



IMPLEMENTATION OF PANCASILA VALUES IN CIVIC EDUCATION LEARNING IN ELEMENTARY SCHOOLS

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Abstract

Pancasila is the philosophical basis of the state. It is believed to contain virtues and can be a guide in developing Indonesian identity. Therefore, Pancasila is used as learning material in civic education in Indonesia. Referring to the theory of communitarian and structural functional citizenship, the values of Pancasila contain ideas about a good life, as a consensus value and thus become a source for creating social integration. Civic Education is one of the subjects that focuses on the formation of the character of its citizens who understand and are able to exercise their rights and obligations to become intelligent, skilled and characterful Indonesian citizens as mandated by Pancasila and the 1945 Constitution of the Republic of Indonesia. The method used in this study is a research method with a qualitative approach that is descriptive. Data collection techniques are carried out by means of literature studies from various sources such as books, journals and others. The results of this study are that Pancasila and Civic Education have the same role and function which are equally very important in implementing the existing Pancasila values. The values of Pancasila through civic education are part of the implementation of Pancasila in national life, which can be done by making Pancasila the subject matter, namely the formula or existence material and the content or substance of Pancasila in the concept of the nation's outlook on life.

Keywords : Pancasila Values, Civic Education, Elementary School

Introduction

According to Law no. 20 of 2003 Education is a conscious and structured effort to create a learning atmosphere and learning process with the aim that students effectively develop their abilities to have strength, calmness, character, knowledge, a respectable person, and the abilities needed in depth. The overall understanding of schooling is a conscious and structured effort to create a learning atmosphere and learning process for students to effectively grow their ability to have character, knowledge, a respectable person, and the abilities needed without other people and society. Teaching in Indonesia is very diverse, ranging from people who know religion, sociology, natural sciences and others, but there is one school that is important and must be felt by all students in Indonesia, namely special citizenship training. For the Indonesian people, Pancasila has been recognized as the foundation of the state. Pancasila contains five standards, standards or qualities, especially sanctity, humanity, solidarity, a system based on votes, and equality. The regulation of these five characteristics is contained in the Indonesian constitution, especially the Preamble to the 1945 Constitution, article IV. Pancasila, regarding the communitarian citizenship hypothesis (Will Kymlicka, 2001) and primary functionalism (George Ritzer, 2004), can be said to contain great life possibilities, is a consequence of local territorial arrangements, shared social qualities, which determine life, and can be a source for social interaction. Citizenship Education (PKn) is a subject that highlights the development of students who are different in terms of religion, socio-culture, language, age, and identity to become intelligent, talented, and characterful citizens in accordance with the mandate of Pancasila and the 1945 Constitution. Curriculum value training is coordinated in urban school subjects.

The qualities contained in metro schooling are the qualities of legalism, trustworthiness, knowledge, strength, mindfulness, majority rule, patriotism, consistency with social guidelines, about diversity, monitoring freedom and commitment to oneself and others. These traits must be driven by students to become acceptable and intelligent citizens. Experience shows that the implementation of Pancasila through schooling is completed by including it as a component of informative material for Citizenship Education in Indonesia. Efforts to make Citizenship Education (PKn) a method of socializing Pancasila were carried out during the Old Order, in particular, with illustrations of PKn (1960), the New Order, by implementing the subject of Pancasila Moral Education (PMP) in 1975, 1984 education programs and examples of Pancasila and Citizenship Education. (PPKn) considering the 1994 education program. Requests for change with illustrations of Citizenship (2004), Citizenship Education (2006) and PPKn (2013). Based on the above experience, Pancasila has consistently been the teaching material for Indonesian citizenship education. This implies that Pancasila is the substance of PKn material. Pancasila as an idea itself has different implications and clarifications according to how to respond to feelings that have been completed. Therefore, it is worth questioning what the substance of Pancasila is and which Pancasila values should be used as the substance of material in Citizenship Education which until now has not been clearly and effectively detailed. The basic characteristics of Pancasila are belief in the one almighty god, just and civilized human values, respect for the unity of Indonesia, respect for the people led by skill in deliberation and representation, and respect for social justice for every Indonesian individual (Dewantara et al., 2021).

