

## The Nature of the Axiological Foundation of Pancasila and Civic Education

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### ABSTRACT

Philosophy is in charge of interpreting the phenomena of the universe, truth is along the way of thought. In essence, the activity of science is driven by questions based on three main problems, namely: What do you want to know, how to obtain knowledge and what is the value of knowledge. Therefore, science and education are inseparable from the foundations of ontology, epistemology and axiology. Pancasila and Citizenship Education (PPKn) as learning focuses on the problem of nation and state development in the perspective of Pancasila. The method used in the discussion of writing this work is a descriptive method to explain the Nature of the Axiological Foundation of Pancasila and Citizenship Education. The precepts of Pancasila as a philosophical system also have an axiological unity, so that the values contained in Pancasila are in essence also a unity. These values are complete and harmonious, both material values, vital values, truth values, beauty or aesthetic values, good values or moral values, as well as hierarchical systematic chastity values, starting from the precepts of the Almighty Godhead as a basis to the precepts of social justice as all Indonesian people as goals. In addition, the essence of the Precepts of Pancasila (the substance of Pancasila) are values as state guidelines are norms, while their actualization is a concrete realization of Pancasila. The substance of Pancasila with its five precepts contained in divinity, humanity, unity, peoplehood and justice, the basic principles that contain certain qualities are ideals and hopes or things aimed at by the Indonesian nation to be realized into reality in their lives, both in the life of society, nation and state.

**Keyword: Pancasila, Nationalism, Internalization, Citizenship Education**

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## 1. INTRODUCTION

Philosophy and science have a tangent point in the search for truth (Djamaluddin, 2014). Science is in charge of painting and philosophy is in charge of interpreting the phenomena of the universe, truth is along thinking, while truth science is along the experience (Sanprayogi, 2017). The purpose of philosophizing is to find the real truth. If the real truth is systematically structured, it becomes philosophical systematics. The systematics of philosophy is usually divided into three major branches of philosophy, namely the theory of knowledge, the theory of essence, and the theory of value. Science as a product of thinking activities which is the torch of civilization in which man finds himself and lives a more perfect life (Muslih, 2016). How the problems in the minds of human thought have prompted to think, ask questions, then seek the answer to everything that exists, and finally man is a truth-seeking being.

In essence, the activity of science is driven by questions based on three main problems, namely: What do you want to know, how to obtain knowledge and what is the value of knowledge. It seems that the question is very simple, but it covers a very basic problem. So to answer it requires a complex, systematic and universal thinking system as the truth of science discussed in scientific philosophy which then occupies an analogous position in education (Lihar: 1998, Widyawati: 2013). Aristotle as one of the Philosophers views that to get a good life, he must also get a good education in order to provide guidance and enrichment

to higher feelings and connect influences in humans (Saragih, 2021). Therefore, science and education are inseparable from the foundations of ontology, epistemology and axiology.

Ontology discusses what is to be known about the theory of "existing" in other words how the essence of investigating this real world is and what the real situation is (Jalaluddin and Abdullah Idi:1998). Epistemology is a science that discusses in depth the entire process of compiling the correct knowledge. Epistemology talks about how the process of acquiring knowledge. And axiology deals with the value related to the usefulness of the knowledge gained. By discussing these three elements, humans will understand what the nature of science is. Without the true nature of science, then man would not be able to appreciate knowledge as he should (Jujun S. Suriasumantri.1990).

Pancasila and Citizenship Education (PPKn) as one of the learnings taught in education in Indonesia is guaranteed from the primary, secondary to higher education levels focused on the problem of nation and state development in the perspective of Pancasila (Tomalili, 2019). In this case, this PPKn has a lot of values that are relevant to aspects of scientific and educational philosophy, especially its axiological foundation. Hambani (2021) explained that Pancasila is a philosophy of the Indonesian State that must be known by all Indonesian citizens in order to respect, respect, maintain and carry out what has been done by fighters in the past. But in fact, there are still many people who don't know this value.

Based on the description above, it is known that the axiological foundation of science is important to be studied in more depth, especially in the aspect of the axiological foundation in Pancasila and Citizenship Education (PPKn). Because it is a branch of philosophy that examines the benefits, benefits and uses of the study of science that has been studied or studied in science or general principles and all its problems as a very important element in the philosophy of science which is seen as an inseparable whole with one another.

## 2. RESEARCH METHOD

The method used in the discussion of writing this work is the descriptive method. This means that the writing carried out aims to explain and describe systematically and in detail the meaning, problems related to gender themes and political learning in the life of the nation and state. Then in this writing, deepening the material related to the theme raised by comparing with theories that are relevant to the title I took. The writing of this work also contributes thoughts that are relevant to the news related to the title to be discussed.

