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# ACTUALIZATION THE VALUES OF PANCASILA PHILOSOPHY IN SCHOOL: STUDY OF IMPLEMENTATION IN THE CURRICULUM AND LEARNING TO BUILD STUDENT CHARACTER

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**Abstract.** This study aims to determine the implementation of the actualization of the values of the Pancasila philosophy in schools in the curriculum and learning with the intention of forming student character. The strengthening of Pancasila needs to be carried out by grounding Pancasila through the movement to actualize the values and cultivate the Pancasila character. The method used in this research is qualitative analysis. The approach in this study uses an interdisciplinary approach. The results of this study revealed that the formation of character in students at school is an important matter by examining the contents of Pancasila which will produce a good curriculum and learning guide. Actualizing Pancasila values which contain important points in character building can help teachers achieve this goal. This can continue to be applied in civics education learning.

**Keywords:** Pancasila, implementation in the curriculum, student character

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## I. INTRODUCTION

For millennials born in the 21st century, imitation behavior is commonplace through television viewing and peer demands on idol figures. The habit of imitating role models is not only about speech and appearance but also about actions. Several soap operas show a gradual increase in individual behavior, from a glamorous lifestyle to disobedience to parents, especially in the era of globalization which is marked by technological advances that ignore ethical and moral values. In addition to imitation factors, environmental factors shape a person's behavior. For example, the religious environment will shape the behavior of a religious society. On the contrary, the barbarian environment will form society's arrogant and unethical behavior (Fitriasari & Masyitoh, 2020).

The ideology of a nation is a necessity produced through the values of struggle, noble values, social dynamics and cultural history adopted as the country's distinctive features (Nurizka & Rahim, 2020). Strengthening the Pancasila needs to be done by grounding Pancasila through the movement of actualizing values and cultivating Pancasila's character. Pancasila is a cross-meeting of ideas from various ideologies and religions that live in Indonesia. Pancasila is accepted as the middle ground of all interests. The One True Godhead or *Ketuhanan yang Maha Esa* is interpreted as the spiritual meeting point of all faiths. The formulation of this first precept confirms that Indonesia is not a secular country that releases religion from political life. Because, in a certain sense, the dimension of

religious religiosity is pervasive in the state's political life. On the other hand, Indonesia is also not a religious state because it does not make certain religions a constitution and positive laws.

(Warsito, 2017) stated that if based on Pancasila, the Indonesian people should be able to realize that differences are not things that need to be debated and confused, considering that differences are things that must be muzzled and assembled. Precisely to these differences, they must synergize to become a source of strength for the Indonesian nation to unite its diversity. Pancasila is the ideology, the basis of the state, and the basis of the philosophy of the nation-state. In addition, Pancasila is a legacy of genius from the philosophical process of the founding fathers. The explanation of the Archipelago in the book *Yudilatif* (Jaya & Mada, 2017) explains that Pancasila is a heritage from the Archipelago that is in accordance with the natural characteristics of the vast ocean containing clusters of islands. The existence of this can be interpreted to mean that Pancasila is a reconstruction of various tribes, customs, cultures, races, and religions in Indonesia without dwarfing one of them.

The result of this belief is that every people carry out harmony by cultivating a sense of brotherhood and bonds of unity between all groups to build an advanced and civilized Indonesia. In actual practice, in the context of society, there are often arrogant, superior racial attitudes by boxing people based on ethnicity, religion, race, and between groups. Even in social relations in society, there is often violence and infighting caused by differences in identity, which has recently been felt to strengthen the mobilization of political support in local elections and elections. In this context, it becomes essential

and urgent to actualize the primacy value of Pancasila. Mainly, it awakens the spirit to remove racial perspectives and attitudes that look down on other groups based on ethnicity, religion, race and inter-group so that it can be eliminated. All religions teach social ethics about egalitarian attitudes, placing human beings in an equal position and having the same dignity. Any discriminatory actions must be abolished. Every religion certainly provides moral guarantees to build an egalitarian society. This plan is the way to ground Pancasila.

For this reason, we need to build a grounding movement and re-actualize the values of Pancasila. As a godly nation, all actions should be based on ethics and civility to uphold the spirit of universal humanism guaranteed in the Constitution and The Law. A plural understood every religion could be used as an ethical, moral foundation to rebuild civilized social interactions. Being a whole person is not just being good personally but being able to give hope to the general public to build a peaceful and dignified Indonesia.

Learning activities at school, in general, are only daily routines. Students enter the classroom, followed by the teacher, then deliver the materials, and it is over. This kind of cycle occurs not only a day and in one subject, but almost all subjects presented to students are just a transfer of knowledge. There is an insert of character education in the learning process, so students behave well. So it is very natural that recently students' behavior has become increasingly uncontrolled, such as resisting teachers, being lazy to study, and skipping school. In dealing with the problem of student character, it is not enough to rely on one party, namely the school institution. However, it is a joint task between parents of students and teachers (Juwantara, 2019).