It is very likely that the most appropriate way to provide ethical formation to the nation's children is character training that depends on the quality of Pancasila. Teaching the character of Pancasila for the successor to the Indonesian state means forming a strong, serious country with honorable individuals, deep qualities, resilience, science and innovation lies, all of which are motivated by relying on unshakable faith and devotion to god almighty which depends on the quality contained in Pancasila. Distinguished by (Somantri, 1967). Civic education is an educational program based on the values of Pancasila as a vehicle to create and protect honor and virtue rooted in the way of life of the country that is relied on to change into a personality that is shown as behavior in the routine routines of society. students both as human beings, as future teachers/teachers, local individuals and manifestations of god almighty. By concentrating on PKn, it is believed that students can become productive and characterful members of society. Civic education helps students by forming views and perspectives as citizens that reflect or correspond to human qualities. This includes the formation of character or character, as city schools incorporate the values of normal life from the surrounding area. The fundamental motivation behind metro training is to foster knowledge and attention to the country, as well as to frame the fragile mentality and behavior to appreciate the country that depends on the country's way of life. This review is very important to do for some time.

First, that Pancasila as a framework of values that has been delegated as the premise of the state. requires its implementation in everyday life. Second, the implementation of Pancasila. must be possible in various ways, one of which is through teaching. Third, that Citizenship Education (PKn) is very much identified with Pancasila. Pancasila, both as a belief system and as the basis of the state, is important for the metaphysics of PKn. Fourth, the substance or content of Pancasila that is mixed can be used to form the character or personality of the community, considering that Pancasila is seen as the basis for forming the personality of the Indonesian state and is one of the components of the actual personality. Fifth, the substance of Pancasila in Metro Schooling in Indonesia actually faces as far as the discovery that will generally instill and then the substance of Pancasila itself which will generally be oppressive as a way to legitimize existing power. 6, Pancasila which has a different situation with, and translation requires clear organization and association as PKn material. Seventh, to the creator's knowledge, until now there has been no scientific study that explicitly examines and plans Pancasila material in Citizenship Education (PKn) in schools considering the experience that Pancasila has consistently been the substance of PKn.

The Concept of Citizenship Education

Civics is often also called Citizenship Education, which studies citizenship, ethics, norms, laws, character and others. Metro Teaching is an educational program that is based on the values of Pancasila as a vehicle to create and protect the honor and virtue rooted in the life of the country that is relied on to become a character that is shown as daily behavior. student routines both as humans, as planned instructors/teachers, regional individuals and manifestations of god almighty. By concentrating on PKn, it is believed that students can become productive and characterful members of society. City training helps students by framing their mentality and perspective as residents who reflect or are friendly with human qualities. Known for character or character development, because city teaching includes common life values from the surrounding area. The main reason for city schools is to encourage knowledge and attention. to the country, as well as to form sensitive perspectives and behaviors to appreciate the country depending on the public culture that must be possessed by residents including: scientific

ability and investment ability. For a while, urban etiquette is identified with the private and public citizens who must be maintained and improved in the sacred people's government. Sapriya (2007) based on the assessment of Hanna and Lee (1962) recommends that IPS materials can combine 3 (three) sources, more specifically first, casual materials that can be found in regional exercises, individual DPR exercises, official exercises, and others. Second, conventional substance disciplines that combine topography, history, political theory, financial problems, humanism, reasoning, humanities, and law. Third, student reactions, especially student reactions, both casual and formal substances. This material can be made on the substance or content of PKn with the note that it must be adjusted to the vision, mission, and attributes of PKn. In terms of its substance is formal discipline, PKn material can be taken from political theories such as citizenship or civics. Logically, starting from the study of citizenship which is part of political theory, the material presented by PKn is centered on the majority of government politics which then, at that time, actually had to be changed according to the level of learning needs or called essential human training (Numan Somantri, 2001). Pancasila includes the substance (content) of PKn which is formal. According to Sapriya (2007), the substance of conventional design must be similar and non-debatable (non-debatable, given) because it is a component of the glue and unifier of the country that will fortify the soul of Indonesian identity. Numan Somantri (2001) stipulates Pancasila and the 1945 Constitution of the Republic of Indonesia as the material for Indonesian citizenship education that "Should be Great", including the inevitable indoctrination, which must be disguised to citizens.

