

Revitalizing the Philosophy of Pancasila Through Education to Build a Solid Sense of Indonesian Identity in the 21st Century

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Abstract. Pancasila is the ideology as well as the basis of the Indonesian state. Pancasila is the nation's view of life reflected in the behavior of the nation and state in Indonesia. However, the current actualization of Pancasila in the 21st century often experiences deviations. This condition is inseparable from the influence of globalization. Therefore, the inculcation of Pancasila values needs to be emphasized so that the Indonesian nation does not forget its identity. The way that the state can do in strengthen national identity is through the education system. Each country adheres to an ideology following the philosophical system adopted by its nation. The purpose of education in a country will adjust to the ideology it adheres to. Through a sound education system in instilling and passing on the values of Pancasila to the younger generation, it is hoped that it can strengthen national identity amid globalization.

Keywords: Pancasila Philosophy, Indonesian Education, National Identity, 21st century

1. Introduction

When we talk about a country, it cannot be separated from its ideology. The word ideology comes from the Greek words *oida* (see with mind, know) and *logos* (knowledge). So ideology is the science or knowledge of ideas that can bring about institutional change in society (Sundawa, et al., 2008). The state and ideology are one unit like body and soul in humans. The state as a body and ideology as a soul that drives the body. That is, ideology acts as a view of life that becomes a role model for all citizens' actions to realize the desired goals together in a country.

Each country adheres to an ideology in accordance with the philosophical system adopted by its nation. Pancasila is the ideology as well as the basis of the Indonesian state. Pancasila is the way to life of the Indonesian people, consisting of five basic principles (*sila*) which are the principles of behaving in the life of the nation and state. In fact, the values of Pancasila have been embedded in the Indonesian people since the past, but the term Pancasila was only introduced on June 1, 1945 during the first session of BPUPKI by Ir. Sukarno.

As we know that ideology in a country is developed based on the philosophical system adopted by the nation. Meanwhile, education held in a country is the country's way of passing on those philosophical values [1]. As part of the philosophical and ideological system of the Indonesian nation, each of the precepts in Pancasila is a reference in all aspects

of the implementation of the life of the nation and state. Thus, educational institutions in Indonesia should be run for the cultivation and inheritance of values based on the philosophy of Pancasila.

Along with the passage of time and the influence of globalization among the younger generation, the implementation of Pancasila values has deviated. The deviation referred to here is the attitude of deviations from the values of Pancasila. It is easy to enter culture, thought systems, and even ideologies from outside that will affect the character of the younger generation in Indonesia. If this is not handled properly, the impact will be that Indonesia will lose its national identity. According to data from Badan Statistika Nasional [2], the most prominent juvenile delinquency is the crime of theft committed by as much as 60% of juvenile delinquents, followed by drug crimes (9.5%), rape or obscenity (6.0%), traffic accidents resulting in the death of others (5.0%), beatings (4.0%), assault (4.0%), murder (2.0%), embezzlement (2.5%), and crime collectors (who trade stolen goods) (2.5%). Aliansyah [3] revealed that a teenager in Nusa Tenggara Barat, Indonesia repeatedly stole a prayer room charity box and the money he stole was used for extravagance [2]. In line with this, Pratono [4] revealed that a teenager in Bangli, Bali stole charity money (*sesari*) at the temple for the sake of having fun. Events like this, if not handled properly, will cause chaos in Indonesia.

Although Pancasila can be used as a "filter" on foreign culture and globalization, if no one reflects attitudes based on Pancasila, then Pancasila as the nation's ideology will become a mere "symbol". This is where the true role of educational institutions is to instill values based on the nation's philosophy in the younger generation. Teachers as educators in addition to carrying out the process of transferring knowledge theoretically, are also expected to be able to instill character/moral values in students. Thus, schools will be able to produce "smart and good citizens" who have the identity of the Indonesian nation, namely Pancasila.

2. Method

The research approach used to compile this article is literature review. According to [5] Literature review is a scientific framework that contains various expert opinions on a problem, then examined and compared to draw conclusions. So, the method of literature review involves researching, reading and analyzing, be it books, articles or the other references related to the philosophy of Pancasila in education to build a strong Indonesian identity in the 21st century. Similar research studies were also carried out in order to obtain valid and accurate conclusions.

3. Results and Discussions

3.1 The Essence of Pancasila as a Philosophy

Etymologically, the word philosophy comes from Greek which consists of two words, namely *philos* (love) and *sophia* (wisdom) [6]. In terms of terminology, philosophy can be interpreted as a human process in understanding something by thinking critically, systematically and based on the principles of logic. Philosophy is not a product but a process. The results of wise thinking by the Indonesian people that have been carried out for a long time are manifested in the form of Pancasila. So, Pancasila is also a philosophy because it is a description of the way of thinking of the Indonesian nation.

