



Pancasila as a Container for Character Building

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Abstract

Pancasila represents the good character of the Indonesian nation and is a very appropriate spirit if applied in Indonesia, a country with many cultural problems, and a complex government. Pancasila contains five very good rules used to build the character of the Indonesian nation. Pancasila is the basic ideology of the Indonesian nation, inherited from the ancestors of our founders. Pancasila consists of two Sanskrit words, panca which means five and sila which means principle or principle. Pancasila represents the character of the Indonesian nation and is a very appropriate spirit when applied in Indonesia, a country with many cultural problems, and complex governance. The life of the Indonesian nation demands the application of the values contained in Pancasila, which reflects the original personality of the Indonesian nation. The values, norms, and ethics contained in Pancasila become a very complete and unified part of the personality of every Indonesian citizen, as well as giving direction to the Indonesian nation. Furthermore, Pancasila also signifies character values that are incorporated into the lives of Indonesian citizens.

Keywords: Pancasila, Character Values



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INTRODUCTION

In accordance with the philosophy of Pancasila, Indonesian people are creatures created by God who have instincts, morals, thinking power, and are aware of their existence that is connected to others, their environment, the universe, and their creators. Pancasila means the basis of the state, as the basis of the state Pancasila was born according to the cultural values contained since the time of the ancestors in ancient times. The value just now was born and stuck by accident. Pancasila is felt to be appropriate and covers all aspects of the Indonesian nation. After decades of the birth of Pancasila in 1945 until now, countries in the global are experiencing rapid development in many areas of life. The entry of the era of globalization resulted in a world nation that almost reflected the existence of deflection derived from Pancasila which was not in accordance with the values it should be. However, there are still efforts to straighten back on the value of Pancasila. The survival of the Indonesian state and nation in the era of globalization, requires us to preserve the value of Pancasila so that the next generation of the nation can live and practice it and so that the essence of the noble value is maintained and become a guide or guideline for the Indonesian nation throughout time.

Pancasila is the basis of the state as a form of actualization of the nation's personality. The basis of the state is the ideology of the nation which should be reflected in the life of the nation and state and society. There are many ways that can be done to show the values of Pancasila in everyday life. Various sides of life can also be used to cultivate the soul of Pancasila. In the world of education, it is the right tool to foster the spirit of Pancasila. The spirit of Pancasila is a form of the spirit of unity and unity implemented in the life of the One True God, realizing a just and civilized humanity, the Unity of Indonesia, a people led by wisdom in representative consultancy and social justice for all Indonesians.

The role of pancasila in Indonesian education is pancasila as the basis for the state to be able to provide a reference to become a human being with high character and morals so that



pancasila is believed as a theoretical basis to produce the son of the nation who should be in accordance with what is expected in each of the values of pancasila. In other words, Pancasila hopes that the sons and daughters of the nation will make pancasila a view of life, if this is achieved, it can be known the ideals to be achieved by our nation. The role of the world of education is wide open which is expected to provide a correct understanding of the history of pancasila magic.

One way to realize the ideals of Pancasila through improving the quality of education. Pancasila is a source of value to direct the educational process that clearly concerns its educational output in order to be able to produce Indonesian people who can be idealized as desired, namely humans who are able to recognize their potential so that they are able to carry out their lives responsibly in all aspects or dimensions of their lives.

Pancasila education is an important aspect to build the character of the nation's generation. Almost all nations place educational development as a top priority in national development programs. Quality human resources that are educational products and are the key to the success of a country. Education must be able to form or create human beings who can follow and involve themselves in the development process, because development is a developmental process, that is, a process of increasing and dynamic change. This means that building can only be carried out by people with a spirit of development, that is, humans who can support nation building in a broad sense, both material, spiritual and socio-cultural.

The school is an institution that has an important task not only to improve the mastery of information and technology from students, but it is also tasked with the formation of the responsible capacity of students and the capacity of wise decision-making in life. It also aims to foster the formation of good student behavior for everyone. That is, character value education is not just about understanding the rules of right and wrong or knowing about good and bad provisions, but must really improve one's moral behavior. Therefore, the evaluation of success should use the embodiment of character behavior as a measure. Based on the explanation above, it can be concluded that the main purpose of character education is to facilitate students to be able to use knowledge, study, internalize, and develop social skills that allow the growth and development of noble morals in students and realize them in daily behavior.

RESULTS AND DISCUSSION

Fostering Pancasila Character Education

Character education is an effort to build society in Indonesia, especially youth, because youth are leaders of the Indonesian nation in the future. If you want Indonesia's future to be bright, then build the knowledge, skills, and character of youth in the current era. Nationalism is a character that must be possessed by every Indonesian society, because this character can unite the Indonesian nation so that it can become independent in 1945. With the low quality of human resources in Indonesia as well as showing the low ability of competition and survival is associated with global challenges and dynamics. One example that causes this problem is when the implementation of the value of Pancasila as character education as well as the quality parameters of human resources do not exist in social life. It is proven by the weak understanding of the value of Pancasila in each individual so as to give birth to a generation that is vulnerable to SARA, weak self-example which leads to corruption, and freedom of expression without ethics and rules.

