

Implementation of Living Values Education Pancasila Values In the Generation of Indonesians

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Abstract

Pancasila today has experienced a process of marginalization and challenges in the life of society, nation, and state. This is reflected in the rise of negative behaviors to pursue personal or class interests in a way that is contrary to the five precepts in Pancasila. In turn, this can threaten the values of Pancasila in the younger generation today and in the future. This journal aims to find out the implementation of living values education of Pancasila values in the generation of the Indonesian nation. The research method used is descriptive qualitative with literature review sources. The results of the discussion are known that Pancasila education through living values education is carried out by integrating theoretical learning with practical learning. There are various interactive programs such as picture and picture learning, example non example, debate, to role playing. This is then expected to increase the sense of the younger generation how the value of Pancasila should be applied in everyday life, not only in the form of memorization of precepts, especially in the midst of today's globalization currents.

Keywords: Pancasila, living values education, the younger generation



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INTRODUCTION

The Indonesian state is based on the five basic principles of Pancasila as the basis of the state. The five precepts include the One True Godhead, Just and Civilized Humanity, the Unity of Indonesia, the People Led by Wisdom in Consultative and Representative Affairs, and Social Justice for All Indonesian People. Here Pancasila acts as an ideology is an essential factor that determines the direction of people's lives in the Indonesian state. Pancasila values are guidelines that are able to provide guidelines for the community in preventing various kinds of conflicts of interest as individual beings living in a social environment. This is a basic guideline in society by prioritizing the idea of Pancasila in every component of people's lives (Fortuna & Khadir, 2022).

Pancasila values are essentially applied from the smallest scope, namely the family, then educational institutions such as schools and universities, until finally entering the community. Every individual Indonesian nation is responsible through their respective roles in fostering and instilling pancasila values through activities and community life. However, in the current reality, Pancasila values in Indonesia are experiencing challenges in the life of the nation and state. This is due to the fading implementation of Pancasila values due to the nation's internal and external challenges. This can be seen from the rampant events of conflict among community groups, the decline of human values, conflicts of diversity, coercion of unilateral will, the fading of the spirit of deliberation and mutual cooperation to fraud and injustice experienced by some parties (Maulana & Ismail, 2022).

The fading of Pancasila values is reflected in the rampant behavior of some parties who override their religious teachings to pursue personal or class interests in a way that is contrary to the principles of the Godhead. Within the scope of government administration, there are still rampant acts of corruption in various government institutions. The most controversial act of

corruption can be seen from the corruption case by the Minister of Social Affairs Juliari Batubara on the social assistance fund (bansos) of COVID-19 victims. Another aspect highlighted in the phenomenon of the fading of Pancasila values is the emergence of radicalism movements in the name of religion that cause discriminatory treatment in religious life so that morals are damaged in society. Contradictions or conflicts that occur must be addressed wisely, namely by not being provoked by the existing situation, so as to restore stability in society. This can be achieved by various efforts, one of which is Pancasila education (Kurniasari et al., 2022)

Every society in any nation wants the younger generation to be prepared to be good citizens and be able to participate in the life of their society and country, including the Indonesian nation. One of the concrete steps that can be done is to make improvements to the human resources of the current young generas. The aspect of character as part of human resources is an important part to be developed as an effort to realize the ideal of becoming a sovereign and prosperous nation, as mandated in the 1945 Constitution (Martoredjo, 2016). Pancasila education then existed to form intelligent citizens in accordance with the amendments to the 1945 Constitution. Civic Education conceptually aims to prepare the younger generation to become good citizens, citizens who have the knowledge, skills and values needed to actively participate in their nation.

Good character is the strength to face all challenges and threats that can weaken efforts to achieve predetermined goals and ideals. Therefore, the cultivation of Pancasila values which are heritage and have been established as the basis and outlook on life of this country must be maintained and preserved in the practice of daily life. From this study, it is hoped that this problem can be studied in more depth regarding the implementation and development of Pancasila through living values education in the generation of the Indonesian nation as the social capital of nation character building.

Living Values Education

Living values are various universal cultures that form the basis of good and harmonious relations between individuals and others around the individual. Living Values Education itself was officially established by the United Nations through the United Nations Educational, Scientific and Cultural Organization (UNESCO). In particular, this movement was spearheaded by Brahma Kumaris in the commemoration of the 1995 UN anniversary considering and measuring that there were many drastic changes to the degradation of life values.

