



IMPLEMENTATION OF THE VALUES OF PANCASILA IN THE LIFE OF THE NATION AND STATE

Adriza Nurrahmi Annisa¹

¹Elementary School Teacher Education, Universitas Muhammadiyah Sumatera Utara

Email: ¹ adrizanurrahmiannisa@gmail.com

Abstract

Pancasila is the basis of the state a way of life and national ideology in the life of society, nation and state. Understanding and the practice of pancasila cannot be carried out properly because the Indonesian people do not yet understand the meaning of the values contained in Pancasila itself. This can cause a problem that can harm yourself or others nation and state such as deviations that are rife in Indonesia. This study uses qualitative research with literature studies to provide an overview of the implementation of Pancasila values in the life of society, nation and state. That way, the Indonesian people need a solution to deal with these problems. Research findings regarding implementation of Pancasila values in social life, nation and state is to explore knowledge and understanding includes values to be understood and practiced in everyday life. Concrete steps that can be taken by government in supporting the Indonesian people in incorporating Pancasila values in teaching materials in school in the national education system. Thus the implementation of Pancasila values in everyday life can encourage the unity and integrity of the Indonesian nation, namely developing mutual respect for cultural diversity, fostering good relations with all elements of the nation, promoting association for the sake of national unity and integrity.

Keywords : Values of Pancasila, Nation and State

Introduction

Pancasila as the basis of the state implies that Pancasila used as the basis for administering the state. Pancasila as the basis of the state means that, the entire implementation and administration of government must reflect the values of Pancasila and should not conflict. According to Damanhuri et al (2016: 183) etymologically Pancasila comes from language Sanskrit which means Pancasila means five and sila means joint stone, pedestal and basic. Pancasila has the meaning of five principles, while the precepts themselves often interpreted as conformity or rules of good behavior. Essence is something that exists in a person or something that must exist within yourself. Pancasila is not something foreign to Indonesian citizens, it is implemented in the preamble of the 1945 Constitution, paragraph IV and used as the basis of the state Republic of Indonesia which consists of 5 precepts. Even though in the 1945 Constitution it is not directly explained about Pancasila, but Pancasila has been embedded in the soul of the Indonesian people that Pancasila is a guideline which must be instilled within. According to Suraya (2015:154) Pancasila is the foundation of the Indonesian state, Pancasila is likened to a song, so the stronger the foundation, the stronger a country will be. Pancasila too reflects the personality of the Indonesian people because it contains points which when implemented will reflect personality Indonesian nation. Based on the above understanding it can be concluded that the essence of Pancasila is something that is contained in the values contained in the Pancasila precepts which must be used as a cause, so that it is used as the basis of the state. Pancasila shows the nature or substance of Pancasila, namely the basis or basic words of God, human, people, and just. Obtain prefixes and endings of allness, role, divinity, humanity, unity, democracy, and justice. The essence or substance has abstract, general, universal, absolute, fixed, unchanging, regardless of situation, place and time Pancasila is an open ideology that is unique and original. The five precepts in Pancasila are universal so that they

can be found in the ideas of various societies. the location of its uniqueness and originality, namely as the philosophy and edology of the state. The position of Pancasila in Indonesia is clear, namely as the basis of the state, the way of life of the Indonesian people in all aspects of national and state life and as a national ideology. As a way of life, Pancasila certainly has values that are contained and these values become views that must always be implemented on a daily basis. It is intended that the meaning contained in the Pancasila sils can be carried out as well as possible. This article aims to discuss the implementation of Pancasila values in the life of the nation and state. This is useful for people to understand the meaning of Pancasila values and their implementation. The issue of education has always been an important study to discuss. This is because education is considered to have a very vital role in building the civilization of a nation. A developed nation will be largely determined by the quality and quality of education. Therefore, the revitalization of education is a dead price for the government if it wants to advance this nation. Efforts to advance the nation have been made by making changes to the educational curriculum. The development and improvement of the curriculum is carried out by adjusting to the development and needs of the times. At this time there are still many cases of education related to human rights. Just as there are still many teachers who still use violence during the learning process, and even more so at this time there is a loss of students' sense of courtesy to their elders. Suryadi (2012: 96) explained that the main cause of moral and character crisis among students, graduates, educators, and even education managers, is the occurrence of dichotomization, namely a firm separation between intellectual education in one right and value education on the other. In fact, if based on Bloom's opinion (1979: 7) there are three domains in learning, namely cognitive, affective, and psychomotor. The three games must be developed comprehensively in learning. Similarly, in terms of character education, to be able to form good character in students and educators, schools should develop three important aspects, namely moral know-ing, moral feeling, and moral action (moral behavior) (Lickona, 1991: 53) There are also many cases of students who fight back to their teachers, students who bully their own friends. With the development of today's era, many children are less or even disrespectful to peers, elders. Not only PPKn teachers teach students in the implementation of human rights with character education. But teachers from other subjects must also be able to apply to students with character education, because which is where there are still many frog crises that occur by students, especially at the elementary school age level. Teachers must be able to teach human rights education and be included in subjects so that students understand and can apply it in the community later. Human rights education should be applied to students to improve character building in students.

