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## Integration Between Pancasila Education With Historical And Cultural Education

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### Abstract

*Pancasila education is the basis of education for Indonesian citizens in understanding the ideology of Pancasila. Without understanding the origins of the formation of Pancasila, an understanding of the ideology of Pancasila cannot be known in its entirety. Pancasila has life values taken from Indonesian history and culture, so it can be seen that in understanding the Pancasila ideology, it is also necessary to study Indonesian history and culture which reflects the life of the Indonesian people. In a survey conducted on this issue, it was found that 69.2% of the respondents did not understand the origins of the Pancasila ideology in terms of Indonesian culture and history. Often there are separatist movements that occur because the perpetrators do not embrace the values of Pancasila, it could be because they do not understand the history and culture of Indonesia which is embedded in the Pancasila ideology itself. By integrating Pancasila education with Indonesian history and culture education, it is hoped that students will be able to understand the philosophical and ethical aspects of Pancasila. Act in accordance with the character of the nation so that there will be no problem of differences of opinion that can cause divisions in the Indonesian nation.*

**Keywords : Pancasila, Ideology, Indonesian Nation, Education.**

### INTRODUCTION

Pancasila is the basis of the philosophy of the Indonesian state, so that it can be interpreted as a conclusion that Pancasila is the basis of the philosophy and ideology of the state which is expected to become the way of life for the Indonesian nation as a unifying basis for the symbol of unity and unity and part of the defense of the nation and state. Self-awareness as Indonesian citizens is often questioned, many of us Indonesian citizens are reluctant to even practice and live up to memorizing Pancasila. Pancasila is currently only a subject at various levels of education and has no more value than just a formality (Safitri et al., 2020). Pancasila, which is the foundation of the Indonesian state, is the basic guideline for all implementation and administration of the Indonesian state government, including laws and regulations. Pancasila is a reflection of the Indonesian nation in the life of society, nation and state. Pancasila values contained in Pancasila become a benchmark for the Indonesian people in the administration of the state. Because of the consequences of this, the administration of the state must not deviate from divine values, human values, unity values, people's values, and justice

values. Pancasila is considered as something sacred that every citizen must memorize and obey all the contents of the Pancasila.

However, most Indonesian citizens only consider Pancasila as the basis of the state/ideology, without regard to its meaning and benefits in life. Without humans, the meaning values contained in Pancasila are very useful and beneficial. In Pancasila there are many values where all of these values are contained in the 5 main lines in the life of the nation and state. The struggle for independence cannot be separated from the values of Pancasila. Since the colonial era until now, we have always upheld these Pancasila values. Indonesia lives in various diversity, be it ethnicity, nation, culture and religion. Of all that, Indonesia stands in one whole. Become one and unite in a strong unity under the auspices of Pancasila and its motto, Bhineka Tunggal Ika. Pancasila keeps Indonesia firm and united in cultural diversity. And make Pancasila as the basis of culture that unites 2 cultures with others. Because of that bond. Pancasila is the inspiration for various cultures in Indonesia (Dimarta, 2020).

Education is one of the important aspects of human life in order to advance human views and lives (Nurkholis, 2013). The role of education is very fundamental in every aspect of human life, this is of course realized by many people who are involved in education. Education itself aims to shape the physical, mental and character of the individuals involved in it who are expected to be able to fulfill their duties as human beings who have culture and become meaningful and useful citizens for a country. (Ginting, 2020). It can be said that education is a need for every individual along with the times, technology and culture.

Pancasila and Citizenship Education is an interdisciplinary science subject that studies the scope of state disciplines, legal disciplines, government disciplines and the reality of symptoms of social life in society which is contemporary part of a branch of philosophy that talks about the development of values education and education for the formation of the personality of citizens, the nation and the state. As according to article 6 (paragraph 1) of Government Regulation Number 19 of 2005 which explains that: "Citizenship and personality subjects are learning materials that contain the scope of a subject in the development of personality formation which is purpose and intently a conscious effort to increase awareness and students' insights about their status, rights and obligations in the life of society, nation and state as well as improving the quality of themselves as human beings. Awareness and insight in question are parts that include national insight, spirit and patriotism of defending the country, respect for human rights, national pluralism, environmental preservation, gender equality, democracy, social responsibility, obedience to the law, obedience to paying taxes, and anti-corruption, collusion and nepotism attitudes and behavior".

