



## THE RELATIONSHIP OF PANCASILA EDUCATION AND CITIZENSHIP LEARNING WITH STUDENTS' TOLERANCE ATTITUDE

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### Abstract

This research aims to analyze the relationship between learning Pancasila and Citizenship Education and students' tolerance attitudes in elementary schools. Based on research results, Civics learning has a relationship in realizing students' attitudes of tolerance. The research instruments used in this research are observation and documentation, while the form of data collection for this research is by analyzing data results from observations in elementary schools. The subjects in this research consisted of teachers of Pancasila and citizenship education subjects in elementary schools. The existence of PPKn in the student learning process itself is closely related to the formation of student character which is instilled in individual students through a values-based approach to students in order to achieve student characteristics that are characterized by Godliness. The method used in this research is a qualitative method. The results of this research were obtained because the learning objectives, material content, methods, media, and evaluation of PPKn learning contain the competency content of tolerance that students must have. This research can be used as a basis for developing students' attitudes of tolerance through PPKN learning as a curricular education program to form attitudes of tolerance in students.

**Keywords :** Character, student attitude, tolerance

### Introduction

Indonesia is a vast archipelagic country which means it has diversity including ethnicity, religion, language, culture, customs and so on. Indonesia has thousands of tribes and types of languages spread throughout the territory of the Unitary State of the Republic of Indonesia. This diversity makes Indonesia rich in both material and immaterial aspects, so it needs good management to maximize this potential other hand, the pluralism that exists in Indonesia can backfire on the Indonesian people themselves if it is not managed well. In line with this, based on the Decree of the People's Consultative Assembly - Republic of Indonesia (MPR-RI) Number V of 2000 concerning the Strengthening of National Unity and Integrity, in the third point it states that "Social and cultural conflicts have occurred due to the plurality of ethnicities, cultures and religions which are not managed well and fairly by the government and society". The MPR-RI decision shows that existing pluralism can threaten the unity of the Indonesian nation and state if it is not interpreted and accompanied by an attitude of tolerance in social life. This also means that the Citizenship Journal: Publication Media for Pancasila and Citizenship Education needs to be accompanied by efforts to raise awareness about diversity as an effort to create a tolerant society by the government and society. Tolerance is a form of cognitive social capital, an attitude of being willing to accept and respect differences in the surrounding environment. Bakar (2015, p. 123) says that "tolerance in a socio-cultural and religious context means attitudes and actions that prohibit discrimination against different groups or factions in a society". The existence of tolerance in society is a guarantee that every individual can carry out all kinds of activities freely and responsibly without violating the values and norms of society. Tolerance is not only a characteristic of social relations between citizens (Mummendey & Wenzel, 1999; Van Doorn, 2014), but also a

characteristic of society or the regime as a whole. The latest understanding of tolerance comes from liberal democratic theory (Gibson, 2006: 22). Tolerance is closely linked to democratic norms – such as the right of citizens to be treated equally under the same circumstances ; majority rule and the protection of minority rights – and with the regimes that codify these norms (Van Doorn, 2014). Tillman (2004, p. 36) provides a definition of tolerance, "a tolerance reflection point: Tolerance is being open and receptive to the beauty of differences. This universal perspective is important if we wish to create a better world for all". Tillman's statement illustrates that the final point of tolerance is how humans can openly accept each other and respect the beauty of differences for peace throughout the world.

