

## Implementation of Pancasila Values as a Form of Strengthening Character Education for MI Students in Sidoarjo

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### ABSTRACT

This research aims to describe the implementation of Pancasila values in an Elementary School (Madrasah Ibtida'iyah) in one of the districts in Sidoarjo as an effort to strengthen students' Character Education (PPK). The research conducted is of a qualitative nature, using a case study design. The research methods employed include interviews, observations, and documentation. The research findings reveal that the Madrasah Ibtida'iyah implements Pancasila values in daily learning activities, such as engaging in the Duha prayer and reading short verses from the Quran in the morning (Sila 1); assisting those in need (Sila 2); and conducting flag-raising ceremonies (Sila 3). The conclusion drawn from this research is that the Madrasah Ibtida'iyah successfully implements Pancasila values as a response to enhance students' character education, as evidenced by the indicators of Character Education Strengthening.

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### INTRODUCTION

The Indonesian nation is based on Pancasila, which is the foundation of the Indonesian state. Pancasila also serves as a way of life, ideology, and philosophy that must guide the Indonesian nation in the process of organizing its communal, national, and state life in achieving the aspirations of independence proclamation. Pancasila is also a strong and profound normative foundation and serves as an ideology in the daily activities of Indonesian society, making Pancasila its guiding principle. Especially in social relationships among humans of various ethnicities, religions, and languages (Bhagaskoro et al., 2019). Pancasila, as an ideological foundation of the state, was agreed upon by The Founding Fathers since 1945. However, the values contained in Pancasila may not necessarily be fully integrated into the identity of the Indonesian nation. In the modern era or globalization era like today,

the negative influences on a country, including the erosion of noble values, have become a challenge, and this is also the case in Indonesia (Damanhuri et al., 2016).

Therefore, Pancasila deserves to be the foundation for both moral and normative aspects, as well as a benchmark for determining right and wrong, good and bad attitudes, behaviors, and conduct in communal life in Indonesia. Beyond that, Pancasila can also serve as a unifying tool for the nation and a source of guidance in societal, national, and state life in Indonesia (Shofa, 2016).

Before the development of technology in the Industry 4.0 era, Pancasila had developed in Indonesia amidst various ideological conflicts in the world (Fathorrahman, 2018). At that time, the political and security situation of the nation was far from peaceful, and the cultural identity of the nation was already starting to erode due to the influence of foreign cultures introduced by colonial powers. The term Pancasila has been known since long before Indonesia's independence. The values contained in its principles have been practiced by Indonesian society even before being formally ratified. Pancasila is a fundamental foundation that unites a nation with diverse ethnicities, religions, and languages.

Pancasila is the main pillar in the formation of the 1945 Constitution, with its fourth, first, Belief in the One and Only God; second, Just and Civilized Humanity; followed by Indonesian Unity, and ultimately social justice for all Indonesians. In the Pancasila text, there are three values contained: basic values, instrumental values, and practical values. Basic values are the essential meanings inherent in Pancasila, which are fundamental and not subject to the changing times. Instrumental values are parameters and methods for realizing the fundamental values, while practical values are the embodiment of the basic and instrumental values in daily communal and national life. Practical values are more flexible to adapt to the changing times and developments, whether related to fundamental or instrumental values. These three values - basic, instrumental, and practical - are interconnected, so there should not be any contradiction or deviation in each of them.

The influence of global negativity that poses a threat to a nation's or state's ideology is a significant and not to be underestimated challenge. With the ease of negative foreign influences entering Indonesia, it gradually impacts the character of society in ways that don't align with the nation's character.

Based on data obtained over the past two years from Surabaya District Court, in 2019, Indonesia experienced 388,149 criminal cases filed in district courts (District Court, 2019). In 2020, there were approximately 2,888 criminal cases, including 5,002 cases related to theft, 39 cases of petty crime, 130 cases involving juvenile crimes, 34 cases of pre-trial proceedings, and 202,513 traffic-related cases, making a total of 210,606 criminal cases in 2020 (District Court, 2020). Furthermore, in 2021, the number of ordinary criminal cases was 2,741, 106 cases involving juvenile crimes, 42 cases of pre-trial proceedings, 16 cases of petty crime, and 147,972 traffic-related cases, totaling 156,355 criminal cases throughout 2021 (District Court, 2021).