Meanwhile, according to Nurin Somantri (2001) who put forward the notion of Citizenship Education as follows: "Citizenship education is an educational program that has the core of political democracy expanded with other sources of knowledge, positive influences from school education, society, and parents, all of which processed order to train students to think critically, analyze, behave and act democratically based on Pancasila and the 1945 Constitution of the Republic of Indonesia".

Today's education has reached every aspect of human life, as well as the aims and objectives of educational efforts which are continuously aimed at developing the potential of existing resources from within human life with quality goals to improve self-quality as servants of God Almighty. Individual, social, religious, and aesthetic beings. Thus according to Ahmad Tafsir (2004) quoted by Heri Gunawan (2012) in the

title of the book *Concept and Implementation Character Education*, which states that: Education as a system is nothing but a system of a functional totality directed at a goal. Each of the existing subsystems is a part of the system, and is composed and cannot be separated from a series of elements or components that are related both dynamically and as a whole in a unified system. <sup>36</sup>

As the implementation of education which is a system of the <sup>30</sup> principles of implementing national education which has been regulated based on Law Number 20 of 2003 concerning the National Education System, as according to the general provisions of Article 1 (number 1) of Law Number 20 of 2003 concerning the National Education System which explained that "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential to be able to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and country". Thus, the inner meaning of the purpose and function of education is to form 3 Indonesian people who are "complete" in the sense that they are harmonious, harmonious and balanced in physical and <sup>8</sup> spiritual development. According to Article 3 of Law Number 20 of 2003 concerning the National Education System which states that: "the purpose of Indonesian education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, <sup>19</sup> capable, creative, independent and become a democratic and responsible citizen. and the function of Indonesian education is to develop capabilities and form dignified national character and civilization in the framework of educating the nation's life". Meanwhile, according to Djumransjah (2006) argues that: "...to achieve educational goals in an effort to advance the nation, an educational process or learning process occurs that will provide understanding, views, and adjustments for a person, society, or country, as the cause of its development. This means in the process of individual development and what will be expected from him as a society and a nation "...

Education in its nature is a whole that <sup>31</sup> applied in its entirety in human life which as a whole is the essence of education in a conscious and planned effort to create an atmosphere of lifelong learning or the meaning of the nature of learning is for life and as much as possible beyond the maximum limits of the institution, programs, and methods which are then forced or can be forced to get him to do everything as best he can at all times. As education for a person is something that is outward and inward.

Educational activities are a series of activities that build human resources in building noble character through the learning process. Activities in the educational process take place as long as students are in the school environment. Thus the school is the place where all programs are implemented, from the implementation and implementation of 4 various elements of activity from educational actions in planning and cultivating a culture that is useful for students, including in every educational activity activity that makes school culture the center of developing and cultivating its culture. tradition which in construction has a direction of continuity relevance in the development of the significance of the development of noble character to enrich the development of intelligent and skilled human beings in cultivating their skills. In building a noble character, it is necessary to develop values/character that covers the whole body and spirit in psychological and physical skills in developing noble values/character. According to Suhada & Gunawan (2017) stated that: "The

development of values/character can be seen in two backgrounds, namely the macro background and the micro background.

The macro background is national in nature which covers the entire context of planning and implementing value/character development which involves all national education stakeholders, ... while in the micro context, character education is centered on formal and non-formal education units holistically". Thus character development in an education system is the interrelationship of character components containing behavioral values, which can be carried out or acted in stages and interconnected between knowledge of behavioral values and strong attitudes or emotions to carry them out, both personally towards God The Almighty, himself, others, environment, nation and state and the international world.