Living Values Education is one of the developments of a character education learning model that emphasizes fun learning. Living Values Education then presents a variety of experiential activities for children and adolescents through practical methods provided by teachers and facilitators in exploring and developing core personal and social values such as peace, respect, love, responsibility, happiness, cooperation, honesty, humility, tolerance, simplicity, and freedom and unity (Tillman, in Hanum, 2019).

There are several activities contained in it, which can be grouped as follows: reflection points; reflection points; imagining (imagining); relaxation/concentration practice; artistic expression; self-development activities; social skills; respect and sensitivity to social justice (values awareness of social justice); developing skills for social unity; and integrating the values into the existing curriculum.

Character

Philips (2008) interprets that character is a set of value systems towards a system that is the basis of thoughts, behaviors and deeds that a person has. One of the main features of the character is that the character makes a significant contribution in realizing the whole potential

and desire of a person in creating a good life, meaningful for himself and others. The Ministry of National Education (2010) defines character as special good values (knowledge of the good, wanting the good, acting well, living the good, and having a good impact on the environment) that have been internalized and reflected in behavior. Therefore it can be concluded that character is a collection of core values possessed by an individual that lead to moral commitment and action.

Learning Process

Learning can be defined as a method or process of educating students or learners, which is planned or designed, implemented and evaluated in a structured manner to help students achieve learning goals effectively and efficiently (Komalasari, 2010). As for the learning process activities can be described as a system, the teaching and learning process requires raw input, namely learning experience materials in the teaching and learning process with the hope that it can be in the form of certain outputs or competencies. Basically, the learning process is influenced by environmental factors that become environmental inputs, and instrumental inputs, which are factors that are deliberately designed to support the teaching and learning process and the inputs produced. The relationship between the learning process and Pancasila and Living Values Education is where Living Values Education as a teaching and learning concept that helps teachers connect the content of the subject matter with real-world situations; and motivate students to make connections between knowledge and its application in their lives as family members, citizens, and workers and engage in the hard work that learning requires based on the Pancasila values it acquires.

RESEARCH METHOD

This research is a qualitative descriptive research. Qualitative exploration activities are used with the assumption that the world, reality and events that occur as objects of study of human behavior and social phenomena, must be viewed in various ways and understood through the approach of humanism (Nasution, 2003). The data collection used is a literature study from various scientific sources regarding the values of Pancasila.

Data analysis is carried out through the following qualitative analysis steps: reducing data by paying attention to the main things relevant to the focus of the study;

1. systematically compile the data obtained;
2. conducting cross-journal analysis by comparing and analyzing data in depth; and
3. presenting findings, drawing up conclusions as well as providing recommendations for the subsequent development of similar research.

DISCUSSION

Civic education itself is defined as the study of a theory or discipline that describes the rights and obligations of citizens in their roles and positions as good citizens. With awareness of their rights and obligations, citizens are expected to be critical, participatory, and prioritize their duties and responsibilities properly. The importance of education as a process or effort to strengthen the values of Pancasila and nationality in order to become a guide in various aspects of society in society. Pancasila education is closely related to civic education. Civic education itself in its implementation is considered less than optimal to instill the values of Pancasila. This is because civic education in Indonesia has inadequate human resources, a monotonous and one-way learning system, does not have a theoretical base, and is taught by poorly trained teachers.

Nowadays, the rapid flow of information supported by the rapid use of the internet today is changing people's way of thinking and thinking. Information technology is now a lifestyle that can influence the behavior of individual users. It affects all sectors of people's lives, including the education sector. Therefore, the world of education must be able to transform positive values to students in order to be able to use information technology wisely and can help the learning process. This can be realized if the education sector can collaborate on technology and education, because the current generation of students is the millennial generation who tend to use very high information technology.

Every activity of today's millennial generation is always related and related to technology. The millennial generation is a generation that has uniqueness such as inseparable from information technology, fast desire, high obsession, and is individual. Therefore, all components and tools of education must be optimized in such a way as to provide provisions for learners to live in a real society. It is undeniable that the wave of information technology can change the mindset, behavior, and direction of students' views, so it is possible that it can change the character of students in the midst of the challenge of fading Pancasila values.