The Essence of Pancasila

Pancasila as the basis of the state implies that Pancasila should be used as the basis for organizing the state. Pancasila as the basis of the state implies that all executions and executions must reflect the quality of Pancasila and not necessarily struggle. According to Damanhuri et al. (2016: 183) etymologically Pancasila comes from Sanskrit which means pancasila means five and sila means a combination of stone, foundation and establishment. Pancasila has five important implications, while the actual laws are regularly described as changes or rules of appropriate behavior. Manifestation is something that exists in an individual or something that should exist in oneself. Pancasila is something foreign to the population, which is applied in the opening of the 1945 Constitution, article IV and is used as the basis of the Republic of Indonesia which consists of 5 laws. Although the 1945 Constitution does not directly explain Pancasila, Pancasila has been included in the spirit of the Indonesian nation that Pancasila is a rule that must be ingrained in themselves. According to Suraya (2015:154) Pancasila is the foundation of the Indonesian state, Pancasila is equated with the establishment, so the more down-to-earth the establishment, the more down-to-earth a nation is. Pancasila also reflects the character of the Indonesian nation because in it there are elements that every time they are implemented will reflect the Indonesian state. Looking at the above understanding, it can be said that the embodiment of Pancasila is something contained in the characteristics contained in the Pancasila statute which must be utilized as the premise of the state. Pancasila shows the essence or substance of Pancasila, precisely the premise or fundamental expression of God, humans, individuals, and equality. Get the prefix and suffix ke-an, work, heaven, humanity, solidarity, majority rule system, and equality. The core or substance has a unique, general, widespread, direct, fixed, constant idea, not paying too much attention to circumstances, place, and time.

The Nature of Values

Value is basically a trait or quality that is added to an article, so it is not just an item that is used as a value. Quality is utilized by humans as a premise, inspiration, and direction in all activities throughout their lives. Value is something that is experienced as an invitation to a life calling. According to Susanti (2013:71) "values can encourage us to act and direct considerations, draw us to our own path, and qualities radiate to make movements that call". As indicated by Rukiyati (2013:51) "appreciation is something that is important, acceptable and beneficial to people or a guarantee of value that is identified with the type and interest and becomes a reason for deciding human behavior". Based on the description above, it can be assumed that value is the nature of appreciating something, interesting, useful, beneficial, and can be maintained, so that the Pancasila value will later emerge as a value framework in Pancasila. Value System in Pancasila.

Value System in Pancasila

Pancasila as a value framework contains a development of interrelated traits. As shown by Imron (2017:16) "a value framework is a comprehensive idea or thought about what is seen as big, important, and significant in life that exists in the brain of an individual or part of society". Pancasila as a value framework is remembered for its virtues or good values and is an essential trait that is theoretical in nature. "Pancasila as a value framework contains

traits that are interrelated and inseparable. While the traits contained in Pancasila are the traits of divinity, humanity, solidarity, the majority rule system, and equality. (Rukiyati et al., 2013:56). Pancasila as a value framework also perceives various traits as a whole and peaceful, especially the traits of truth, feelings, morals, and religion. The nature of the experience of Pancasila is balanced and abstract.

Research Methodology

This study uses the Literature review method to review various relevant sources in this field. The Literature review method is a research approach that involves critical assessment and synthesis of various relevant literature to understand the development of knowledge and key findings in a topic. With this method, researchers can see trends, patterns, and identify research gaps that need further research. Literature reviews often focus on scientific sources, such as journal articles, books, research reports, or theses, which can provide a comprehensive perspective on a field of study.

Result & Discussion

Pancasila as a reality that contains the meaning that Pancasila exists in individuals and Indonesian society as an unavoidable truth of a developing and creative country in everyday life (Syarbaini, 2006:20). Kaelan (2010:119) stated "Pancasila as a philosophy is not rigid and closed, but reformative, dynamic and open. This implies that the philosophy of Pancasila is true and consistent and can adapt to the development of the times, science and innovation as they are. Now many people and characteristics of the different universes are starting to enter Indonesia and the improvement of society or it can also be said that the philosophy of Pancasila is an open belief system, not closed. Things like this are what make Pancasila raised from the perspective of the existence of Indonesian society. In Indonesia, it is realized that there are different terms that occur in school education plans, more precisely in 1957 it was known as citizenship, this year it only discusses how to obtain and lose citizenship (Nurgiansah, 2021b). At a time when globalization is changing rapidly, it affects the movement of the quality of Pancasila. Indonesia, which was once known as a friendly, amenable and sensitive country, has now changed into a country full of inconsistencies and logical rebellion.

Therefore, there should be students who uphold Pancasila in schools so that students develop and create according to the characteristics contained in Pancasila. Hypothetically, the substance contained in urban training perceives three areas specifically, metro information, city capabilities and community attitudes (MS Branson 1998) or city honesty, city cooperation and city information (Quigley, Buchanan, and Bahmueller, 1998). In schools, children are exposed to a variety of subjects that help insight, these subjects are taught by every educator to every student. A very vital subject to foster a sense of love for the homeland and good character and have a sense of solidarity and honesty of society is Civic Education. Basically, citizenship training is taught in schools, with the aim that students are educated about a sense of love for the homeland that can certainly be called positive energy. The feeling of positive energy shows students how to become citizens who have sectarianism and steadfastness towards their country and to understand the personality of the country. In learning Civic Education, there is not only a feeling of positive energy but Civic Education Learning also teaches about a sense of love for the homeland which of course can be known as a sense of Nationalism in the life of society, nation and state.