According to [7] states that the philosophical precepts of Pancasila include three basic studies, namely ontological, epistemological and axiological. The ontological basis of Pancasila is humans as monopluralists. That is, humans as individualistic beings and also as socialist beings. In the precepts of Pancasila, the one who is divine, humane, united, democratic and just is human himself. Likewise, Pancasila as the state philosophy. The point of the establishment of the state is because there are people, while the people themselves are a collection of humans.

The epistemological basis of Pancasila is as a source of knowledge or materialist cause. Pancasila is extracted from the noble values of the nation that have been owned for a long time. Thus, Pancasila has become a "belief-system" or system that is the basis of human thinking in various fields of life. Pancasila as knowledge, is formally logical, both in terms of the order in the form of a pyramidal hierarchy and the meaning possessed in each of its precepts.

The axiological basis of Pancasila is everything that is valuable or useful for human life. According to Notonogoro, the values of Pancasila are divided into three, namely first, material values (useful for the human body), vital values (useful as a reference in activities), and spiritual values (useful for human spiritual aspects).

3.2 The Philosophy of Pancasila in Indonesia's Education System

Education is an important thing in human life. Humans will not be "fully human" without education. The purpose of education leads to a desired or aspired condition. Expected conditions will differ according to the outlook on life and the will of the country they live in. The educational goals of liberal countries are different from those of capitalist countries, and vice versa. However, one thing that has been mutually agreed upon is that education is used to create smart and good citizens for the nation and the country.

Aristotle once said that the purpose of education must be the same as the goal of forming a country [8]. Likewise with the purpose of education in Indonesia. Education in Indonesia is not only intended as a knowledge transfer process, but is also a means of planting and inheriting socio-cultural values from the Indonesian nation. Pancasila, which is a reflection of the nation's identity, must also be presented in the Indonesian education system.

Pancasila is an Indonesian ideology which is the way of life of the nation and the state. All community and institutional activities are carried out in accordance with the principles of Pancasila. Likewise with education in Indonesia, both the goal and the process must be inspired and reflect the philosophy of Pancasila.

The five precepts in Pancasila must be passed on to students at all levels of national education. What needs to be considered in determining the philosophical foundation of Indonesian education is how the "Indonesian people" themselves, namely as follows:

1. God's creatures
2. Individual beings with their rights and obligations
3. Social beings with the responsibility of living among multicultural societies consisting of various ethnicities, cultures, groups, religions, languages, etc.

By considering how "Indonesian people" are, it is appropriate to use Pancasila as the basis for the philosophy of education in Indonesia. Education in Indonesia that focuses on the formation of good citizens is Pancasila and Citizenship Education [9]. So the subjects used in providing students' understanding of the values of Pancasila is through PPKn or *Pendidikan Pancasila dan Kewarganegaraan* (Pancasila and Citizenship Education). Based on Article 37 of Law nomor 20 of 2003, PPKn is a compulsory subject at the elementary to

middle school levels. And at the university level, Citizenship Education is a subject that must be taught [10].

However, it is not enough to inculcate Pancasila values only through Civics. In simple terms, there are three ways to instill Pancasila character values in students. First, through special subjects, namely Civic Education. Second, through values that are inserted with other subjects according to the characteristics of each lesson, for example the History subject which contains the values of unity and patriotism. Third, through activities outside of teaching hours, such as extracurricular activities, praying together, working together to clean the yard, etc.

3.3 Pancasila as a Reflection of National Identity

The term national identity consists of two combinations of words, namely "identity" and "national". Based on the KBBI the word "identity" has the meaning of a special condition or a person's identity, while the word "national" has the meaning of a national thing. So, the term national identity can be interpreted as identity (including the characteristics, mindset, feelings and beliefs) of a nation/country that is able to distinguish it from other nations/countries.

The essence of the national identity of the Indonesian nation is Pancasila [11]. Talking about the identity of the Indonesian state, it will be difficult if it is only described based on the character and physical characteristics of one region, because basically Indonesia consists of various ethnicities. Therefore, through the BPUPKI session on June 1, 1945, Ir. Soekarno introduced Pancasila as the basis of the state, which at the same time was able to represent the entire identity of the Indonesian nation.

Pancasila has become the ideology and basis of the state, the values in each of the Pancasila precepts reflect how the identity of the Indonesian nation is. The philosophy of Pancasila comes from cultural values that are religious and wise by the ancestors of the Indonesian nation. The actualization of the values of Pancasila which is the way to life of the nation is reflected in all the life of the nation and state in Indonesia. Starting from laws and regulations, social ethics, norms, government systems and views of life are the embodiment of Pancasila.