The theory developed by Tillman regarding the points of reflection of the character of tolerance is that peace is the goal; tolerance is open and receptive to the beauty of differences, tolerance respects individuals and differences; tolerance is mutual respect for each other; the seeds of intolerance are fear and indifference; the seed of tolerance is love; if there is no love there is no tolerance; who knows to appreciate the good in others and situations has tolerance; tolerance means facing difficult situations; and tolerance for life's discomfort by letting it go, being light, and letting others go. The findings of the literature study reveal aspects and indicators of the character of tolerance, namely peace, respect for differences and individuals, and awareness. In practical terms, Lickona (2005) defines tolerance as a value that should be taught in schools. According to Lickona, tolerance is a form of reflection of respect. Tolerance is an attitude that has equality and goals for those who have different thoughts, races and beliefs, which in the end is a sign of one of the meanings of civilized life which makes the world equal from various forms of differences. The definition given by Lickona above is the reason why tolerance is important to teach up to the stage of implementation in students' lives, because this is a sign of the meaning of civilized life. The large number of pluralities in Indonesia, one of which is the religious aspect, tolerance is an important concern because it indicates whether Indonesia is a civilized nation and state or not. Building religious tolerance in Indonesia of course has various challenges to make it happen. Moreover, with the various cases that exist, it seems as if the government is closing its eyes and is slow in making decisions to address attitudes of religious intolerance which are increasingly widespread in Indonesia (Muharram, 2020). The implementation of education in Indonesia is regulated through Law number 20 of 2003 concerning the Indonesian National Education System in article 4 paragraph (1) explains "Education is carried out democratically and fairly and does not discriminate by upholding human rights, religious values, cultural values, and national pluralism". Based on this explanation, it can be understood that the implementation of education in Indonesia upholds values that contain the spirit of unity and oneness above the diversity of the Indonesian nation. Apart from that, national development in various fields should refer to state goals in the sense of welfare state referring to Pancasila and also the 1945 Constitution, including in the field of education in the process of determining policies and in the process of transferring knowledge (Lestari & Arpanudin, 2020), including multicultural education as efforts to prevent acts of intolerance (Chotimah, et.all., 2018) Education is the business of Tukiran Taniredja, Dhimas Wahyu Pradana. The relationship between learning Pancasila and citizenship education with the tolerance attitude of students from 20 countries because education is very important for the happiness, prosperity and freedom of the people, and shows that the country is in the midst of citizens (Aulia & Arpanudin, 2019)

This makes Pancasila and Citizenship Education (PPKn) one of the core educational programs at both primary and higher education levels which has the task of developing and improving the quality of human dignity and life of the Indonesian nation which is able to answer challenges towards realizing national ideals. Apart from that, there are provisions that PPKn is a mandatory subject at various levels, namely in article 37 of Law number 20 of 2003, indicating that PPKn has an important position in supporting the achievement of Indonesia's national education goals. The aim of PPKn is in accordance with Minister of Education and Culture Regulation number 21 of 2016 concerning Primary and Secondary Education Content Standards, namely to produce competency in students who have an attitude of tolerance in the meaning of diversity within the Bhinneka Tunggal Ika frame. Based on these content standards, it means that PPKn carries out a special mission in implementation. education in Indonesia. According to Winataputra and Budimansyah (2012: 90198) "PPKn is a field of study that carries out a national mission to make the nation's life smarter through the corridor of value-based education." PPKn aims to create quality and responsible participation from citizens in political and community life at both local and national levels. This was confirmed by Wibowo & Wahono (2017, p. 204) who said that, "PPKn in Indonesia has a philosophical meaning in preparing civilized and wise citizens". The government provides guidelines for implementing structured and tiered education through the curriculum. Referring to the eighteen (18) characters that the Ministry of National Education wants to realize, the character of tolerance is one of them. So there must be a subject curriculum that contains tolerance in it. The subject of Pancasila and Citizenship Education (PPKn) in the content standards in Minister of Education and Culture Regulation number 21 of 2016, requires students to have an attitude of tolerance

within the framework of Bhinneka Tunggal Ika. This means that the Pancasila and Citizenship Education (PPKn) subjects have a role in educating students' tolerant character. Pancasila and Citizenship Education (PPKn) as a vehicle for forming the character of citizen tolerance. Apart from being a vehicle for forming national character, civic competence in Pancasila and Citizenship Education (PPKn) makes Pancasila and Citizenship Education (PPKn) a vehicle for developing citizen intelligence (civic knowledge) and civic skills (civic skills).

