



THE APPLICATION OF PANCASILA VALUES IN DAILY LIFE AND AS CHARACTER EDUCATION

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Abstract

This study aims to determine the implementation of Pancasila values as the material principle for the formation of laws and regulations in Article 6 of Law no. 12/2011. This research is a type of normative research that is prescriptive by using statutory, historical, and conceptual approaches. The types and sources of legal materials used are primary and secondary. Data collection techniques using literature research. Analysis of legal materials using a deduction syllogism. Based on the results of the research and discussion, it was concluded that the content principle contains Pancasila values, but not all Pancasila values are included in the content principle. The values of the precepts of Belief in the One and Only God have not been included in the content principle for the formation of laws and regulations. The Pancasila values consist of divine values, human values, unity values, social values, and justice values. Even in a pyramidal hierarchy, these Pancasila values animate each other and are imbued with each of the precepts, such as the first precept animates the second precept, the second precept animates the third precept and is imbued with the first precept, and so on. Pancasila also contains material causal values, meaning that there is a causal relationship in the application of its values

Keywords : Pancasila, Basic Norms, Sources of Law, Legislation

Introduction

Pancasila is considered as something sacred that every citizen must memorize and obey all the contents of the Pancasila. However, most Indonesian citizens only consider Pancasila as the basis of the state/ideology, without regard to its meaning and benefits in life. Without humans realizing the meaning values contained in Pancasila are very useful and beneficial (Nurgiansah, 2020). Pancasila instills attitudes and behaviors in everyday life that are based on Pancasila values (Ibda, 2012). The Pancasila values consist of divine values, human values, unity values, social values, and justice values. Even in a pyramidal hierarchy, these Pancasila values animate each other and are imbued with each of the precepts, such as the first precept animates the second precept, the second precept animates the third precept and is imbued with the first precept, and so on. Pancasila also contains material causal values, meaning that there is a causal relationship in the application of its values. For example, divine values regulate human relations with the creator, if the relationship with God is good, then the relationship with fellow human beings will also be good in this case regarding human values. The priority of national development as outlined in the National Long-Term Development Plan (RPJP) for 2005 – 2025 (UU No. 17 of 2007), among others, is to create a society that is noble, moral, ethical, cultured and civilized based on the philosophy of Pancasila. One effort to realize this is by strengthening national identity and character through education. This effort aims to form and develop Indonesian people who are devoted to God Almighty, comply with the rule of law, maintain internal and inter-religious harmony, carry out intercultural interactions, develop social capital, apply noble national cultural values, and have pride as a nation. Indonesia in order to strengthen the spiritual, moral and ethical foundation of nation-building. The number of certain irregularities/errors actually stems from not practicing the values contained in Pancasila itself. Therefore the importance of understanding Pancasila is not only understanding but also practicing and implementing the values contained in Pancasila as character education.

Character education, which is an effort to realize the mandate of Pancasila and the Preamble of the 1945 Constitution, is motivated by the current reality in educational institutions (Dewantara, Hermawan, et al., 2021). Character education, now absolutely necessary not only at school, but at home and in the social environment. Even now, character education participants are no longer young children to teenagers, but also adults. Absolutely necessary for the survival of this nation. With behaviors that are not in accordance with the current character of the Indonesian nation. Fostering and educating character, in the sense of forming a "positive character" of this nation's young generation. In order for a positive character to be formed, it is necessary to practice "being independent, polite, creative and agile, working diligently, and having responsibility" (Nurgiansah, 2021a). Pancasila education in everyday life can have a good impact on society so that people obey and adhere to Pancasila values because the values contained in Pancasila have many meanings for daily life in religion, giving opinions and others (Dewantara & Nurgiansah, 2021a).

Research Methodology

This research is a type of normative research that is prescriptive by using statutory, historical, and conceptual approaches. The types and sources of legal materials used are primary and secondary. Data collection techniques used literature research (Dewantara & Nurgiansah, 2021b).