Based on the data above, it can be concluded that even children are involved in reprehensible acts, ranging from simple misconduct to criminal activities. The values embedded in each principle of Pancasila are of great importance as an embodiment of Indonesia's national character, with the hope of instilling proper morals. This is the basis of this research regarding teachers' efforts in implementing Pancasila values among students.

## **METHODS**

This research employs qualitative research methodology, based on two important considerations. The first consideration is centered on the exploration of Pancasila values in strengthening the nation's character. In this regard, the aim is to obtain data that is both current and contextual to support field

data. The second consideration is the selection of a qualitative approach due to the nature of the issues being examined, which require primary data sourced directly from subjects (Yani & Darmayanti, 2020).

The data collection technique in this study utilizes purposive sampling. The location of the research and the participants who serve as subjects in this study are deliberately chosen by the researcher, involving careful planning. The sample size in this research is determined through the use of information consideration with a snowball technique. Sample determination is deemed sufficient once saturation point is reached. To ensure the validity of the information, data collection techniques employed in this research include interviews, observations, and documentation.

## FINDINGS AND DISCUSSION

The Indonesian nation is a nation that stands united in diversity. From this, we should instill Pancasila values to ensure its preservation. As the younger generation of our nation, we must genuinely prepare ourselves to face and compete in all fields as we embrace an advancing life. The implementation of Pancasila values is highly important to instill in students' daily lives.

The implementation of Pancasila values in Islamic Elementary Schools (MI) is achieved through the following activities:

- a. Religious Character Values: This includes the Pancasila value of Belief in the One and Only God. It involves fostering the habit of praying together before lessons, performing the Dhuha prayer, engaging in Quranic recitation and memorization (BTQ), and reviewing short chapters from the Quran suitable for their grade level. Additionally, congregational Dhuhr prayers are performed. These activities showcase collaboration and tolerance among the students. They remind each other of goodness, which is evident in their spontaneous visits to the prayer room without the need for teacher instruction. After prayers, there is collective remembrance (dhikr) and a shared supplication led by a teacher, under the teacher's supervision to ensure orderly conduct.



Image 1. Congregational Prayer Activity

- b. Patriotic Character Values: Linked to Pancasila values, this character education is manifested through the Indonesian flag-raising ceremony, which occurs once a month on the first week. This activity used to be held regularly every month before the Covid-19 pandemic. The flag-raising ceremony takes place every Monday of the first week. The responsibility of conducting the ceremony is delegated to the higher-grade classes only, namely, classes 4, 5, and 6. The scheduling

is rotated among these classes. The ceremony is overseen by the senior members of Hisbul Wathan, a youth organization that focuses on fostering nationalism.

- c. Social Concern Character Values: Linked to the Pancasila principle of "social justice for all of Indonesia." This character value is demonstrated through social activities. Students are encouraged to engage in social service to help residents affected by flooding in the local village. Approximately a year ago, the village of Kedungbanteng experienced a prolonged flood disaster. The flooding persisted for around three months. The situation even gained attention as one of the longest-lasting flood disasters in Kedungbanteng. The teachers then invited students to participate in social service efforts to help those affected by distributing care packages to the flood-stricken residents.



Image 2: Social Service Activity

## Findings

### Implementation of Pancasila Values System

The implementation of Pancasila values at Madrasah Ibtida'iyah Muhammadiyah 2 Kedungbanteng proves to be quite effective. The practice of habitual engagement is what contributes to the effectiveness of these activities. This routine has been established in a way that the participants themselves take part in these activities without external reminders or prompts. They do so willingly and independently, driven by their own desires and convictions to implement these values with a sense of awareness. This implies that the students have become accustomed to naturally implementing these values, thereby automatically enhancing the three character values (religious character, patriotism, and social concern).