This can be seen from the content of Pancasila and Citizenship Education (PPKn) material which contains Pancasila, the 1945 Constitution of the Republic of Indonesia, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia (NKRI). Citizen participation will arise along with their knowledge of their rights and obligations, so that intellectual skills and participatory skills as part of civic skills will be possessed by citizens. In this case, schools have an important role in fostering an attitude of tolerance. Of course, cultivating this attitude in implementing PPKn learning has different challenges at each school, this is because each school has a plurality of different backgrounds among its students. These different levels of plurality mean that the implementation of PPKn learning in each school is different in order to foster an attitude of tolerance. These challenges arise in line with differences in background in a learning environment (school). As is the case at the Purwokerto Brotherhood Middle School. This Catholic-based school has diversity in terms of the religion of its students. At the Class VIII level, the largest number of adherents of the Catholic religion is 20 students out of 40 students. This means that only 50% of the class VIII students of Purwokerto Brotherhood Middle School, the rest are Christians, Muslims, Buddhists and Confucians. Citizenship Journal: Publication Media for Pancasila and Citizenship Education. This research attempts to review how actually at a micro level in the learning environment there is an attitude of tolerance that arises from Civics learning. The hypothesis of this research is that "there is a significant relationship between learning Pancasila and Citizenship Education (PPKn) and the tolerance attitude of students in class VIII SMP Bruderan Purwokerto in the 2019/2020 academic year." This research aims to analyze the relationship between PPKn learning and students' tolerance attitudes in class VIII of SMP Bruderan Purwokerto in the 2019/2020 academic year.

### Research Methodology

The research method used is a qualitative method, which is descriptive research and tends to use analysis. The aim is to explain research in as much depth as possible by collecting data in as much depth as possible, with greater emphasis on the depth of the data obtained. The deeper and more detailed you obtain, the better the quality of the research. The data analysis technique used is the descriptive analysis method, namely by describing or analyzing a research result that is used to make conclusions. The research instruments used in this research are observation and documentation, while the form of data collection for this research is by analyzing data results from observations in elementary schools. The subjects in this research consisted of teachers of Pancasila and citizenship education subjects in elementary schools. Meanwhile, the object of this research is citizenship education subjects implemented in elementary schools.

### Result & Discussion

In this research, we explored information related to the relationship between learning about Pancasila and citizenship education and students' attitudes of tolerance, directly towards the respondents. In this research, the respondents were elementary school students. In an effort to increase attitudes of tolerance, of course the role of Pancasila education in the school environment also contributes and plays quite a big role. This is proven by the existence of components that encourage students to behave in accordance with the teaching materials in the Pancasila and citizenship education subjects. The students are of the opinion that in the Pancasila and citizenship education subjects, the main sub- chapters taught are always related to tolerance. Basically, teachings about tolerance can be sourced from various media and other teaching materials including religious learning subjects, Indonesian and other subjects related to the social sciences, the size of the influence of these subjects develops in line with the policies implemented in the environment 16625 Journal on Education, Volume 05, No. 04, May-August 2023, p. 16622-16629, often in developing an individual attitude of tolerance, teachers as facilitators in various methods always act as examples while inviting students to prioritize important values in tolerance, how students should act, how students should be able to grow and develop in accordance with these values. tolerance. Respondents in this study described these components in various examples as follows: (1) Mutual respect for each other (2) Strictly prohibit acts of insulting and degrading other people (3) Respect the opinions, thoughts and points of view of others (4) Act in accordance with one's own teachings without considering other people's teachings negatively. Then, apart from that, the school as an educational institution takes part in various policies and activities of students in elementary schools and also makes various cultural efforts in the school which are then

expected to be a bridge to encourage the creation of a culture of tolerance between students. In its application, the teaching materials in learning Pancasila and citizenship education apply equally to all classes at the same teaching level, meaning the success of individual students in developing their potential to build stability in the values of equal and harmonious tolerance. attitudes and personalities of students so that they become good citizens, namely good to God, good to their country and good to each other by being able to show an attitude of responsibility as a citizen (civic responsibility) and having good citizen skills (civic skills) in forms of participation skills in the decision making process (participation skills).