The school is one of the institutions responsible for forming student character while the student is in school, but this responsibility becomes the parents' responsibility when students are in the home environment (Sultonurohmah, 2017). In school, character problems can be solved by character education. Character education can be carried out through various subjects, such as religious studies and Pancasila education (Sayektiningsih et al., 2017). One of the contents of character education is honesty (Jailani et al., 2019). This honesty can be the foundation for students' good character (Nugraha & Hasanah, 2021). With the foundation of honesty attached to each individual, other characteristics such as disciplinary character, responsibility, and so on will follow. Honest characters differ from other characters because honest characters come from heart processing while other characters come from soul processing.

Pancasila as the nation's way of life has values; divinity, humanity, unity, democracy, and justice. Ideal values, material, spiritual, positive values and logical, aesthetic, ethical, social, and religious values. Values education is education that socializes and internalizes values in students. Citizenship Education or also known as civics and Pancasila Moral Education are subjects that function as value education, namely subjects that socialize and internalize Pancasila values/national culture as contained in the 1968-1975 curriculum. Besides being able to implement values education through the taxonomy revision of Bloom et al., it can also use the affective

level, in the form of receiving, responding to values, valuing, organizing values, characterization of values.

From the explanation above, it can be mentioned that this study aims to know the actualization of the philosophical value of Pancasila in schools in curriculum and learning to shape students' character. This research is titled "Actualization of the Philosophical Value of Pancasila in Schools: A Study of Implementation in Curriculum and Learning to Shape Student Character."

## II. METHOD

The method used in this study is qualitative analysis. Qualitative analysis is carried out on data, written descriptions, and verbal descriptions, then associated with data, written descriptions, and other verbal descriptions to gain clarity on truth or vice versa so that a new picture is obtained or corroborates an existing picture and vice versa. This research is included in descriptive research because this research intends to describe or describe an event, namely the actualization of the philosophical value of Pancasila in schools: a study of the implementation of the curriculum and learning to shape student character. The approach in this study uses an interdisciplinary approach. An interdisciplinary approach is an approach to solving a problem using an integrated review of various points of view of cognate science that are relevant or appropriate.

This research design uses grounded theory. grounded theory is a systematic qualitative research procedure, in which the researcher explains the concept, process, action, or interaction of a topic at a broad conceptual level. Basic research is carried out using various data collection techniques, field checks and checks, comparative studies between categories, until verification reaches a saturation point.

## III. RESULT AND DISCUSSION

The three human natures of Pancasila are the structure of nature, the nature of nature, and position. These three natures are "attached" to humans and must be balanced (Pardosi et al., 2020). (Dewantara et al., 2019) asserts that the five precepts in Pancasila contain three absolute human traits, all of which are one unit. When connected, the structure of nature and the characteristics of nature are elements of individual existence and social existence, each of which contains elements of soul and body. In essence (Dewantara et al., 2019) asserts that Pancasila has the basic nature of unity in the form of two human traits: unity and pluralism.

Civic education (CID), as a pillar in the mental development and behavior of constitutional citizens, aims to form an ideal citizen, that is, a citizen who has faith and piety towards God Almighty, knowledge, skills and values following the concepts and principles of citizenship. Civics becomes very strategic when various citizenship issues, including legal, social, cultural, economic and political issues, are not in line with these expectations. The trend of high rates of lawlessness, violence in expressing opinions, and the proliferation of corruption in Indonesia are severe obstacles to instilling constituent awareness. The tortuous bureaucratic practices, the unfair behavior of most politicians, the low performance of public

servants, and economic gaps far from a sense of justice become counterproductive civics learning laboratories for students. The lack of examples and a crisis of trust in the government have resulted in students' difficulty developing themselves as good citizens.

The existence of this attitude/behavior is inseparable from the weak character of the nation in the younger generation. The values of Pancasila, which are the nation's identity, have been increasingly displaced by negative foreign understandings and cultures. So many cases of media information are based on liberalism, radicalism, terrorism, and justifying all means (machiavelism) since the reforms rolled out in 1998. It is not impossible if children who are now in their teens to think that these attitudes/behaviors are the native culture of Indonesia (Fatimah, 2021).

The work of character education in schools has not yet achieved significant results. The purpose of national education, for example in the context of educating the nation's life, as stated in the aim of developing the potential of a nation with noble character, forming character and customs, is aimed at developing students into human beings who believe and are pious. fear God Almighty. , to develop into citizens who have noble character, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible.