Result & Discussion

In realizing Pancasila as the nation's philosophy as the ideals of life, the formation of a strong Unitary State of the Republic of Indonesia is a requirement. To build the Unitary State of the Republic of Indonesia, we must remember that national unity will not happen by itself (spontaneously), but must be pursued with our awareness (Dewantara, Nurgiansah, et al., 2021). For this reason, character education is needed to raise awareness of the sense of national unity and integrity, as well as to correct values that have deviated and return them to values that are appropriate for the sake of the unity of the Indonesian State. And practicing Pancasila values in life through character education for generations of the nation (Nurgiansah, 2021c). Values are measurements, standards, assumptions, beliefs that exist in society. Values are used as a benchmark for someone to behave in society. In addition, values give direction to one's actions. Values are held by many people in a society regarding what is right, appropriate, noble, and good to do (Nurgiansah, 2021d). According to (Nurgiansah, 2021b), the function of value includes value as forming an ideal way of thinking and behaving in society. Values can create enthusiasm in humans to achieve something they want. Values can be used as a monitoring tool for one's behavior in society. Values can encourage, guide, and pressure people to do good. Values can function as a tool of solidarity among members of society.

The Meaning and Values Contained in Pancasila Godhead (Religiosity)

Pancasila, which is the foundation of the Republic of Indonesia, has noble meanings and values in each of its principles, because each point of the Pancasila is formulated from values that have existed since ancient times in the personal life of the Indonesian nation. The meaning and values contained in each of the precepts are as follows: Divinity (Religiosity) Religious values are values related to an individual's connection with something that he considers to have sacred, sacred, noble and noble powers. Understanding Divinity as a way of life is realizing a society that believes in God, namely building Indonesian people who have the soul and enthusiasm to achieve God's approval in every good deed they do. From a religious ethical point of view, a state based on belief in the One and Only God is a state that guarantees the freedom of each of its inhabitants to embrace religion and worship according to their respective religions and beliefs. It is also from this basis that it is imperative for Indonesian citizens to become people who believe in God, and people who are religious, regardless of their religion or beliefs.

Humanity (Morality)

Just and civilized humanity is the formation of an awareness of order, as the principle of life, because every human being has the potential to become a perfect human being, namely a civilized human being. Humans who are advanced in civilization certainly find it easier to sincerely accept the truth, are more likely to follow the orderly ways and patterns of social life, and are familiar with universal laws. This awareness is the spirit of building community life and the universe to achieve happiness with persistent effort, and can be implemented in the form of an attitude of life that is full of tolerance and peace in harmony (Nurgiansah & Al Muchtar, 2018).

Indonesian Unity (Nationality)

Unity is a combination consisting of several parts, the presence of Indonesia and its people on this earth is not for dispute. The Indonesian nation is here to manifest affection for all ethnic groups from Sabang to Merauke. Unity of Indonesia, is not an attitude or dogmatic and narrow view, but must be an effort to see oneself more objectively from the outside world. The Unitary State of the Republic of Indonesia was formed in a long historical process of struggle and consisted of various ethnic groups, but these differences were not to be contested but instead made Indonesian unity (Nurgiansah et al., 2020).

Consultation and Representative

As social beings, humans need to live side by side with other people, in that interaction an agreement usually occurs, and mutual respect for one another on the basis of common goals and interests. The populist principles which are the main aspirations for reviving the Indonesian nation, mobilizing their potential in the modern world, namely a populist that is able to control itself, be steadfast in self-control, even though it is in the midst of great upheaval to create change and renewal. Wisdom is a social condition that displays people thinking at a higher stage as a nation, and frees itself from the shackles of thinking based on certain narrow groups and streams (Alfaqi, 2016). The value of justice is a value that upholds norms based on impartiality, balance, and equity in a matter. Realizing social justice for all Indonesian people is the ideal of the state and nation. All of this means realizing a society that is organically united, in which each member has equal opportunities to grow and develop and learn to live according to their original abilities. All efforts are directed to the potential of the people, foster character and improve the quality of the people, so that prosperity is achieved evenly (Bahrudin, 2019). From the description of the values of the five Pancasila points, we can see how neat and noble the values contained therein are. So it is very unfortunate if these values only become mere discourse and are not realized as they should in everyday life because of a lack of awareness and a lack of animating Pancasila. These values may penetrate deeper into the hearts and souls of every Indonesian people if these values have been embedded in each individual in life in the family, at school, and in the midst of society (Cahyo Pamungkas, 2015).