Internalization of values in the younger generation can be carried out with several main strategies. The first strategy is to internalize the values of Pancasila in non-learning activities, namely living values. Living values themselves are the embodiment of life values that generally underlie an individual's relationship with his surroundings. This form of education presents experiential activities and practical methods in helping the younger generation to explore and develop core personal and social values, such as peace, respect, love, responsibility, cooperation, honesty, simplicity, tolerance, simplicity, freedom and unity. The specific objectives of living values education as stated by Tillman (2004) are:

1. help individuals to think and reflect on different values and practical implications in expressing values related to themselves, others, society and the rest of the world;
2. broaden understanding, motivation and responsibility in deciding on positive personal and social choices;
3. inspire individuals to choose personal, social, moral and spiritual values and realize practical methods of developing and expanding those values;
4. encourage facilitators to carry out education as a means to provide a philosophy of life to students, so as to facilitate the growth and development of students and their choice to integrate with society with respect, confidence and have clear targets.

Pancasila education through living values education is a model that integrates theoretical learning with practical learning. Through living values education, the younger generation is included in problem-based learning and work-based learning. This strategy teaches the younger generation with various interactive programs such as picture and picture learning, example non example, debate, to role playing. This will increase the sense of the younger generation how the value of Pancasila should be applied in everyday life, not just in the form of memorizing precepts. As the end of education, the younger generation can conclude the material and reflect on the developed Pancasila character values and as evaluation material in everyday life.

Pancasila is the cornerstone of the Indonesian state as well as an ideology full of tolerance and pluralism. This is because Indonesia is a multicultural and plural country built on differences in ethnic, cultural, religious and ethnic backgrounds. This unity would not have been realized if it had not been accompanied by a sense of nationalism from every citizen. Pancasila as the ideal of the Indonesian nation which includes the basic laws of the state both written and unwritten (thoughts, senses) must be applied by every level of society, including the current

generation and future generations. As an ideology, Pancasila is "forced" to remain true to its character to maintain the nation's identity.

The value education model- based on living values education is a model designed to develop student character so that it is worthy of being integrated into Civic Education as a learning process for Pancasila values. Here living values education then aims to create individuals who have a personality that has faith, virtuous character, patriotic spirit, obeys the law, discipline, upholds the noble values of the nation and has life skills in developing the Unitary State of the Republic of Indonesia, as well as implementing Pancasila and preserving the environment. In its implementation, living values education-based activities are divided into several groups according to the content of the material, with the hope that participants can obtain various activities as a foothold in life in the process of forming identity.

As is known that Pancasila education is a source of values and guidelines that then direct the younger generation to develop their personality as Pancasila citizens. Here living values education plays a role in realizing the noble values of Pancasila and developing awareness of nation, state, and society in applying their knowledge and thinking responsibly to humanity. The competencies developed in living values education are aimed at mastering the competence of thinking, being rational and dynamic, and being broad-minded as an intellectual person. Pancasila as a paradigm in daily life is expected to expand thinking and develop a democratic attitude in actualizing the values contained in Pancasila in the younger generation. Based on the description above, it can be seen that Pancasila learning in addition to Civic Education can also be done through non-learning activities, such as living values. Living values can be an education for Pancasila in the current era to be attractive to the younger generation, especially the millennial generation in the current technological era. This learning allows the younger generation to correlate the content of the material and daily life to find the meaning of Pancasila in their own way.

CONCLUSION

Internalization of Pancasila values in the younger generation can be done in various ways, one of which is through learning activities, namely living values education. The living values education model in learning activities is a model of integration of contextual learning, value learning, and the principles of life values education. Based on the hasi and discussion, there are several recommendations as follows: (1) The government in this case the Ministry of Education, Culture, Research, and Technology must implement a curriculum that contains the noble values of Pancasila in schools ranging from basic education to higher education; (2) Educators at various levels should strive to instill the noble values of Pancasila through an active, creative, and inspiring technology-based educational and learning process to create a reflective thinking context; and (3) The younger generation must strive continuously to understand, understand, and implement the noble values of Pancasila.

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