Although Pancasila is actually a reflection of the Indonesian nation, nowadays the actualization of Pancasila values often deviates [12]. This deviation can be in the form of additions, subtractions or deviations from the true meaning of Pancasila. This condition cannot be separated from the influence of changing times due to globalization. Globalization does not only have a positive impact but also a negative impact on the life of the Indonesian people. In fact, globalization makes it seem as if there are no more insulating boundaries between countries. It's easy to enter foreign culture and outside ideas/ideologies that are not in accordance with the meaning of Pancasila will affect the mindset and behavior of the Indonesian people.

Today, not a few of the Indonesian people, especially teenagers, seem to have forgotten their national identity because they are most vulnerable to being influenced by outside cultures. This condition is reflected in the existence of juvenile delinquency that does not reflect the values of Pancasila. This condition certainly has tarnished the identity of the Indonesian nation, which is based on the values of Pancasila. According to data from the Badan Pusat Statistika (2010), the most prominent juvenile delinquency is the crime of theft committed by as much as 60% of juvenile delinquents, followed by drug crimes (9.5%), rape or obscenity (6.0%), traffic accidents resulting in the death of others (5.0%), beatings (4.0%), assault (4.0%), murder (2.0%), embezzlement (2.5%), and crime collectors (who trade stolen

goods) (2.5%). The percentage of juvenile delinquency according to the type of crime can be seen from the following table:

Table 1. Percentage of juvenile delinquency by type of crime

Types of Crime/Crime Perpetrated by Teenagers	Number of Teens	Percentage
(1)	(2)	(3)
Possession of sharp weapons	4	2,0
Drugs	19	9,5
Rape/Incest	12	6,0
Beating	8	4,0
Murder	4	2,0
Persecution	8	4,0
Traffic accidents resulting in the death of others	10	5,0
Theft	120	60,0
Extortion	2	1,0
Embezzlement	5	2,5
Receipt of crime	5	2,5
Other crimes	3	1,5
Amount	200	100,0

So, efforts are needed in the context of revitalizing the Pancasila philosophy for the people of Indonesia, especially through the education system. The inculcation of Pancasila values is an effort by the nation and state to inherit and strengthen the identity of the Indonesian nation in the face of changing times. When all Indonesians are able to implement the values of Pancasila as a whole and comprehensively, then Indonesia will undoubtedly become a strong country and be respected by other countries.

3.4 The Role of Civics Teachers in Learning in the 21st Century

In this 21st century where the development of science and technology has brought so many changes in various sectors of human life, one of which is the education sector. According to Frensky (in Majir, 2012:39) states that the digital native generation is the generation that was born and grew up surrounded by technology [13]. It should be noted that the learning process in the 21st century will be different from learning before this century. In other words, learning in the 21st century will adapt to the characteristics of the students and the existing technological advances. Education is an effort to improve the quality of human resources and as a means of inheriting the nation's philosophy should be done optimally. So, teachers are required to be able to take advantage of existing technology to support the learning process in the 21st century. According to Koehler et al (2013) explaining that there are three basic knowledge that teachers must possess in the 21st century which is called the TPACK framework [14]. TPACK is a combination of elements of Technological Pedagogical Content Knowledge. The TPACK framework can be seen in the following figure:

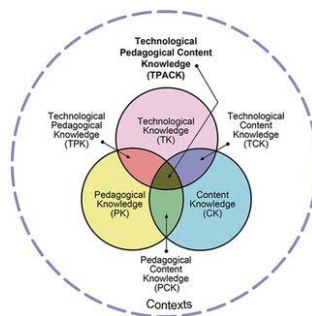


Figure 1. TPACK Framework [14]

Through the TPACK framework, teachers, especially PPKn or Civic Education teachers, are expected to have an idea of how to integrate technology, education and teaching materials in the learning process. The explanation of the three basic knowledge (TPACK) according to Koehler et al and their relation to the inculcation of Pancasila values in students can be described as follows:

1. Content Knowledge

Content Knowledge is teacher knowledge related to teaching materials in the form of theories, concepts and other scientific ideas. In the 21st century, science has developed rapidly, so a teacher must be able to update his knowledge so that learning remains relevant in accordance with the times. In this case, Civics teachers must be able to update their knowledge so that they can apply Contextual Teaching Learning or learning based on what happens in real life. For example: in this Pandemic Era, Civics Teachers teach their students the relationship between Pancasila values to deal with these situations.