Application of Pancasila Values in Everyday Life

The values contained in Pancasila from Precepts I to Precepts V that must be applied or elaborated in every activity of environmental management are as follows: The Precepts of Belief in One Almighty God contain religious values, including: Belief in the existence of God Almighty One as the creator of everything with perfect and holy qualities such as Almighty, Most Compassionate, Most Just, Most Wise and so on; For example: Loving plants and caring for them; always maintain cleanliness and so on (Dedeas, 2016). In Islam it is even emphasized that Allah does not like people who make mischief on earth, but Allah likes people who are always pious and always do good. The Indonesian environment that is bestowed by God Almighty to the people and nation of Indonesia is His gift and mercy which must be preserved and developed so that it can continue to be a source and support for life for the people and nation of Indonesia and other living things for the sake of continuity and improvement of the quality of life. themselves (Murdiono et al., 2020). The Precepts of Just and Civilized Humanity contain human values that must be considered in everyday life. In this case, among others, the following: Recognition of the existence of human dignity with all the basic rights and obligations. Application, practice/application of these precepts in daily life, namely: Can be manifested in the form of concern for everyone's right to obtain a good and healthy environment; the right of everyone to obtain environmental information related to their role in environmental management; the right of every person to play a role in the management of the environment in accordance with applicable legal provisions and so on the practice/application of these precepts in daily life, namely: This can be manifested in the form of concern for the right of everyone to obtain a good and healthy environment; the right of everyone to obtain environmental information related to their role in environmental management; the right of every person to play a role in the management of the environment in accordance with applicable legal provisions and so on. In this case, there is much that can be done by the community to practice this Precept, for example controlling air pollution levels so that the air we breathe can remain comfortable; maintain the preservation of vegetation in the surrounding environment; holding a green movement and so on. These values of Just and Civilized Humanity Precepts actually get elaboration in Law no. 23 of 1997 above, among others in Article 5 paragraph (1) to paragraph (3); Article 6 paragraph (1) to paragraph (2) and Article 7 paragraph (1) to paragraph (2). In Article 5 paragraph (1) it is stated that everyone has the same right to a good and healthy environment; in paragraph (2) it is said, that everyone has the right to environmental information relating to roles in environmental management; in paragraph (3) it is stated, that everyone has the right to play a role in the framework of environmental management in accordance with applicable laws and regulations (Retnasari & Hidayah, 2019). In Article 6 paragraph (1) it is said, that everyone is obliged to maintain the

preservation of environmental functions and prevent and deal with environmental pollution and damage and in paragraph (2) it is emphasized that every person who carries out a business and/or activity is obliged to provide correct information and accurate regarding environmental management. In Article 7 paragraph (1) it is emphasized that the community has the same and widest opportunity to play a role in environmental management; in paragraph (2) it is emphasized that the provisions in paragraph (1) above are carried out by: Increasing independence, community empowerment and partnerships; Growing community capabilities and pioneering; Growing community responsiveness to carry out social supervision; Provide opinion suggestions;