Implementation of Pancasila Values in Civic Education

Pancasila is the basis and ideology of the Indonesian nation. Upholding the principles of national life. Pancasila is contained in the Preamble to the 1945 Constitution and is described in depth in its articles. This 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 visible 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, the many teenagers who 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 among others, it is easy to have feelings of envy and jealousy towards others 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. One almighty god

The first principle is "Belief in the One Almighty God". This first principle contains values that inspire the other four principles. The state was established as an embodiment of the purpose of humans as creatures of the One Almighty God. In state activities based on Pancasila, the state guarantees the rights of citizens to be able to practice their beliefs. Based on the results of the study, learning activities in elementary schools that implement the values of Pancasila principle I are by getting used to the culture of saying hello and praying before and after learning. This activity is always carried out every day. Learning begins with the implementation of reading short letters for Muslims and praying for non-Muslims. In this activity, tolerance between Muslim and non-Muslim students is also seen, as evidenced by students not disturbing each other in worship activities.

2. Just and civilized humanity

Based on the results of the study, it can be seen that the implementation of the values of Just and Civilized Humanity by accustoming students to develop a culture of smiling, greeting, greeting, and respecting their elders. The activity of smiling, greeting, and greeting is practiced in students' daily activities at school. The culture of respecting elders and respecting the rights of others is also practiced in learning activities at school. Respecting the rights of others is done by getting used to queuing and respecting the opinions of others. Teachers also accustom students to be polite and reprimand students who are impolite. Teachers accustom students to be polite in various things such as in activities in the classroom and outside the classroom. In learning activities, there are some students who are impolite, such as swearing and joking during prayer activities, the teacher immediately reprimands and reminds the students. The teacher also provides 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 the teacher gives all students the opportunity to express their opinions, lead other students in turns, and divide the duties of the picket fairly. The learning activities implemented by the teacher have reflected the 2nd principle of Pancasila, namely "Just and civilized humanity."

3. Unity of Indonesia

Instilling a sense of love for the nation and homeland, teachers start with things that are in the surrounding environment, namely by holding a picket, caring for 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 division each teacher has their own considerations 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. The value contained in the third principle is the value of unity, the school also holds joint prayer activities that can make students closer and can blend in. The core of the values of the third principle is unity and nationalism.

4. Democracy guided by the wisdom of representative deliberation

In the process of implementing the Pancasila values contained in the 4th principle, teachers give students the opportunity to express their opinions, such as during learning, students are allowed to ask questions, provide answers and convey their ideas. Students are also seen to have the courage to express their opinions in class. The core of the values of the fourth principle is democracy and deliberation and consensus. Learning activities in elementary schools implement the values of the fourth principle by providing equal opportunities for students to express their opinions, teaching democracy, and solving problems by prioritizing deliberation and consensus. Teachers in learning activities always accept input from students and try to be wise in dealing with every problem in learning activities.

5. Social Justice for All Indonesian People

Implementation of the values of the Social Justice for All Indonesian People principle in learning activities in elementary schools by providing equal opportunities for children to express their opinions and to be fair to children. Teachers respond to students' answers without discriminating against students. With these habits and activities, it is hoped that students can apply the values of social justice in their daily lives.

Conclusion

Pancasila in national and state life, can make Pancasila Values as the basis for learning existing civic education, as learning material for formula material and content material or substance of Pancasila in the concept of national outlook on life, ideology, nationality and state foundation as a whole unit that is interconnected, which is accompanied by consideration of thoughts on Pancasila. From the discussion above regarding "Implementation of Pancasila Values in Civic Education Learning in Elementary Schools" the researcher can conclude that the

application of Pancasila values into civic education learning is a part of the implementation of Pancasila in national life, which can be done by making Pancasila as a subject matter, namely the formula or existence material and the content or substance of Pancasila in the concept of the nation's outlook on life, national ideology, and the foundation of the state as an interconnected whole, accompanied by types of scientific approaches and interpretations to develop it, namely sociological, philosophical, historical and juridical, and by considering Pancasila thinking in the path of state politics.

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