Character in education is part of a conscious and planned effort from the goals and functions of education in carrying out and carrying out educational interests in the management of development resources in the process of increasing the development of the Indonesian human index as a whole. The character that is a sign of marking one's individual self in having a personality that assumes to contribute value from efforts to achieve personality morality towards conscious and planned efforts to form citizen identity in the process of implementing education which is conscious and planned effort is to forming the character of citizens from an early age starting from elementary school, junior high school, high/vocational high school, and tertiary education to empowering the wider community.

Thus according to Suhada & Gunawan (2017, p. 200) stating about Character Education, "Character education is a conscious and planned effort to create an atmosphere that marks/signs from as well as the process of empowering the potential and acculturation of students in order to build character that makes them personal and/or uniquely good group as the implementation of good citizenship". According to the Ministry of National Education (2010) cited by Gunawan (2017, p. 20), the character that is the implementation of character education based on the character developed states that: Based on a study of religious values, social norms, regulations/laws, academic ethics, and human rights principles, 80 character values have been identified which are then grouped into five, namely: 1) values of human behavior in relation to God Almighty; 2) the values of human behavior in relation to oneself; 3) values of human behavior in relation to fellow human beings; 4) the values of human behavior in relation to the environment; and 5) the values of human behavior in relation to their nationalities.

Republic of Indonesia Law Number 20 of 2003 defines education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed society, nation and state. From the definition of education above, it can be formulated that education is an attempt to create human beings who survive based on religious and societal values.

Education in a simple sense is often interpreted as a human effort to build his personality in accordance with the values in society and culture (Hasbullah, 2011). According to Langeveld, educating is giving conscious and intentional assistance to a child (who is not yet an adult) in his growth towards maturity in the sense of being able to stand alone and be morally responsible for all his actions according to his own choice. Another definition is according to Ki Hajar Dewantara that education is guiding

all the natural forces that exist in children, so that they as human beings and as members of society get the highest safety and happiness. (Pidarta, 2007:10)

Pancasila education is inseparable from values in terms of culture and history from Indonesia. Since ancient times, there have often been separatist movements that upheld ideologies other than Pancasila and even opposed Pancasila and instilled foreign values in the lives of Indonesian people. (Luthfi, 2018). This happened because the separatist actors failed to understand and uphold Indonesian cultural and historical values, so it can be seen that they failed to understand Pancasila values which contain Indonesian cultural and historical values in them. In Pancasila education at an early age, Pancasila was taught in a method that did not deepen its values in terms of philosophy, so that misunderstandings often occurred in the ideology of Pancasila.

## RESEARCH METHODS

A survey was taken to show whether the community understands <sup>45</sup> the values of Pancasila and feels that the essence of their life fulfills the values of Pancasila ideology itself. In this survey, there were 13 respondents who answered several questions attached to the survey. The first question is: "Do Pancasila values fulfill the nature of people's lives?" and the second question is "Do you know the culture and history taken as the values contained in Pancasila?".

Apart from taking the survey, a method was also proposed in constructing a Pancasila education system that not only teaches Pancasila values, but also teaches Indonesian history and culture which form Pancasila. In integrating these two things, we need a method that can be used as a basis in forming a Pancasila education system that has Indonesian cultural and historical values so that these values are conveyed directly or indirectly. This integration method can be divided into two kinds of integration, namely direct and indirect.

The direct integration method is an integration method in which the values of Pancasila are linked directly by statistical comparison with Indonesian cultural and historical values. As an example, the word "Unity in Diversity" comes from poetry during the Majapahit kingdom which was then taken as the value of unity in Pancasila. The example in the previous sentence is a direct integration method in which Pancasila values are directly taken from poetry in Indonesian history during the Majapahit era. (Mustansyr, 2007).

The indirect integration method is an integration method that implicitly instills Indonesian historical and cultural values in Pancasila education, where students must take a philosophical and ideological point of view. The cultural and historical values embedded in Pancasila ideology <sup>43</sup> are not easy to understand directly because most of these cultural values are taken from a philosophical point of view, where they take the values of the views of life from Indonesia's diverse tribes and cultures. An example of this implied Indonesian cultural and historical value is the first precept, in which the precept instills Indonesian historical and religious cultural values in terms of people's lives and their environment. (Sunoto, 1984).