2. Pedagogical Knowledge

According to Government Regulation No. 19 of 2005 concerning Educational Standards, Article 28 Paragraph (3) point a explains that pedagogic competence is the ability of teachers to manage learning, evaluate learning, and develop students to maximize their potential [15]. In short, Pedagogical Knowledge is teacher knowledge related to teaching practices and classroom management. In the context of education in Indonesia, the independent curriculum has developed the Pancasila Student Profile as part of the Graduate Competency Standards or *Standar Kelulusan* (SKL) of students at every level of education. This means that the attitudes, knowledge and skills of students must reflect the values of Pancasila. The role of the teacher here is how to strive for the learning process so that students can reflect attitudes in accordance with the Pancasila Student Profile. For example: the teacher directs students to form groups to discuss lessons, which reflects the value of gotong royong in the Pancasila Student Profile. In addition, teachers can apply the student-centered teaching method to find material sources to foster an independent spirit which is a reflection of one of the values of the Pancasila Student Profile.

3. Technological Knowledge

Technological Knowledge is knowledge of IT or information technology. A teacher must be able to learn, adapt, and utilize new technologies to support the learning process. There are various types of digital platforms that can be used in education, such as YouTube, Instagram, Google Classroom, Kahoot, Google Forms, PowerPoint and so on. For example, in

Civics learning to teach the implementation of Pancasila values in everyday life to the digital native generation, it can be through animated videos, YouTube, PowerPoint and so on.

4. Pedagogical Content Knowledge

Pedagogical Content Knowledge is teacher knowledge related to the relationship between teaching practice and subject matter. Teaching practice will be different according to the material being taught. For example, the teacher center system would be appropriate if applied to art subjects because the teacher had to teach painting techniques correctly. In relation to Civics subjects, a teacher can apply several methods, namely: the student center learning system, meaning that students are directed to be active and independent during the learning process [16]. The application of the student center learning approach can be done through several methods as follows: (1) problem based learning, namely a learning model that involves the activeness of students to think critically in solving a problem; (2) discovery learning, namely a learning model that encourages students to find their own answers by analysis or observation; and (3) project based learning, namely a learning model that focuses on the learning process and has the final result in the form of a product [17].

5. Technological Content Knowledge

Technological Content Knowledge is teacher knowledge related to the use of technology to deliver learning materials. According to Alti et al [18] the function of learning media is an intermediary instrument between teachers and students with the aim of delivering material. In the digital era as it is today, there are many digital platforms that teachers can use to help deliver teaching materials in an interesting and fun way, for example through animated videos, digital posters, YouTube videos, PowerPoint and so on. For example, in the Civics subject, the teacher displays an animated video to explain attitudes that reflect the values of Pancasila.

6. Technological Pedagogical Knowledge

Technological Pedagogical Knowledge is a teacher's knowledge of how technology influences the teaching process. In this case, a teacher must be able to analyze the advantages and disadvantages of using technology in the learning process. For example, the use of powerpoint media that is displayed through the LCD layer to assist teachers in explaining teaching materials. The use of powerpoint has advantages and disadvantages in learning. The advantages are that students can see the points of the material being taught, teachers can add a variety of multimedia such as images, audio, video and so on. However, the weakness of using powerpoint media that is displayed through the LCD layer is that not all students can clearly see the powerpoint display, students sitting in the back seat will have difficulty seeing when compared to students sitting in the front seat.

7. Technological Pedagogical Content Knowledge

Technological Pedagogical Content Knowledge is teacher knowledge to integrate technology with pedagogic science and teaching materials. For example, with the discovery learning method, PPKn teachers use YouTube videos to display violations of Pancasila values in the school environment, so that students better understand the values contained in Pancasila.

4. Conclusion

The essence of the national identity of the Indonesian nation is Pancasila. However, the current actualization of Pancasila often deviates. It is easy to enter western culture and external ideologies that are not in accordance with Pancasila will affect the mindset and behavior of Indonesian people, especially teenagers. So, efforts are needed to revitalize the

Pancasila philosophy for the Indonesian people, especially through the education system. Education in Indonesia is not only a process of knowledge transfer, but also a means of planting and inheriting socio-cultural values from the Indonesian nation itself. One of the subjects that teach Pancasila values is through Pancasila and Citizenship Education. Because in the 21st century there has been the development of science and technology, the learning process must be adapted to the characteristics of students who belong to the digital native generation. Learning in the 21st century requires a teacher to be able to integrate technology with learning. Therefore, through the TPACK framework, a teacher, especially a Civics teacher, has an idea of how to integrate technology, education and teaching materials in the learning process.

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