The writing of this work is also carried out using a literature review, in the form of books from the library starting from 2000. Then it is supported by using international journals from 2008 with titles or themes related to the article that will be discussed.

## 3. RESULTS AND DISCUSSION

Axiology is defined as the scientific study of the nature of the types and criteria of values and consideration of values, especially in ethics (Nataly, 2015). Axiology is also interpreted as a theory related to the usefulness of the knowledge gained. Axiology deals with the use of science. By mastering science, humans are able to observe, predict, manipulate and master nature (Jalaluddin.2014). In addition, axiology is interpreted as values as a benchmark for truth, ethics and morals as the normative basis for research and excavation, as well as the application of science.

The object of axiology is the value. The values contained in historical events such as nationalism, patriotism, heroics, moral values and others need to be revealed to be used as inspiration, motivation, norms, principles or guidelines for daily practical life, both individually and as members of society and the State. In this connection, tradition has shown its important role that history is often seen as a branch of moral philosophy (moral-philosophy) as well as being a direct source of education and teaching (Daliman.2012).

The implication of axiology in the world of education is to test and integrate values in human life and instill attitudes in the personality of learners. Indeed to explain what is good, true, bad and evil is not something easy. Moreover, good, true, beautiful and bad, in the deep sense intended to cultivate the ideal personality of the child, is definitely the main task of education. Education must provide students with a comprehensive understanding of good, true, good, bad and the like in a comprehensive manner in terms of ethics, aesthetics and social values. In society, those values are integrated and interact with each other. Values in the household or family, neighbors, cities, countries are values that are impossible for the world of education to ignore and even vice versa should receive attention (Salahuddin, 2011).

Axiology discusses value in a fundamental theoretical and philosophical way, that is, it discusses value to its essence. Because axiology discusses value philosophically, it is also called the philosophy of value. Axiology is a branch of Philosophy that analyzes the nature of values that include the values of truth,

beauty, goodness, and religion (Kattsoff, 1996). Furthermore, Rosnawati (2021) explained that Axiology is related to morals, values, ethics (morals) and aesthetics (beauty) which are classified into three fields of study, namely: descriptive ethics, normative ethics, and ethical meta.

This descriptive ethic will decipher and explain moral consciousness and experience descriptively. Then Normative ethics will provide guidance or guidance in making decisions that concern good and bad or right and wrong. And Metaethics as a study of ethical discipline that investigates the meaning of normative terms expressed through statements that will justify or blame an action (Zaprul Khan, 2016).

### **Foundations of Axiology PPKn**

The precepts of Pancasila as a philosophical system also have an axiological unity, so that the values contained in Pancasila are in essence also a unity (Kaelan, 2012). There are various theories about value and this is very dependent on the starting point and point of view of each in determining the meaning of value and its hierarchy. In essence, everything is of value, only what value exists and how that value relates to humans. Many views on values, especially in classifying values and these classifications are very diverse depending on their respective points of view.

Max Scheler for example posits that values are essentially tiered, so they are not equally high and not equally sublime. Those values are in reality some higher and some are lower whenever compared to each other. In line with this view, Notonagoron details the values in addition to being stratified also based on the type, some are material and nonmaterial. In this connection, human beings have different value orientations depending on the outlook on life and philosophy of life of each of them. That non-material contains an absolute value for humans.

Material values are easier to follow, namely using senses and other measuring instruments such as weight, length, width, area and so on. In assessing spiritual things that become measuring instruments, it is human conscience which is assisted by human sensory instruments, namely creation, taste, feelings and human beliefs. Thus, the values of Pancasila which are classified as spiritual values contain other values in a complete and harmonious manner, namely material values, vital values, truth values, beauty or aesthetic values, good values or moral values as well as chastity values which as a whole are systematically hierarchical, where the first precept is the One True Godhead as the basis up to the precepts of social justice for all Indonesian people (Soeprapto, 2013).

#### **a. Definition of Value**

Value is essentially a trait or quality inherent in an object, not the object itself. Something that contains value means that there is a quality or quality attached to it. Thus, that value is actually a reality hidden behind other realities as a carrier of value (wertträger). To talk about value is to talk about *das sollen* and *das sein*, we enter the normative meaning not cognitive, we enter into the ideal world not the real world. Nevertheless, between the two, between *das sollen* and *das sein*, between the meaning normative and cognitive, between the ideal world and the real world it is interconnected or closely interrelated. This means that the *das sollen* it must be transformed into a *das sein*, which is ideal into real, which means normative must be realized in everyday deeds that are facts.