### Challenges Faced by Teachers

The Covid-19 pandemic that occurred two years ago has been a major obstacle to the implementation of Pancasila values, particularly in fostering the value of patriotism, and this has persisted until now. The pandemic has caused a shift from face-to-face or offline learning to online learning, commonly referred to as remote learning. Consequently, routine activities like flag-raising ceremonies, which used to be conducted every month at the beginning of the week, had to be halted and even canceled during the Covid-19 pandemic, lasting for approximately 5 semesters. Similarly, other activities like congregational Dhuha and Dhuhr prayers at school were temporarily suspended. Only activities like pre-lesson prayers and reciting short chapters from the Quran continue. Moreover,

due to the limited learning time during the pandemic, even the practice of reciting these chapters (murojaah) has been reduced.

## **Discussion**

The presentation by Dr. Sri Wahyuningsih, M.Pd., the Director of Elementary School Education at the Ministry of Education and Culture's Research and Technology department, highlights that the five principles of Pancasila ideology have often been memorized, yet she emphasizes that they should not just be recited but also implemented in daily life. This is because Pancasila emerged from contemplation by the founding forefathers of the nation, culminating in a cohesive ideology for the unity of the Indonesian republic. It is crucial not only to memorize but also to practice these values, which in turn enhances the three character values: religious character, patriotism, and social concern (Hendriyanto, 2022).

The implementation of Pancasila values in MI can be seen as evidence that these values have become part of the students' daily lives, even though they are practiced within the school environment. Teachers believe that these activities can be extended to the students' home environments as well. Effective collaboration between the school and parents is essential in the socialization of instilling Pancasila values in daily life. How to convey this to parents? This is a primary responsibility of the school. Schools should confidently engage parents in aligning perceptions regarding the current importance of character education and the relationship between character education and Pancasila values. The value of Belief in the One and Only God, often referred to as religiosity, is a fundamental source for spirituality and ethics, which are considered vital fundamental ethics of life (Khotimah, 2020).

Activities like congregational prayers and Quranic recitation (BTQ) at MI serve as initial steps taken by the school in implementing Pancasila values. Religion is a primary foundation in strengthening character education. Munoz-Garcia and Vilella-Martinez conducted research involving 720 respondents in Granada, Spain, which indicated a significant relationship between obedience, beliefs, and the continuity of character behavior. The environment plays a significant role in this social aspect of respondents' lives. The study recommends emphasizing religious character as an attitude that teachers should stress in their relationship with students, emphasizing the importance of continuing religious implementation (Rahmawati et al., 2021). Regarding the internalization of religious character values in religious education, teachers can employ constructivist theories that involve natural phenomena or daily life events, enabling students to understand and implement these values (Hendriyanto, 2022).

Next is the value of patriotism, which is aligned with Pancasila values. The weekly Monday flag-raising ceremony is an activity that reflects this character. Though the activity is relatively brief, it's likely that their patriotic character remains strong. There is a positive significance between patriotism and discipline. Discipline is a reflection of patriotism, where a higher patriotism value correlates with greater discipline. If discipline decreases, the value of patriotism can't be properly compared. Surveys suggest improving patriotism through regular flag-raising ceremonies, whether weekly or through training sessions. This responsibility falls heavily on educators (Audina et al., 2021; Rahmani et al., 2021; Suhada & Perangin-Angin, 2019).

Lastly, the social concern character reflects the fifth principle of Pancasila implemented at MI through activities helping the local community affected by calamities. Such activities tend to leave a lasting memory in students' minds due to the profound impact of assisting others. Humans are social beings who need the help of others. Many schools incorporate Pancasila values into daily life. Students of SDN Kaligunting 01 apply and practice the actions outlined in the fifth principle of Pancasila, which nurtures a caring attitude among them (Ria & Fathuraman, 2021).

## **Conclusion**

Madrasah Ibtida'iyah effectively implements Pancasila values in daily learning activities. Examples include the practice of performing Dhuha prayers and reading short chapters from the Quran in the morning (principle 1); encouraging students to help one another (principle 2); emphasizing the importance of not discriminating between peers (principle 3); engaging in discussions for decision-making (principle 4); and ensuring equitable distribution of class tasks (principle 5). The conclusion drawn from this research is that the MI successfully integrates Pancasila values into the curriculum as a response to enhance students' character education, as reflected in the indicators of Character Education Strengthening. The study also identifies challenges encountered during the implementation process.

It is crucial for teachers to maintain consistency in implementing the Pancasila values encompassed in its principles. This consistency is pivotal in molding morally upright and character-driven generations for the nation's future.

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