

## Application of Pancasila Values in Character Building Efforts Elementary School Students in the Era of 21<sup>st</sup> Century

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### ABSTRACT

The purpose of this study is to describe the application of Pancasila values in an effort to build character in elementary school students which is very urgent in the 21st century era. In answering problems. This research method uses a qualitative approach through a descriptive method. The results showed that the importance of applying Pancasila values in an effort to build student character in the life of the nation and state, especially in responding to the challenges of the times that continue to develop. Pancasila as the basis of the state has the highest position in every aspect of life. Pancasila as a value system that is a single entity and cannot be separated. Therefore, the application of the values contained in Pancasila can become a moral force and support the formation of student character for the creation of a generation with Pancasila character and spirit.

### Introduction

Pancasila is the identity of the Indonesian state. The identity in which are attached noble values as well as the ideals of the nation. Pancasila values are used as guidelines and views of the nation's life. In its implementation, the application of Pancasila values is not only carried out by state officials but for all Indonesian citizens in supporting the creation of the ideals of the Indonesian nation. It is undeniable that the application of Pancasila values should be carried out in every aspect and field of state life, especially in the world of education. The noble values of the Pancasila precepts contain moral messages and extraordinary educational values, able to form a strong person, love the nation and sesame (Warsito, 2022). In Law No. 20 of 2003 Article 37, it is stated that civic education is a compulsory subject at every level of school, from elementary school to university. Civic education is a subject that focuses on studying and studying every meaning contained in the values of Pancasila. Pancasila is a character value that can be implemented into the lives of the Indonesian people (Kurniawaty, 2022). (Sianturi & Dewi, 2021) argues that "To build this Republic of Indonesia, we must remember that the unity and unity of the nation will not happen by itself (spontaneously), but must be pursued with our consciousness. Pancasila is defined as the "five basics" of the Unitary State of the Republic of Indonesia, the values contained in Pancasila reflect the original personality of the Indonesian nation, the values of norms and ethics contained in Pancasila really become a very complete and round part and can blend with the personality of each color of the country so that it can form intelligent and wise citizens in thinking, behaving and acting. Pancasila as a reference or guideline on how to behave as a good citizen in Indonesia (Damanhuri et al., 2016). In accordance with the objectives of Indonesian Education in Law No.20 of 2003 concerning the National Education system, which reads: National Education based on Pancasila and the 1945 Constitution of the State of Indonesia (Kurniawaty, 2022). The purpose of learning Pancasila can be in the form of forming a good state society and understanding its rights and obligations as a state society and having a sense of love

and nationalism towards the Indonesian state. (Antari & Liska, 2020) emphasized that "Pancasila is essentially a value system which is the crystallization of the noble values and culture of the Indonesian nation, which is rooted in the elements of culture as a whole, integrated into the culture of the Indonesian nation." In each precept there is a character value in it. In the first precept, it reflects the religious character that relates man to his God. In the second precept, related to human values in the perspective of social life, such as individual relationships with other individuals. Furthermore, in the third precept, namely the value of national unity in the many differences that exist, it is appropriate to place differences in national unity. In the fourth precept, there is a people's value that has a democratic character. Finally, on the fifth precept of justice that reflects the character of justice. Fair in everything regardless of status. Character education is an education that prioritizes the nature and meaning of morals and morals (kusumawardani et al., 2021). Character is an individual's person, disposition, ethics, or disposition framed from the disguise of various temperaments that are accepted and underlie the individual's views, thoughts, dispositions, and ways of acting (Galuh Nur Insani, DinieAnggraeni Dewi, 2021). Character education is closely related to Moral education its purpose is to shape and train individuals in a continuous manner for self-improvement towards a better one. According to (Murniyetti et al., 2016) states that "Indeed, the implementation of character education in schools aims to produce students who are able to behave in accordance with the rules and norms of religion, social, and cultural." In the context of character education, there are many instruments, one of which is formal education obtained in schools, as well as non-formal education obtained from the environment and society. Schools which are formal pathways in the education system have a very large contribution to contribute to the achievement of national education goals (Haerullah, H., & Elihami, 2020) as the main driver in educating and creating the nation's generation, in which there are many aspects that support every learning process that will become scientific insights for students in arranging their future.