According to Dezhicha Fannie & Rohati (2014) in their essay on developing student worksheets, he said that "Development <sup>39</sup> of student worksheets (LKS) is something that can support the process of teaching and learning activities in the world of education. Worksheets that are made in an interesting and systematic way can help students to learn more actively independently or in groups. This is expected to increase

the activity and motivation of students in the learning process” (Dezricha Fannie & Rohati, 2014). In addition, Ladyana also argued in her essay that "So far the use of LKS in schools has not answered all of students' problems regarding understanding concepts, because the LKS that is applied is only limited to solving questions from the learning material provided. The advantage of LKS based on PjBL is that students not only solve questions related to learning material, but are also required to apply science skills in everyday life” (Ratnasari & Indana, 2014).

By developing a student worksheet system education that does not only provide achievement targets in the form of daily assignments and homework, students are expected to understand Pancasila with a philosophical understanding. The assignments and homework given to the education system are not enough to develop Pancasila ideas and understanding so that misunderstandings can occur and fail to take the important values contained in Pancasila ideology. Many argue that the idea of radicalism causes misunderstanding of Pancasila ideology, such as the article written by Khoirun entitled "RADIKALISM RUINS PANCASILA". In this article, the author argues that the idea of radicalism that has entered our country undermines the Pancasila ideology by instilling radicalism ideas and opposing Pancasila ideas. (Khoirun Nisa, 2019)

However, we cannot blame only the idea of radicalism which is spreading like wild fire. Radicalism spreads rapidly because people do not yet have the basic ideas of their ideology, namely Pancasila ideology. Without an understanding of the ideology of Pancasila, they are very easily influenced by ideas of radicalism, which spread more quickly because our people do not yet understand the ideology of Pancasila in detail and embrace this ideology as the people of Indonesia. According to Dewanti (2021) in the article "Preventing Extremism Through Curriculum", the idea of extremism, or also called radicalism, is prevented by government regulations. From an educational point of view, this regulation is Pancasila education. If students fail to understand and embrace this ideology, we can see that Pancasila education is currently less effective.

That is why our education, especially in elementary schools, which uses a student worksheet system, requires the integration of cultural and traditional values in Pancasila education (Rachmah, 2013). Even Ki Hadjar Dewantara stated that teaching (onderwijs) is none other than one part of education where in addition to imparting knowledge or knowledge it also provides skills (skills) to children which both can be beneficial both physically and mentally. (Dewantara, 1962). So that's why the student worksheet system (LKS) currently used as a Pancasila education system for elementary schools is still ineffective in instilling Pancasila values both physically and mentally. The lack of embedded ethical and moral values causes their thinking to become radical and easily influenced by outside ideologies.

## **RESULT AND DISCUSSION**

### **A series of Pancasila Basic Values**

Indonesia is a country with a diversity of islands. In every diversity, of course there are differences. This difference is one of the focal points that must be faced by the Indonesian nation. Pancasila as the basis of the state is able to become the way of life of the Indonesian nation. This view becomes a foundation that can direct the views of the community to become one with a diversity of ethnicities, races, religions, etc. So that

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with Pancasila, various problems including divisions can be resolved or even avoided (Octavian, 2018).

In Pancasila there are a series of basic values that can affect the living conditions of every Indonesian citizen. These values are the values of divinity, humanity, unity, democracy, and justice. These values are not only the result of the thoughts of a person or group but these values are the product of the Indonesian people themselves. The meaning of this is that every value contained in Pancasila comes from customs and cultural values that have been used as a way of life by Indonesian people since ancient times. A series of Pancasila values is a unified whole with the same goal (Asmaroini, 2016).