(Gamage et al., 2021) posited the relationship between value learning and moral (reasoning) with character education as follows: "One approach to teaching values and moral reasoning is known as character education, which stresses the development of students 'good character. " That statement means that one approach to teaching values and moral reasoning is known as character education, which emphasizes the development of a good student's character. Strategic efforts to help overcome the crisis of character values can be pursued with various alternatives, primarily through education, either through the educational process at or outside of school or formal and non-formal education in society. Character education is a process to develop in each student the consciousness of a citizen who is dignified, independent and sovereign and willing to guard and defend that independence and sovereignty(Adillah, 2022).

The actualization of education values is in line with Indonesia State's national values based on Pancasila's state philosophy. Values need to be developed in students' education process from an early age because this is the basis of a country with many values and characteristics of the nation and Indonesian society. The values reflected in each precept in Pancasila can be used as the basis, views and guidelines for the behavior of the nation and society of Indonesia (Ningsih et al., 2015).

The ideology of Pancasila is the highest foundation of the Indonesian nation's constitutional system. According to the paradigm of progress and the world, the Pancasila ideology is tasked and challenged to preserve the noble values contained in each of the Pancasila precepts. The challenges faced include advances in science and technology which greatly affect the development of the world today. As a result of the progress of civilization, there have been changes in all areas of life, such as politics, economy, culture, law, social customs, and citizens'

morals. For this reason the internalization of Pancasila values is a must, one of which is the national education policy. Introspection is the process of creating values that shape a person's thinking when he sees the meaning of the reality of his experience (Nurjanah, 2017: 103).

In KBBI, introspection is the spirit of teachings, precepts or values, so as to make them persuasive and aware of the truth of teachings or values that are manifested in attitudes and behavior. The values of Pancasila consist of core values that are believed and become guidelines for the Indonesian nation. In the textbook of the Ministry of Research, Technology and Higher Education (2016), Pancasila is defined as the identity of the state, the character of the Indonesian nation, the way of life of the Indonesian people, the spirit of nationality, and nobility. Agreed. . The Pancasila values of Divinity, Humanity, Unity, Humanity and Justice emerge from a process of thought and reflection. An in-depth study of the character and character of the Indonesian nation.

Therefore, internalizing Pancasila values in education in Indonesia is part of a strategy to maintain the nation's personality, especially for the younger generation. According to, internalization of Pancasila values can be obtained as follows: 1. Knowledge: actual knowledge of both values, norms, and practical aspects. 2. Awareness: always know the growth of the state in oneself. 3. Obedience: always in a state of willingness to fulfill the obligatory birth and bathing, born from outside, for example, the government, as for bathing from oneself. 4. Will ability: strong enough as an impetus to do deeds. 5. Disposition and conscience: so that people are always introspective. Based on this description, the internalization of Pancasila values is a process of instilling the nation's ideology in citizens to shape personality, ways of thinking, and behavior patterns in every aspect of national and state life. As a philosophy of the Indonesian nation, all components of the nation must immediately maintain and actualize the values of Pancasila in daily life. With the actualization of Pancasila values in aspects of life, the Indonesian nation believes that the ideology of Pancasila can support all elements of the nation both in terms of politics, economy, society, culture, and others.

Pancasila's values in forming student character through school culture show that various aspects must be developed to create a school culture that can provide habituation and obedience of school residents to instill Pancasila values that can shape student character. Things that can be done are 1) Structuring the School's Physical Environment by maintaining school physical facilities, classroom arrangements, using affirmation posters, 2) Structuring the School Social Environment by creating security in the school environment, Creating family relationships and togetherness, 3) Structuring School Personnel by providing positive rewards for students' best work, developing a sense of belonging to the school, providing guarantees for the welfare of students, 4) Structuring the School Work Environment by arranging the schedule of school events and activities, creating a work culture, 5) Managing classes by creating a conducive classroom physical environment, Managing student learning activities, Managing time, creating a conducive learning atmosphere, implementing learning strategies, 6) Leadership of the principal by

understanding as an educational leader, build work morale, policies and procedures, build solid morale.

#### **The Role of the Principal**

Some of the very dominant roles shown by the principal in implementing character education in schools are (1) motivators, (2) exemplary exemplifiers, (3) protectors, (4) activity drivers, (5) activists, (6) encouragers, and (7) mentors. The role of the principals in the two-state junior high schools is shown in the implementation of activities of an academic nature and other community-to-community social activities.

#### **The Role of the Teacher**

Teachers play a very strategic role in shaping character and developing students' potential. The attitudes and behaviors of teachers in daily life in the classroom, at school and outside the school environment reflect attitudes and behaviors that students can exemplify, such as arriving on time, being neat in use, arriving at school early, caring about the cleanliness of the school environment, and firmly giving punishment to students who violate the rules of order.