The state's goal in developing Citizenship Education (PKn) is for every citizen to become a good citizen, namely a citizen who has intelligence (Civic Intelligence) both intellectually, emotionally, socially and spiritually; have a sense of pride and responsibility (Civic responsibility); and being able to participate in social and state life (Participation skills) so that a sense of nationality and love for the country grows. As for the assessment of the relationship between Pancasila and Citizenship Education as Optimization in Increasing Students' Attitudes of Tolerance, Ture Ayu Situmeang, Laras Sati Sintania, Murniwati Lase, Sri Yunita 16626 PPKn lessons, which consists of assessing social and spiritual attitudes, assessing knowledge, and assessing performance or skills, these types of assessments will be able to trigger the formation of students' personalities and attitudes that are in accordance with the demands and objectives of PPKn, namely to become good citizens, who have good personality and morals, are democratic, and are responsible, especially for the younger generation. Therefore, Pancasila and Citizenship Education learning must be implemented effectively in order to encourage people to participate in the living environment so that they can contribute to changes in society for the better. Sociologically, students live in the real world of their environment and must be able to live functionally. and social. With regard to the effective delivery of Pancasila and Citizenship Education, teaching citizens how to participate and contribute to change in society is critical for the continuation of the commitment to further citizen participation. Secondary school age is a crucial time in developing the roles and responsibilities of citizens. It is at this age that students discover their identity and their role in the surrounding community and society as a whole. "Citizenship education" is broader, namely as a product of the entire school education program, where the subject "civics" is the most important element in efforts to develop good citizens. The results of the research also show that there are many factors that influence how attitudes of tolerance between students can be developed, including through the learning media of Pancasila and citizenship education. This research produces confirmation of how Pancasila and citizenship education can influence attitudes of tolerance between students. The relationship between learning Pancasila education and citizenship itself plays a role in building a sense of tolerance in students through an understanding of developing national character based on national values. According to Widiyanto 2017, students can be said to be tolerant when the students are able to give happily if there are other people who are different from them, then students can be said to uphold a sense of tolerance if they can respect other people regardless of anything about that person.

In the process of strengthening, Pancasila and citizenship education has 5 main values or aspects, namely religiosity, nationalism, independence, mutual cooperation and integrity. One part of the value of religiosity is an attitude of tolerance, therefore one of the important values taught to students in Pancasila and citizenship education is tolerance. Based on the research results, it is the teacher who then becomes the bridge in instilling values 16627 Journal on Education, Volume 05, No. 04, May-August 2023, p. 16622-16629 tolerance towards students, it is stated that there are five steps in implementing tolerance education in the classroom, namely the first, analyzing basic competencies by identifying character values contained in the lesson material. Then secondly, plan a learning implementation plan that focuses on content about tolerance, thirdly follow the learning according to what has been planned, fourthly carry out the assessment process and, finally, evaluate learning outcomes to find out the extent of students' understanding of what the teacher teaches. Etymologically, tolerance comes from the Latin word "Tolere" which means patience and restraint. Tolerance also means the attitude of individuals to respect each other, appreciate the differences between individuals and certain groups to bring peace in existing diversity, especially as Indonesia is very large with various races, ethnicities, religions, cultures and languages, we must implement an attitude of tolerance. According to the linguistic meaning, tolerance can be interpreted as everyone's effort to be patient and restrain themselves from things they should not do or say. With this tolerance, it will greatly reduce the divisions that exist between individuals and groups. This tolerance can also be called the main key to human peace which must always be maintained continuously. Meanwhile, the definition of citizenship education is that according to law number 20 of 2003 concerning the national education system, PKN is an effort to equip students with basic knowledge and abilities regarding citizen relations as well as preliminary education to defend the country so that they become citizens who can be held by the nation and state. (Maunah, 2009). In article 39 of Law number 20 of 2003, it is emphasized that PPKN is an effort to equip students with knowledge and PKN

subjects as stated in the composition of the PKN curriculum, which is a subject that focuses on the formation of citizens who understand and are able to carry out their rights and obligations to become Indonesian citizens who are intelligent and skilled with character who are loyal to the nation and state of Indonesia by reflecting themselves in the habits of thinking and acting in accordance with the mandate of Pancasila and the 1945 constitution.