Civic Education or Civics has many meanings and terms. According to Muhammad Numan Soemantri, the definition of Civics can be formulated as Civic Science that talks about human relations with; (a) people in organized associations (social, economic, political organizations); b) individuals with the state. According to Edmonson (1958), the meaning of Civics has always been defined as a study of government and citizenship related to the obligations, rights and privileges of citizens. This understanding shows Civics as a branch of political science (Ubaedillah, 2008: 5). Character education is a combination of two words, namely education and character, according to Ki Hajar Dewantara character education is a power or effort to advance the mind, body and ethics to be in harmony with the surrounding environment and nature (Dalimunthe, 2015). The formulation of this research problem is "How is the implementation of human rights education to improve character in the world of elementary school education?". The purpose of this study is to find out the implementation of human rights education in the world of elementary school education. The theoretical benefit of research is that it becomes a reference in similar subsequent research. The benefit is to broadly increase insight into the implementation of human rights education in the world of elementary school education.

Research Methodology

This research uses qualitative research with library research. According to Saryono (2010) qualitative research is research that is used to investigate, find, describe and explain the quality or features of social influence that cannot be explained, measured or described with a quantitative approach.

Result & Discussion

Pancasila is the basis of the state, ideology, outlook and philosophy of life which must be guided by the Indonesian people in the process of organizing life as a society, nation and state in realizing the ideals of the proclamation of independence. The noble values contained therein are noble values extracted from the nation's culture and have basic values that are universally recognized and will not change over time (Octavian, 2018). Pancasila is the foundation of the Indonesian state, the guidelines for the Indonesian state consist of five precepts which are essentially a philosophical system. Pancasila is the guideline for the Indonesian state which has very important values to implement (Khoiriah, 2019). The values contained in Pancasila have several precepts, namely the precepts of divinity, humanity, unity, democracy, and justice. The five precepts are values that are interrelated

between one value and another. An inseparable unit that refers to one goal. The values of Pancasila are the way of life of the Indonesian people which are in accordance with the conscience and personality of the nation. Pancasila values are used as the basis for good behavior in all aspects of national and state life. In the life of the nation and state, the embodiment of Pancasila must be embodied in one statutory regulation in the country of Indonesia. Attempts are made to implement the values of Pancasila in the life of society, nation and state so as not to result in divisions that harm everyone and can even harm the state of Indonesia. Pancasila as the national ideology contains values that can be actualized in the surrounding life. Without these Pancasila values, the Indonesian people will not have views or guidelines for carrying out the life of the nation and state in a country that has a diverse culture. The values of Pancasila that can be implemented in social life are as follows: the value in the first precept, namely Belief in One and Only God. In this first precept, it contains noble values in relation to divinity, religion, justice and statehood. Values in the second precept of Pancasila, namely Just and Civilized Humanity. In the second precept of Pancasila, it contains the meaning of respect for other people even though every society has various differences. The implementation of this second precept is by instilling and applying a sense of tolerance to others, respecting and respecting society, and always being fair to everyone without discriminating.

The value of the third precept of Pancasila, namely Indonesian Unity, contains the meaning, namely the natural relationship between humans that humans have differences between one human being and another human being. In this third precept, Indonesian society is expected to place unity, unity, and the interests and safety of the nation and state above groups or individuals. Placing the nation and state above personal interests means being willing and able to sacrifice for the sake of the nation and state based on a sense of love for the motherland and the spirit of building a sense of nationalism. The values of the fourth precept, namely Democracy led by Wisdom of Wisdom in Deliberation/Representation. Indonesian democracy is democracy led by wisdom and consensus. Democracy arises because of the awareness that humans have the same position, rights and obligations as creatures created by God Almighty. Therefore, there needs to be awareness to place the interests of the state and society. Because they have the same position, rights and obligations, they cannot impose their will on others. The values contained in the fifth precept of Pancasila, namely Social Justice for All Indonesian People. In this fifth precept, Indonesian people are fully aware that human beings have the same rights and obligations before the law. In order to create social justice for all Indonesian people, in this case there is a need for awareness and development of attitudes and an atmosphere of kinship and mutual cooperation for all Indonesian people.

Conclusion

Pancasila is the basis of the state, way of life, and national ideology as contained in the fourth paragraph of the 1945 Constitution. Pancasila is used as a guideline in terms of behavior and good behavior in the life of society, nation and state. As a citizen, we can maintain the integrity of Pancasila by implementing every value contained in Pancasila in everyday life. The impact of the non-implementation of Pancasila in the life of society, nation and state is that there are many cases that have occurred in Indonesia with backgrounds of SARA (ethnicity, race and intergroup), harassment and denial of human rights, separatist movements, fading of tolerance among people, the fading of the culture of deliberation in society, and the injustices that are felt by the middle and lower classes of society. The solution that can be given is to review the history, goals and ideals of Pancasila from a long time ago and as citizens we must dig deeper into Pancasila and its practice. Steps that the government can take to support the community in implementing Pancasila is to incorporate Pancasila into national system education materials in order to create a generation that understands Pancasila and knows how to implement it in the life of society, nation and state.

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