#### **Student Role**

Students need to accept the subject matter, receive teacher advice during the teaching process through extracurricular activities, carry out school rules with full responsibility, be disciplined in receiving teacher subject matter assignments, and have good behavior. Meanwhile, as an activity actor, it means that students take an active role in supporting activities programmed by the school, for example, through cleaning activities, competitions in the fields of study and sports, social services, interest and talent activities, and other big day commemorations.

Pancasila students are Indonesian students who are lifelong learners, globally competent, and able to behave in accordance with the values of Pancasila, with six main characteristics: faith, piety, ethics, global development, cooperation, independence, critical thinking, and creativity. primary school. principal, 2020. With Pancasila values that are distinctive and rooted in Indonesian culture, Indonesian society will become an open society, a global nation, capable of accepting and using various resources, experiences, and values from various world cultures in the future. in the same period. time does not lose its uniqueness and uniqueness.

It is expected that students can improve, use and study their knowledge independently, as well as absorb and personalize moral values and noble character in everyday life (Kemendikbud, 2020). Pancasila The purpose of strengthening character education in the implementation of students is to produce good human beings with six basic characteristics: critical thinking, creativity, independence, faith, devotion to God Almighty, noble character, cooperation and global development. It is expected that students can improve themselves, apply knowledge, learn, and absorb and personalize character values and virtues that can be applied in daily behavior (Suherman, 2021).

#### **Staff Roles**

The role of staff in schools/education personnel in proposing supporting facilities and activities in schools with activities related to character education can be classified as follows: providing adequate extracurricular facilities, submitting

proposals regarding what is needed in the implementation of character education, providing hygiene facilities, providing services to teachers, creating a conducive school atmosphere, collaborating with teachers and school residents, compiling an assessment format for the results of value planting, providing examples, assisting teacher administration, and installing CCTV (Perdana, 2018).

#### **Implementation of Education with Pancasila Values**

Civic Education has an important position and role in the nation and character development, so it has a great responsibility to achieve national goals to educate the life of the Indonesian nation. Civic Education is an essential thing that can bring students to understand various rules, values, systems, roles and those related to society and statehood. The role in character building is not only the task of Civic Education education, but considering that Civic Education is the moral education of the nation, it has a great responsibility. Civic Education aims to produce a younger generation with a sense of responsibility for the safety and glory of their homeland. The sense of responsibility that the next generation has will be reflected in their active participation in development, such as filtering and sorting out the influences of globalization that enter, can take learning and positive sides and can filter everything that is indeed not following the values and morals of the nation.

So, the existence of Civic Education is to form the next generation who know, develop their skills, and develop their character. Although this development can be learned without going through Citizenship Education, but if a person has a strong sense of nationalism, he will not be easily swayed by promises of fame, so it is advisable to use this education to develop himself to the fullest. confirmed it. meanwhile, foreign cultures are isolated only from Indonesia, and have a greater sense of respect and pride towards the nation, culture, and values that exist in Indonesia. Civic Education learning that is applied through good planning, the implementation of learning based on educational objectives, and the existence of evaluation as learning monitoring, the objectives of Civic Education can be adequately achieved. In addition, it can form students as individuals who have realized their rights and obligations, which are part of the Republic of Indonesia. Thus, the higher the quality of the application of Civic Education learning, the better the students' awareness of playing the role of the nation's successor in the era of globalization (Humaeroh & Dewi, 2021).

The implementation of character-based education in the field has been widely implemented, especially at the basic education level, but many of them have only become a label without meaning and still cannot be said to be running smoothly. Most of the output produced is still the same and has not been optimal in shaping students' character in accordance with the expected goals. Student character formation through character education can be optimized at the basic education level by paying attention to several principles, including 1). Universal Moral Values; 2). Holistic; 3). Integrated; 4). Participatory; 5). Local Wisdom; 6). XXI Century Proficiency; 7). Fair and Inclusive; 8). In-Line with (Learner Development); 9). Measurable. The formation of student character at the basic education level can be optimized through the subjects of physical education, sports,

and health through a continuous process, appropriate learning methods, and appropriate techniques and strategies. Building students' character through physical education, learning sports and health can be implemented with inclusive strategies. An inclusive strategy is an integrated character education model on all materials presented during the learning process in a subject (Pradana & Ni'mah, 2021).

#### IV. CONCLUSIONS

Implementing curriculum and learning to shape students' character with the actualization of the philosophical value of Pancasila in schools can be carried out if all elements of the school can cooperate. The appropriate curriculum and learning need to be supported by teachers, principals, and the environment to shape students' character, especially in this increasingly advanced era. This study can also be done with a focus on civic education.

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