In essence, citizenship education is a conscious and planned effort to make the nation's life more intelligent for citizens by cultivating national identity and morals as a basis for implementing the rights and obligations to defend the country for the sake of the continuity of life and glory of the nation and state as well as the development of good citizen attitudes, including: deep tolerance. Then the relationship between learning citizenship education in terms of tolerance between others is very important because this education will produce individuals who think critically and think of Pancasila and Citizenship Education as Optimization in Increasing Students' Tolerant Attitudes, Ture Ayu Situmeang, Laras Sati Sintania, Murniwati Lase, Sri Yunita 16628 is good in what she says, thinks and does. The potential for superiority of the nation in this case can also be stated that character is something that is very essential in the nation and state. The loss of this character will cause the loss of the nation's next generation. Then character acts as a strength so that the nation is not swayed. Education and the development of national character play a very broad role because it is continuous with the development of potential multi-aspect fields. By implementing Pancasila and citizenship education in schools, it is hoped that it can be a solution to social problems that occur in society. Pancasila and citizenship education itself has an important meaning that optimizes the contents of good and positive character through its teachings which become a strong guide and basic capital. development of individuals and nations later this attitude of tolerance teaches us to always behave well and accept the differences that exist in other people. Tolerance makes students not easily get angry by imposing opinions or rejecting other people's opinions that are different. If students will appreciate and understand these differences well then students can appreciate and respect each other. The relationship between the character value of tolerance and the subject of Pancasila and Citizenship Education (PPKn) itself is not only a principle or basis for its implementation, but also as a content standard that must be met by students in accordance with Minister of Education and Culture Regulation number 21 of 2016, which participants Students are required to have an attitude of tolerance within the framework of Bhinneka Tunggal Ika. Thus, tolerance is not only a material that is taught to students as citizens to increase civic knowledge (knowledge of citizens), but also in a further aspect, namely to foster civic disposition (attitude or character of citizens) in students so that can achieve the goals of Pancasila and Citizenship Education (PPKn) itself.

The large part that Pancasila and Citizenship Education (PPKn) has in the process of cultivating students' attitudes of tolerance must be utilized as fully as possible. In this regard, Pancasila and Citizenship Education (PPKn) must also carry out its functions optimally. Isep (2013, p. 14) in his research found that Pancasila and Citizenship Education (PPKn) is a multicultural education that recognizes individual differences, respects human equality, works together with each other, prioritizes group interests more than individuals for the purpose of national harmony. Civics subjects must be dynamic and able to attract students' attention so that they can foster student motivation to learn. One way that must be taken is that teachers must be able to help students develop understanding, both understanding of the material as well as intellectual and participatory skills in learning activities in the school environment. In Civics learning in the classroom, Civics teachers' moral dimensions of teaching citizenship are quite prominent (Althof & Berkowitz, 2006), (Sanger & Osguthorpe, 2013). For example, teachers are moral individuals themselves who become role models for students through their interactions with students (Willemse et al., 2015), and through what they emphasize when they teach valuable specific knowledge and skills (Torney-Purta & Barber, 2004). , (Willemse et al., 2015). Thus, various strategic approaches, methods, techniques/tactics, as well as teaching and learning models are needed that require the integration of intra-, co- and extra-curricular activities in the complete constellation of Indonesian social, national and state life. Teacher professionalism depends at least in part on personal and professional values, beliefs, knowledge and skills of which teachers may not be fully aware (Husu & Tirri, 2007), (Kennedy et al., 2009), (Patterson et al., 2012). Thus, teachers often carry out learning activities unplanned without adequate competence (Thornberg, 2008), (Willemse et al., 2015). So, to achieve learning goals, learning strategies are needed, which is one of the elements that can create learning environmental conditions for students.

## Conclusion

Based on the research and data analysis above, it can be concluded that in order to cultivate student tolerance, high school teachers implement five steps in classroom tolerance learning, namely first analyzing basic abilities through identification, second formulating the contents of tolerance. A focused learning implementation plan, third, learning according to plan , fourth, process evaluation, and finally evaluation of learning outcomes to understand



how well students understand what the teacher teaches. Students are of the opinion that in the Pancasila and citizenship education subjects, the main sub-chapters taught are always related to tolerance, basically the teachings about tolerance can be sourced from various media and other teaching materials including religious learning subjects, Indonesian and other subjects related to the social sciences, the size of the influence of these subjects develops in line with the policies implemented in that environment, often in the development of individual teacher attitudes of tolerance. as a facilitator in various methods, he always acts as an example and at the same time invites students to prioritize the important values of tolerance, how students should act, how students should be able to grow and develop in accordance with the values of tolerance.

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