But in fact, today the nation's generation is faced with the challenges of the times that demand that every one of us must be able to compete both in terms of human resources (human resources) and natural resources (natural resources) must be equally balanced. We realize that globalization not only has a positive impact but also has a negative impact that can affect the pattern of national life. The challenges of an era that continues to change and develop demand that education must always continue to be in line with the needs and developments of the world (Rudiawan & Asmaroini, 2022). Sadly, this moment is the object or target of all the influences of globalization in domination on students and students who are still in school, with the rise of all activities that stem from the moral and ethical values contained in Pancasila, such as theft, brawling, harassment, murder and other juvenile delinquency. The decline in the moral quality of the nation is one of the negative impacts of globalization (Amini et al., 2020). The cause of the occurrence of the above case is certainly based on two factors, namely internal factors that come from within the individual and external factors that are influenced by the family environment, friends and society. (Artini, 2018) asserts that "The triggering factors include the failure of adolescents in their transition period, and also because of weak self-defense against so many unfavorable environmentalists". It is undeniable what if the next target of the outbreak of the negative impact of globalization is elementary school students? basically globalization not only has a negative impact but also a positive impact When the individual is able to interpret it wisely. (Cite et al., 2019) says that, "Globalization touches all important aspects of life, globalization creates new challenges and problems that must be answered, solved in an effort to utilize globalization for the benefit of life with wise". Globalization goes hand in hand with modernization, advances in information technology, westernization, liberalization and universalization. All this is realized on the culture of developed countries and has such a global influence as America, China, Japan, Russia and other countries.

Therefore there must be a *filter* capable of containing all the negative influences that arise both within and from outside the selfmore precisely the individual environment itself. (Hidayat & Dewi, 2021) said that "The continuity of life of the Indonesian state in the era of globalization, emphasizes that as a nation it can strive for pancasia values to be applied". Elementary school students today are familiar with technology such as *cellphones*, *computers* and so on, even in their use they understand better than adults in general, but with these devices they become more often spend time playing *mobile phones* with all the sophisticated and modern features. Coupled with the existence of *online games*, which can be said to be very influential on the behavior patterns that they can imitate from the characters they play and can cause divisions in the perspective of social life. For millennials born in the 21st century, imitation behavior is commonplace. Both through television viewing and due to peer demands on idol figures (Nurgiansah, 2021). This can affect the lifestyle, behavior, and actions of individuals in their daily lives. Therefore, character education with the application of Pancasila values that should be moved from an early age so that the character of the soul of Pancasila has been attached to him both in thinking and act wisely. It is certainly a special concern for us that the importance of basic strengthening in each individual in facing all forms of challenges and threats that can eliminate the identity of the nation. Character building in accordance with the values of pancasila values from an early age is the answer to all existing problems, (Dwiputri & Anggraeni, 2021) said that "the application of Pancasila into learning in schools is mandatory because it is considered to have a positive impact on

the personality of elementary school children". According to (Kurniawaty, 2022) said that "The application of Pancasila values in an educational institution is a benchmark for the success of the implementation of Pancasila values that already exist and are trusted by all Indonesian people". Cultivating character from an early age is a very good strategy in preparing to answer the times but still making Pancasila values the basic foundation of nation and state life. According to (Miftah Nurul Annisa, 2020) said that "The character education process needs to be carried out from an early age and must be maximized at elementary school age." The role of teachers, parents, and students in encouraging students to understand, interpret and practice the application of Pancasila values in daily life is very important in creating generations of the nation with Pancasila character.

Character building efforts have a higher meaning than moral formation, because character building is not only related to right-wrong issues, but how to instill habits about good things in life, so that children or learners have high awareness and understanding, as well as concern and commitment to apply virtues in everyday life (Atika et al., 2019). It is appropriate for Pancasila to be used as a life guideline that must be applied from an early age in training and creating a breakthrough for scholars with the spirit of Pancasila, the younger generation of the Indonesian nation is the holder of the leadership relay, the struggle to stand firm to maintain independence. Because building a national character building is essentially an effort to maintain and maintain the existence of a nation-state in achieving the honor, civilization, and greatness of the Indonesian nation (Nurhasanah et al., 2021). From the background of the problems that have been described above, we the author took the title "Application of Pancasila Value Values in Character Building in Elementary School Students in the 21st Era Century" in strengthening the application of Pancasila values to answer the challenges of the times.