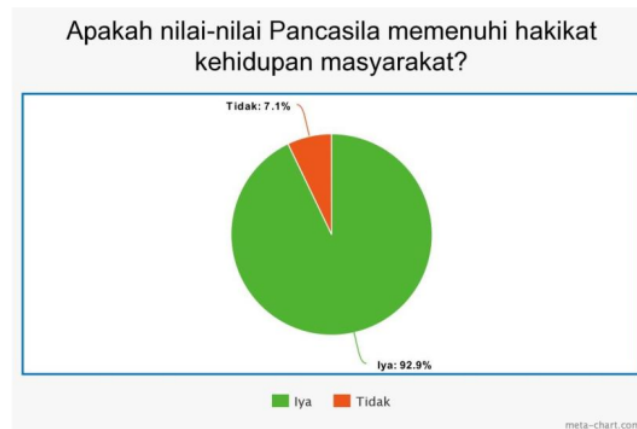
The values in Pancasila are the commitment of every Indonesian citizen. This commitment is the basis of unifying the nation and state. Thus, Pancasila is the basis of all applicable rules in Indonesia. The following are the values contained in each of the Pancasila precepts (Angraini et al., 2020).

- a. Ketuhanan Yang Maha Esa
- b. Kemanusiaan yang Adil dan Beradab
- c. Persatuan Indonesia
- d. Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan
- e. Keadilan Sosial bagi Seluruh Rakyat Indonesia

Based on the research that has been carried out using the several methods that have been mentioned, namely the survey method, direct integration, and indirect integration, the results and discussion are obtained to answer the problems through the findings contained in this study. The following are the results of a survey involving 13 respondents from the surrounding community using 2 questions related to Pancasila values and community understanding.

Gambar 1

*Diagram of the relationship between Pancasila and society*



Pancasila is the source of the soul of the Indonesian nation. The values contained therein are obtained from the life experiences of every Indonesian citizen which are then developed into a principle that can keep up with the times. These values become a substance that can underlie the social life of the Indonesian nation



(Aminullah, 2015). Figure 1 shows that 92.9% of opinions agree or a number of 12 respondents agree with the statement that Pancasila values fulfill the essence of people's lives. This shows that the community feels that the values contained in Pancasila are in accordance with the personality of the nation. Before the creation of Pancasila, the values contained in it had been implemented by the Indonesian people because Pancasila itself was the product of the Indonesian people. By applying Pancasila values in everyday life, a peaceful social life will be created because there is someone with character and dignity in the community. Therefore, Pancasila values originating from the life experiences of the Indonesian people can be easily applied and absorbed by every Indonesian citizen. (Wandani & Dewi, 2021).

Gambar 2

*Diagram of community understanding regarding the culture and history of Pancasila*



The formation of Pancasila as the basis of the state so that it becomes an ideal value and in accordance with the nation has gone through a long time. Going through this long process shows that Pancasila is very important for the people of the Indonesian nation. The people of the Indonesian nation should know and understand the culture and history of Pancasila so that the national ideals that have been fought for by the fighters for the Indonesian nation can be achieved. (Sudrajat, 2016)

In the diagram in Figure 2, it is known that 69.2% or a number of 9 respondents do not know the culture and history of the values contained in Pancasila. Each nation has its own identity according to the culture it has. Pancasila which is formed by the Indonesian nation is certainly in accordance with the culture and history of the Indonesian nation. The values contained in Pancasila are very important. By understanding and knowing the culture and history of Pancasila values, one will understand how the guidelines must be used in social life by the people of the Indonesian nation. The cultural and historical values contained in Pancasila need to be understood by every society so that divisions do not occur in social life (Regiani et al., 2021).

### National Character in Pancasila Education

Through direct and indirect integration methods, it is known that the name Pancasila in its formation is a term that has been known since the Majapahit era. At that time, Pancasila, which had the values of divinity, humanity, unity, deliberation, and social justice, had been made an order of life by the people of the archipelago. Based on historical heritage records, the term Pancasila which is used as a basis in the life of the nation and state by Indonesian people has been stated in the book *Negarakertagama* written by Mpu Prapanca and the book *Sutasoma* authored by Mpu Tantular. This term comes from Sanskrit which means five principles. However, the emergence of western nations is the forerunner of various problems. This happens because the actions of the western people in Indonesia are not in accordance with the order of life or the life principles held by the Indonesian people, namely Pancasila and the values contained therein. (Kemendiknas, 2010).