The Pancasila Unity of Indonesia contains the value of national unity, in the sense that matters relating to national unity should pay attention to the following aspects: Indonesian unity is the unity of the nation that lives in the territory of Indonesia and is obliged to defend and uphold (patriotism); Recognition of Unity in Diversity and ethnicity and national culture (different but one soul) which provides direction in fostering national unity; Love and pride in the nation and state of Indonesia (nationalism) (Sutiyono, 2018). The application of these precepts in everyday life, among others: By taking an inventory of traditional values which must always be taken into account in making policies and controlling regional environmental development and developing them through education and training as well as information and counseling in the introduction of traditional values and religious values that are encourage human behavior to protect resources and the environment (Wahyudi, 2017). In some areas, there are not a few who have hereditary teachings, inheriting ancestral values so that they do not carry out actions that are prohibited by customary provisions in the area concerned, for example, there is a prohibition on cutting down certain trees without the permission of traditional elders; there are also those who are prohibited from eating certain animals that are highly respected in the life of the community concerned and so on. Indirectly, in fact, the teachings of these ancestors actively participated in protecting the preservation of nature and environmental sustainability in that area. Isn't this already practicing Pancasila in the daily life of the people concerned? In the Populist Precepts Led by Wisdom Wisdom In Representative Deliberations contained populist values. In this case there are several things that must be observed, namely: Realizing, growing, developing and increasing awareness and responsibility of decision makers in environmental management; Realizing, growing, developing and increasing awareness of community rights and responsibilities in environmental management; Realizing, growing, developing and improving partnerships, the community, the business world and the government in efforts to preserve the carrying capacity and capacity of the environment.

The Precepts of Social Justice for All Indonesian People contain the value of social justice. In this case the following aspects must be considered, among others: The application of these precepts can be seen in the legal provisions governing environmental issues. For example, in MPR RI Decree Number IV/MPR/1999 concerning Outlines of State Policy (GBHN), Part H which regulates aspects of environmental management and utilization of natural resources (Yunita & Suryadi, 2018). In this MPR decree this is regulated as follows (Penabur Ilmu, 1999: 40): Manage natural resources and maintain their carrying capacity so that they are beneficial for increasing people's welfare from generation to generation. Increasing the use of natural resources and the environment by carrying out conservation, rehabilitation and saving use by implementing environmentally friendly technologies. Gradually delegating the authority of the central government to regional governments in the implementation of selective natural resource management and maintenance of the environment, so that the quality of the ecosystem is maintained as regulated by law. Utilizing natural resources for the greatest prosperity of the people by taking into account the preservation of environmental functions and balance, sustainable development, Cultural and national character education aims to prepare students to become better citizens, namely citizens who have the ability, will, and apply the values of Pancasila in their lives as citizens (Puskur, 2010: 8). The value of character education consists of: Religious: Obedient attitude and behavior in carrying out the teachings of the religion one adheres to, tolerant of other religious practices, and living in harmony with adherents of other religions. Honest: Behavior based on trying to make oneself a person who can always be trusted in words, actions, and work. Tolerance: Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves. Discipline: Actions that show orderly behavior and comply with various rules and regulations. Hard work: Behavior that shows genuine effort in overcoming various learning and assignment obstacles, and completing assignments as well as possible. Creative: Thinking and doing something to produce new ways or results from something you already have. Independent: Attitudes and behaviors that are not easily dependent on others in completing their own tasks. Democratic: A way of thinking, behaving, and acting that values the rights and obligations of oneself and others alike. Curiosity: Attitudes and actions that always try to find out more deeply and broadly from something that is learned, seen, and heard. Love the country: Ways of thinking, behaving, and acting that show loyalty, concern, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment.