### Research Methodology

The research carried out uses literature research so that the method used in this research is a literature study. Special characteristics that are used as a basis for developing research knowledge include: this research is faced directly with the data or text presented instead of the data eight or eyewitnesses in the form of events, researchers only deal directly with sources that are already in the library or ready-to-use data, as well as secondary data used (Snyder, 2019). The process of literature research by reviewing literature and analyzing relevant topics. Library Search can take advantage of sources in the form of journals, books, dictionaries, documents, magazines and others. The presentation of new theories with appropriate data collection techniques is a form of *literature review*. The data collection technique used in this study used secondary data, namely using data indirectly by examining the object in question. The use of secondary data is related to the application of pancasila values in an effort to improve student character. After collecting several journals related to the application of Pancasila values in an effort to build student character, then analyze the data using qualitative descriptive through literature studies, the results of the analysis are in the form of descriptive data in the form of written sentences and behavior results observed by previous researchers. Reviewing (Miles&Huberman, 2014), there are several stages, namely:

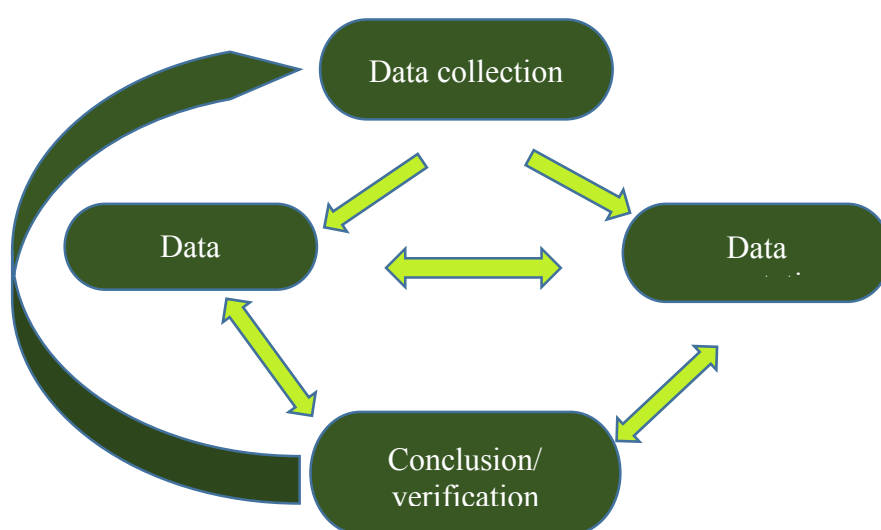


Fig. 1 Interactive model data analysis pipeline

Table 1. Interactive model data analysis pipeline

No	Kind	Explanation
1	Data Collection	It is a process of collecting data in the field from the review process from journals regarding the application of Pancasila values in an effort to build student character which is implemented in journals so that obtaining the information needed for research purposes.
2	Data Reduction	It is a technicality of analyzing data that explores, classifies, and directs, separating unneeded data so that it can draw final conclusions and be verified. Classifying journals and articles related to the introduction of Pancasila values in an effort to build student character implemented in journals.
3	Data Presentation	It is useful to review pattern patterns for research and provide conclusions and action from possible data. Record secondary data in the form of journals and articles on the application of Pancasila values in an effort to build student character implemented in journals, so that some general conclusions are obtained from journals and articles on the application of Pancasila values in efforts to build student character.
4	Conclusion Drawing/ Verification	It is the act of summing up new findings like never before. The analysis is carried out by producing general conclusions that lead to specific conclusions so as to find new findings about the application of Pancasila values in an effort to build student character.