Pancasila has a series of values, namely divinity, humanity, unity, democracy and justice. The five values are a unified whole which refers to one goal. The basic values of Pancasila such as divinity, humanity, unity, democracy and justice are universal, objective, meaning that these values can be used and recognized by other countries. As an ideology of the nation and state of Indonesia, Pancasila is essentially not only the result of the contemplation or thought of a person or group of people like other ideologies in the world, but Pancasila is lifted from the values of customs, cultural values and religious values that are in the way of life of the Indonesian people (Asmaroini, 2016)

Kaelan (2004, p. 23) states that Pancasila comes from Sanskrit, which consists of Panca and Sila. Panca means five, sila means elements, elements, joints. Thus, Pancasila can be said to be five elements, five elements, or five joints, which must become the standard, guideline and guideline for all Indonesian society, nation and state in carrying out all aspects of life. Pancasila was designed by the founding fathers, especially Soekarno, who became the state ideology, state foundation, and state philosophy (Subagyo, 2020).

Pancasila is the main shield of the Indonesian nation in the life of the nation and state. This is because the understanding of the values contained in Pancasila can influence the life of the nation and state of Indonesian society. So that education related to Pancasila becomes one of the important aspects for the achievement of the ideals of the nation. With an understanding of Pancasila in every Indonesian citizen, the foundation of the state can grow stronger as a provision to face the challenges of the times. A good understanding of Pancasila values can be achieved if there is supportive education. Supportive education not only introduces the five precepts of Pancasila, but also introduces the values contained therein and their application. In addition, education related to Pancasila can be the first step for every Indonesian citizen to get to know the lives of his predecessors through the values contained in Pancasila. (Faharani, 2023).

Pancasila is a way of life that must be understood and implemented by the Indonesian people in the life of the nation and state. Society must understand how the struggle of the Indonesian nation to find its identity by uniting various views of life into a principle. As a principle in the life of the Indonesian people, Pancasila is used as the basis for regulating the lives of Indonesian people (Laku & Bolo, 2013).

This is because the Pancasila values themselves are taken based on the noble values of the Indonesian nation which are in accordance with Indonesian culture since before Indonesia's independence. The values contained in Pancasila as the identity of

the Indonesian nation must be instilled in society from an early age so that people can understand the values contained so that their lives can run well. By applying and understanding the culture and history of the values contained in Pancasila, an atmosphere of peaceful social life will be created, and with this the people can behave in accordance with the national character so that there will be no problems of differences of opinion that can cause divisions within the Indonesian nation. (Regiani et al., 2021).

National character is created from the results of good Pancasila education. Understanding Pancasila from a philosophical point of view is very helpful in instilling Pancasila ideology in their outlook on life. Pancasila education must prioritize the planting of this ideology in the youth of Indonesia's homeland, so that ideas of radicalism cannot take root and spread in the general public.

## CONCLUSION

From the survey that has been conducted, there are 92.9% of the opinions of respondents who agree with the statement that Pancasila values fulfill the essence of people's lives. That is, the values contained in Pancasila are very much in accordance with the personality of the Indonesian people. Furthermore, according to the survey, 69.2% of respondents did not know the culture and history of the values contained in Pancasila. That means there are still many Indonesian people who are not familiar with the history of our nation which is contained in Pancasila. In fact, the values contained in Pancasila are very important to serve as guidelines in social life. By understanding and knowing the culture and history of Pancasila values, one will understand how the guidelines must be used in social life by the people of the Indonesian nation. Based on historical heritage records, the term Pancasila which is used as a basis in the life of the nation and state by Indonesian people has been stated in the book *Negarakertagama* written by Mpu Prapanca and the book *Sutasoma* authored by Mpu Tantular (Wasitaatmadja et al., 2018). Therefore, the purpose of this writing is to make us more aware and invite Indonesian people to realize again that it is important to apply and understand culture and also interpret the values contained in Pancasila. It is necessary for us to apply and understand the culture and history of the values contained in Pancasila in order to create an atmosphere of peaceful social life, and with this the people can behave in accordance with the national character so that there will be no problems of differences of opinion that can cause divisions within the Indonesian nation.

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