Friendly: Actions that show pleasure in talking, socializing, and cooperating with others. Peace-loving: Attitudes, words, and actions that cause others to feel happy and secure in your presence. Social care: Attitudes and actions that always want to provide assistance to other people and communities in need. National spirit: A way of thinking, acting, and having insight that places the interests of the nation and state above self and group interests. Appreciate achievements: Attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others. Caring for the environment: Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the damage to nature that has already occurred. Responsibility: The attitude and behavior of a person to carry out his duties and obligations, which he should do to himself, society, the environment (natural, social and cultural), the state and God Almighty. The application or inculcation of the values of each Pancasila item 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 Pancasila values that are in accordance with the precepts in Pancasila are as follows:

Belief in the one and only God

Always orderly in carrying out worship. Do not lie to teachers or friends. Thank God for having a family that loves him. Not imitating friends' answers (cheating) when doing tests or doing assignments in class. Do not disturb friends of different religions in worship. Tells an incident based on something he knows, not adding or subtracting. Does not imitate the work of his friends in doing tasks at home. Believe in your own ability to do anything, because God has given strengths and weaknesses to every human being.

Just and civilized humanity

Help a friend who is in trouble. Does not discriminate in choosing friends. Share food with other friends if you are eating in front of other friends. Want to teach friends who do not understand certain subjects. Giving seats to the elderly, pregnant women, or people who need them more when on public transportation. Not cursing friends guilty of us. Apologize or forgive when you make a mistake. Respect and obey the teacher, don't yell at him. Respect and obey parents.

The unity of Indonesia

Follow the flag ceremony in an orderly manner. Work together to clean up the school environment. Do not fight among friends or with other people. Using domestic products. Respect every friend of a different race and culture. Proud to be an Indonesian citizen. Not arrogant and proud of yourself. Admire the geographical advantages and soil fertility of Indonesia.

Democracy Led by Wisdom Wisdom in Representative Deliberations

Get used to consulting with friends in solving problems. Vote in elections. You can't force your will on other people. Accept defeat sincerely if you can't compete with other friends. In good faith and a sense of responsibility accept and implement the results of the deliberations. Dare to criticize friends, leaders and teachers who act arbitrarily. Dare to express opinions in public. Carry out all rules and decisions together sincerely and responsibly.

Social justice for all the people of Indonesia

Treat everyone fairly. Share food with other friends equally. A chairman gives the task evenly and in accordance with the abilities of its members. A teacher praises students who are diligent and gives advice to students who are lazy. Not picky in making friends. Do not use property rights to conflict with or harm the public interest.

The Importance of Applying Pancasila Values in Character Education

To form a generation of moral and quality nations, of course, requires several processes in its creation. One of them is by equipping them with the noble values contained in Pancasila because Pancasila is the State Foundation and the Nation's View of Life in carrying out its life. They must understand, interpret and practice all the values contained in Pancasila because these values can become a foundation and fortress for them from various influences that can damage their morale. By implementing Pancasila values in character education, deviant attitudes and behavior will be better. And the form of deviations will not occur in individuals who have nationalist and patriotic character and soul. The following is the importance of applying Pancasila values to life: Fostering a sense of love for God Almighty and Almighty. Growing love for family members. Fostering a sense of love and respect for parents and elders.. Developing a fair attitude towards others. Grow a sense of tolerance and attitude. Foster a sense of mutual cooperation and cooperation. Cultivate an attitude of tolerance. Growing love for every human being and

not discriminating. Fostering a sense of love for deliberation to reach a consensus. Foster a sense of love and love to help others who are in trouble. Increase the sense of brotherhood. Oriented to the future and appreciate the change and progress (the change and progress). Democratic and realizing "civil society". Able to keep all forms of violence and coercion. Have independence, sovereignty, and independence. Value quality, and stay away from racial acts and discrimination. Values work, creativity and productivity. Have high discipline and obedience to formal rules and laws. Have a solid understanding of nationalism and patriotism. Have social and cultural morality.

Conclusion

Pancasila has noble values that can be used as a guideline for life in the nation and state. The inculcation and application of Pancasila values is very important and necessary in shaping the personality of the nation's generation with character so that generations can respect and live in peace and morality and are able to compete in all fields. It is hoped that all levels of society can apply the values contained in Pancasila, not only to know it, but to implement it in life. And the application of character education must be instilled from an early age so that later Pancasila values will be embedded in the character and personality of each individual in society so that a peaceful Indonesian nation can always be created.

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