## Results and Discussion

### 1. Understanding Pancasila

Pancasila is the basic ideology for the Indonesian nation, Pancasila is taken from Sanskrit: panca which means five and sila which means principle or principle. Pancasila as the basis for the Indonesian nation in organizing education as stated in Law No. 20 of 2003 concerning National Education, which reads: National Education Based on Pancasila and the Basic Law State of Indonesia in 1945. The role of Pancasila in Education should be the foundation in character building through the application of Pancasila values. Speaking of value, value is basically a believable potential contained in things that can satisfy humans. Value is an attribute attached to the object. valuable things mean that something has certain inherent qualities. therefore, even if there is one different principle and principle, in essence Pancasila remains one unit. According to (Dewi, 2021) says that "Value is the result of an assessment made by a person or community as a group to determine the importance or value of something, idea or practice". Pancasila in its development experiences various challenges in the Advancement of Science and Technology in the era of globalization. This progress has an impact on every aspect of life, namely economy, culture, politics, customs, to the world of education (Nurhasanah et al., 2021). This is what can affect the existence of Pancasila in society, so elementary school students as the next generation of the nation should know how to implement and realize the values contained in Pancasila in their lives, one of which is by shaping the character of students through the application of Pancasila values.

The following is an explanation of the values contained in Pancasila.

- Precepts of the Almighty Godhead. There is a religious value, namely, "a single godhead" this means that the nation that is founded is the embodiment of human ideals and the existence of an omnipotent god. Thus, all matters related to the implementation and management of the state, national law policies, freedoms and human rights must be filled with the values of "one godhead." ". In a broader scope this means that each individual has their own religion and beliefs, and is obliged to carry out the matters stipulated in their respective religions, and stay away from all established prohibitions.
- The precepts of just and civilized humanity. The principle of humanity has a human value, that is, the state is obliged to maintain the dignity and dignity of human beings who are civilized beings. Thus, in the life of the nation and state, especially in carrying out laws and regulations, the state must achieve dignified goals, especially in the provisions of the law that protects human rights. By applying this second principle, it is hoped that it will be able to overcome the problems facing the Indonesian nation, such as the problems of poverty, unemployment, corruption, description and other social inequalities.
- Precepts of Indonesian unity. The basic value of Indonesian unity is that the state is the embodiment of monistic humanity, namely as an individual and as a society. A state is an alliance of nations that make up races, ethnicities, groups. The essence of one, meaning unbroken. Therefore, differences are a characteristic inherent in fitrah as a human being and also a characteristic of the elements of the nation. As a result, the country is diverse, but there

is only one country that limits itself to the unity affirmed in Bhineka Tunggal Ika. Differences should not be conflagrated and arouse hostility, but should be aimed at mutually beneficial integration, namely unity in the life of the nation and state, in order to achieve the life goals of the nation. Apart from the diversity that eats, the importance of fostering the spirit of unity of every citizen in maintaining the existence of unity and unity of the Republic of Indonesia which is based on harmony and diversity.

- d. People's precepts led by the policy in consultative/representative. It is essentially the embodiment of humanity as an individual and social existence. The essence of the people is that there is a community of God Almighty who has the purpose of shaping human dignity in the country. The people are the origin of state authority. The principle of enrichment contains democratic values that must be embodied absolutely in state life. Therefore, the democratic values contained in the universal principle include: a) freedom followed by responsibility to national society and morality to God Yang Omnipotent. God b) the maintenance of human dignity, and c) providing guarantees and strengthening unity as the integrity of the nation.
- e. Social justice for all Indonesians. A country that promotes justice and prosperity, that is, a country that is committed to realizing prosperity for all its people. A person who is socially just is reflected in actions that describe attitudes and contributions in social activities, able to equalize between rights and obligations. O this means that everyone has the same prosperity, all wealth and common interests are used for common purposes and protect the weak.

