, students are taught to include

Pancasila values in their education and daily lives and students are also taught how to implement Pancasila values in their daily lives.

References

- Abdulatif, S., & Dewi, DA (2021). The Role of Citizenship Education in Fostering Attitudes of Tolerance among Students. *Journal of Elementary School Teacher Education and Teaching*, 4(2), 103–109.
- Hidayat, N. (2015). The Role and Challenges of Islamic Religious Education in the Global Era. *El-Tarbawi*, 8(2), 131–145. <https://doi.org/10.20885/tarbawi.vol8.iss2.art2>
- Humaeroh, S., & Dewi, DA (2021). The Role of Citizenship Education in the Era of Globalization in the Formation of Student Character. *Journal on Education*, 3(3), 216–222. <https://doi.org/10.31004/joe.v3i3.381>
- Izma, T., & Kesuma, VY (2019). The Role of Civic Education in Building National Character. *Wahana Didaktika: Journal of Educational Sciences*, 17(1), 84. <https://doi.org/10.31851/wahanadidaktika.v17i1.2419>
- Julya Marlita Khaerunisa, S., Anggraeni Dewi, D., & Furi Furnamasari, Y. (2020). Implementation of Pancasila Values in Elementary School Children. *Action Research Literate*, 4(1), 21–23. <https://doi.org/10.46799/ar.l.v4i1.4>
- Kartini, D., & Dewi, D. (2021). Implementation of Pancasila in Elementary School Education. *Journal of Education, Psychology and Counseling*, 3(1), 113–118. <https://ummaspul.ejournal.id/Edupsycouns/article/view/1304>
- Kosilah, & Septian. (2020). Application of the assure type cooperative learning model in improving student learning outcomes. *Journal of Educational Innovation*, 1(6), 1139–1148. [file:///D:/BACKUP_DATA/C/Downloads/214-Article Text-587- 1-10-20201024.pdf](file:///D:/BACKUP_DATA/C/Downloads/214-Article%20Text-587-1-10-20201024.pdf)
- Lestari, P., Sunarto, & Cahyono, H. (2020). Implementation of Pancasila Values in the Fifth Principle in Learning. *Social Horizon*, 7(2), 130–144.
- Nisa', F., Larasati, HR, & Supratman, YB (2021). The Relationship of Pancasila Subjects in Schools to the Implementation of Pancasila in Students. *Journal of Pancasila and National Defense*, 1(1). <https://doi.org/10.31315/jpbn.v1i1.4435>
- Orenstein, S. R., Magill, H. L., & Whittington, P. F. (1984). Ileal dysgenesis presenting with anemia and growth failure. *Pediatric Radiology*, 14(1), 59– 61. <https://doi.org/10.1007/BF02386737>
- Paka Sriulina Tarigan, Deny Setiawan, SM (2021). the Effect of Discovery Learning Model and Social Skills on Student Learning Outcomes Ppkn Subjects in Class V Sdn 034799 Doloktolong. *Sensei International Journal of Education and Lingusitics*, 1(2).
- Polintan Rehulina Reh Bunga Angina-angin, Yakobus Ndona . (2021). the Effect of Discovery Learning Model and Social Skills on Student Learning Outcomes Ppkn Subjects in Class V Sdn 034799 Doloktolong. *Sensei International Journal of Education and Lingusitics*, 1(2)
- Saat, S. (2015). Determinant Factors In Education (Study of Meaning and Position in Education). *Jurnal Ta'dib*, 8(2), 1–17. [ejournal.iainkendari.ac.id/al-tadib/ article/view/407](http://ejournal.iainkendari.ac.id/al-tadib/article/view/407)
- Setiawan, D. (2014). Character-Based Citizenship Education through Implementation. *Journal of Social Sciences Education*, 6(2), 61–72. <http://jurnal.unimed.ac.id/2012/index.php/jupiis> %0Ahttps://jurnal.unimed.ac.id/2012/index.php/jupiis/article/viewFile/2285/1967
- Sianturi, YRU, & Dewi, DA (2021). Application of Pancasila Values in Daily Life and as Character Education. *Journal of Citizenship*, 5(1), 222–231. <https://doi.org/10.31316/jk.v5i1.1452>
- Subandi. (2011). Qualitative Description as a Method in Performing Arts Study. *Harmonia*, 19, 173–179.
- Sujana, IWC (2019). Functions and Objectives of Indonesian Education. *Adi Widya: Journal of Elementary Education*, 4(1), 29. <https://doi.org/10.25078/aw.v4i1.927>