In this case, character education in shaping the personality of learners is very important. With character education, everyone can learn and understand how to use their free speech and reflects good character in each of his attitudes and activities. Thus, to improve the quality



of human resources, especially in character education, the value of Pancasila should be impregnated and implemented in real terms. Every precept contained in Pancasila is the basic capital of character education. The values that can be taken from Pancasila to strengthen character education are:

1. In the 1st precept there is the value of religious tolerance in character education
2. In the 2nd precept, namely the value of understanding and respecting fellow human beings so as to form a civilized character
3. In the 3rd precept, you can understand the value of unity and love for the homeland so that education always prioritizes cultural diversity in Indonesia
4. In the 4th precept, it becomes an important value to understand democratic life in accordance with conscience, as well as the necessity to obey the law so that it becomes a disciplined person
5. The 5th precept contains the value of fighting for common interests in social life, so that social justice is always present in everyday life

In Moerdiono's view (1995/1996 in Mulyono, 2010) explained the existence of 3 levels of values in the ideology of Pancasila. First, the basic value, which is a principle value that is general, abstract and fixed, which is independent of the influence of changes in time and place, with the content of truth that is like an axiom. In terms of the content of its value, the basic value is related to the existence of something, which includes its ideals, goals, basic order and characteristics. The basic values of Pancasila were established by the founders of the country which grew out of the history of the struggle of the Indonesian nation against colonialism and came from the ideals instilled in religion and traditions of a just and prosperous society based on the togetherness, unity and unity of all citizens. Second, instrumental value, that is, a value that is Contextual.

Instrumental value is the elaboration of the base value which is the direction of its performance for a certain period of time and for certain conditions. This instrumental value can and should be adapted to the demands of the times. But the instrumental value must refer to the base value it spells out. The elaboration can be done creatively and dynamically in a new form to embody the same spirit, within the limits that basic value allows. From the content of the value, the instrumental value is the wisdom, strategy, organization, system, plan, program and projects that follow up on the basic value. State institutions authorized to compile instrumental values are the MPR, the President, and the DPR. Third, the value of praxis, which is the value contained in everyday reality, in the form of how the people implement or (actualize) the value of Pancasila. The value of praxis is found in many forms of application of Pancasila values, whether in writing or unwritten, whether executive, legislative, or judicial branches, by organizations of socio-political forces, civic organizations, economic bodies, civic leaders, and even individual citizens. In terms of its value, the value of praxis is a battleground between idealism and reality.

Then, government policies in improving the quality of human resources must also be sourced from the value of Pancasila, so that later the practice of KKN (Corruption, Collusion, and Nepotism) in Indonesia has disappeared and the output of government policies in the HR sector can be carried out optimally. Improving the quality of human resources can be achieved with the help and support of the government such as advances in technology, industry so as to produce intelligence, creativity, and innovation from highly competent human resources. There are many lessons that can be drawn from the five precepts of Pancasila, namely divine values, human values, unity values, people's values and justice values. In today's modern era, Pancasila must still be the main guideline used by every



community in the life of the nation and state. If these values are applied by all elements of the nation, it can save the nation from conflict and build a strong character that is certainly in accordance with the values of Pancasila and can unite all Indonesian people. Then, with the synergy between government policies and the implementation of character education sourced from the value of Pancasila, the quality of Indonesian human resources can be improved as well as a better standard of living for the Indonesian people.

The Importance of Cultivating Pancasila Character

The success of the educational process is not only seen through one's abilities or intelligence, but the character possessed by the person. Making a person smart and intelligent is no more difficult than forming better characteristics, since these characteristics must be grown and maintained early. Both need to be obtained to maintain life balance and achieve success. The reason is that the future and progress of the Indonesian nation does not only rely on the intelligence of the younger generation, but must be balanced with good character so that they do not use the wrong intelligence. Through education, one can change one's insights, way of thinking, character and a better life. Not only mastering certain disciplines, the main thing about education is to increase the capacity and quality of learning.

To instill the character of Indonesia's young generation and support the president's vision and mission in realizing an advanced Indonesia that is sovereign, independent and personal, the Ministry of Education and Culture (Kemendikbud) created "Students of Pancasila". The reason is that quality national education based on epistemology is needed in accordance with the values of Pancasila. Through Pancasila character education, it is hoped that the younger generation can think openly and be proud to be Indonesians by loving their history, culture and language.

CONCLUSION

Character education is a conscious and planned human effort aimed at educating and empowering every potential student. Pancasila values are very important values because they contain the noble values of this nation and are very relevant to be used as a basis for building the character of the nation. Pancasila contains good character values and can be used as a reference for student character building. Character education serves to develop basic potential to be good-hearted, good-minded, and well-behaved, strengthening and building multicultural national behavior, as well as improving the nation's civilization that is competitive in world relations. Through this Pancasila character education, students are expected to be able to independently improve and use, study and internalize and personalize character values and noble morals in daily behavior. By instilling Indonesian cultural identity and Pancasila values, future generations of Indonesians will become an open society with global citizenship, able to make good use of the diversity of resources, gain experience and be able to accept the values of various cultures in the world without losing their distinctive characteristics and identity.

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