## 2. *Definition of Character Education*

Basically character is something that is already inherent in each individual. In other words, character is a disposition or personality that a person has in the form of a positive and even negative disposition, depending on how the disposition is constructed and formed in their own way. Character education is an education system that aims to apply certain character values to individuals who make awareness of knowledge and increase the ability to realize character values. (Dewi, 2021) emphasized that "character education is a long process, namely the process of learning, applying noble values, ethics, and noble morals derived from religious teachings, customs or Indonesian values in order to grow the character of students and make them a person who has dignity." Meanwhile, according to Ratna Megawangi, saying that character education is an effort to educate children so that they can take their minds wisely and practice them in their daily lives, so that they can make a positive contribution to the environment (Nurohmah & Dewi, 2021).

HARDIK-NAS in 2010 with the material "Character Education to Build a Civilization Nation". In his discourse, school scholars stated that character education is an absolute necessity, because training not only makes students intelligent, but also must have character and habits, so that their reality as citizens becomes significant both for them and society as a whole (Galuh Nur Insani, DinieAnggraeni Dewi, 2021). The affirmation of diaats shows that the use of character education in supporting the formation and development of student character has become an absolute necessity in creating a generation with character and Pancasila spirit to achieve the goals of Indonesian Education. The purpose of character education is to instill values in students how individuals interpret the order of life that can value the freedom of each individual and efforts in improving self-quality so as to be able to adjust to the formation of character and noble character, especially in elementary school students as a whole, integrated and balanced with school competency achievement standards. (Atika et al., 2019) argue that "character education is basically to encourage the birth of good children with good character growth and development will encourage students to grow up with their capacity and commitment to do their best things and do everything right and have a purpose in life". Strengthening Character Education is a part of education in schools to strengthen the character of students. The Education section in question is ethical, aesthetic, literacy, and kinesthetic harmony. this is certainly inseparable from public support and involvement as well as cooperation between schools, families, and communities (Atika et al., 2019). The embodiment of individual character derived from the integration of the four parts of the nation's character, including: first, the exercise of the heart, namely faith and devotion, gratitude, honesty, Amanah, fairness, orderly, patient, disciplined, rule-abiding, responsible, empathetic, have compassion, dare to take risks, never give up, respect the environment, willing sacrificed, and patriotic in spirit.

Second, think that is smart, critical, creative, innovative, analytical, curious, productive, science and technology-oriented and reflective. Third, the process of humanity, mutual respect, mutual love, cooperation, togetherness, friendliness, care, tolerance, respect, and having a spirit of nationalism the high one. Fourth, exercise is clean and healthy, sportive, tough, friendly, cooperative, competitive, cheerful, tenacious and persistent. According to (Ramdhani, 2014) says that "the nature of character education has a higher meaning than moral education, because character education is not only related to right-wrong problems, but how to instill habits about good things in life, so that learners have high awareness, and understanding, as well as concern and commitment to apply policies in everyday life. The formation of student character is currently a very urgent thing, the Indonesian nation is currently faced with the challenges of the times that cause moral degradation. The unstoppable flow of globalization with all its impacts should have a positive influence.

However, in fact, globalization has even caused a negative influence on the Indonesian nation, especially in the field of education. So this is a special concern for us and it is felt that the government should have launched a breakthrough in strengthening character for students from an early age through the application of Pancasila values. According to (Khaerunisa et al., 2020) said that "the implementation of Pancasila values in addition to being used to shape the character of the child is also carried out so that the child has a high sense of nationalism". Efforts and strategies that can be done to elementary school children such as participating in flag ceremonies every Monday as a form of obligation as students and also participating in extracurricular activities such as participating in flag ceremonies every Monday as a form of obligation as students and also participating in extracurricular activities such as , scouting, art, and others in supporting the formation of student character in accordance with Pancasila. Because basically behavior imbued with Pancasila always leads to good, as good citizens we must be able to uphold and fully support character development. A character that upholds the value of unity, to unit and the spirit of the struggle to maintain independence through the application of Pancasila values.

## Conclusion

Pancasila is the basis of the Indonesia state which has a very important function and position for the Indonesian nation, Pancasila is used as a view life of the nation through values that contained in it and needs to be implemented into the life nation and state. In its implementation, the Indonesian nation is currently experiencing moral degradation that affects the character of students. Therefore, it is appropriate to define character for students, especially in elementary school students through the application of Pancasila values , to become an absolute need in creating the next generation of the nation with character and the spirit of Pancasila.

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