#### **b. Hierarchy of Values**

In essence, everything is of value, only what kind of value exists and how the relationship between that value and the classification is very diverse, depending on the point of view in the context of the classification. Max Scheler posits that the values that exist, are not equally sublime and equally high. Those values are actually higher and some are lower than those that are the same as the values. According to the high and low, the values can be grouped in the following levels: 1) Enjoyment values This level is a series of unpleasant and unpleasant values (*die wertreihe des angenehmen und unangenehmen*), which causes people to be happy or suffer unpleasantly. 2) Life values These levels are the values that are most important for life (*werte des vitalen fühlens*) for example the value of health. 3) Psychiatric values, These levels are psychiatric values (*geistige werte*) that are completely independent of physical or environmental conditions. Values of

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this kind of beauty, truth and pure knowledge are achieved in philosophy. 4) Spiritual values. This level is a modality of the value of the holy and unholy (wermodalität des heiligen und unheiligen). This kind of values consist mainly of personal values.

Based on the explanation above, it can also be stated that what contains value is not only something material, but also something that is non-material or immaterial, even something immaterial that can contain a very high and absolute value for humans. Relative material values are easier to measure, namely by using sensory devices and measuring devices such as weight, length, area and so on. Meanwhile, spiritual/spiritual values are more difficult to measure. In assessing spiritual matters, the measuring instrument is the human conscience which is assisted by the instruments of inera, creation, taste, karsa and human beliefs.

The values of Pancasila and Civic Education are included in the four values above. Thus these values are complete and harmonious, both material values, vital values, truth values, beauty values or aesthetic values, good values or moral values, as well as hierarchical systematic chastity values, starting from the precepts of the One True God as a basis to the precepts of social justice as the entire Indonesian people as the goal. In addition, the essence of the Precepts of Pancasila (the substance of Pancasila) are values as state guidelines are norms, while their actualization is a concrete realization of Pancasila.

The substance of Pancasila with its five precepts contained in divinity, humanity, unity, peoplehood and justice, the basic principles that contain certain qualities are ideals and hopes or things aimed at by the Indonesian nation to be realized into reality in their lives, both in the life of society, nation and state. But besides that, these basic principles are actually lifted from reality. These principles have been incarnated in the social order, orderly society and orderly life of the Indonesian nation which can be found in the customs, culture and religious life or beliefs of the Indonesian nation.

The values contained in the I precept to the Vth precept of Pancasila are the ideals of hope, the dream of the Indonesian nation that will be realized in their lives, since time immemorial these values have always been coveted, aspired to the Indonesian nation (Yassa, 2018). The values contained in Pancasila have different levels and weights, but they do not conflict with each other. But those values complement each other. This is because as a substance, Pancasila is a round and whole unity or organic whole. Thus, it means that the values contained in Pancasila are interconnected with each other or the existing values provide a pattern for the attitudes, behaviors and actions of the Indonesian nation.

Then, in the theoretical function of Pancasila as a philosophical system is a system of knowledge and understanding that is deepest and comprehensive so that it is universal. It is based on the fact that a philosophical system addresses everything to its essence or in other words to the point of essential knowledge. The practical function of Pancasila as a system, namely all aspects in the implementation and implementation of the State, is a derivation of Pancasila values that already have a basis on the nature of human beings as the main supporters of the State and the nature of society, nation and State as practical is the source, spiritual principle in every aspect of the implementation and implementation of the State, including the orderly of Indonesian law, State power, the defense of the State which is the development of a Dynamic State.

Based on the explanation above, it is known that the values contained in the Pancasila precepts are included in a high level of value, with the order of the precepts of the Almighty Godhead occupying the highest level and weight, because it clearly contains religious values. At the lower level are the four basic human values. If the four basic human values are given a weight level the value deserves to be declared to be below the divine value. The value of justice as one of the basic human values, in relation to the increase and weight of value should be placed in the third place below human values. However, in accordance with the basic nature of the Indonesian nation which strongly suppresses harmony, the value of unity has a level and weight of value higher than the value of the people which is more of a necessary means to achieve unity.

#### 4. CONCLUSION

Based on the explanation above, the author concludes that the Nature of the Axiological Foundation of Pancasila and Citizenship Education is a theory related to the usefulness of the knowledge obtained. Axiology deals with the use of science. The values of Pancasila and Civic Education are included in the four values above. Thus these values are complete and harmonious, both material values, vital values, truth values, beauty values or aesthetic values, good values or moral values, as well as hierarchical systematic chastity values, starting from the precepts of the One True God as a basis to the precepts of social justice as

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