

Moral Values Internalization of Pancasila in the Education System: A Response to the Problems of Radicalism

Suud Sarim Karimullah¹

¹Gümüşhane University, Gümüşhane, Turkey, Tel/Faks: 0 (456) 233 10/0 (456) 233 12 69

¹Graduate School of Gümüşhane University

e-mail: Suudsarimkarimullah@gmail.com

Abstract

The focus of the study in this article is on the concept of Pancasila ideology and the spirit to internalize it in the national education system in preventing the understanding of the ideology of radicalism which is increasingly prevalent today. This study uses a descriptive-analytical approach to use a qualitative method with data sources originating from library data such as journals, books, and documentation relevant to this study. Then, the results of this study state that the internalization of Pancasila moral values among students is a strategic step to fortify students so that they are not influenced by anti-Pancasila ideology or sects. Efforts to internalize Pancasila require relevant and adequate strategies and methods. This internalization process can be carried out in the educational environment through the learning process and various organizations in the school environment. Furthermore, this internalization effort is a step that requires cooperation from every element of society, both families, schools, government, and society as a whole. In a collaboration between all aspects, it is essential to internalize the values of Pancasila among students so that they are not exposed to the ideology of radicalism.

Keywords: Pancasila, Education System, Radicalism

INTRODUCTION

Education is an effort made to develop students' potential through the learning process. Education is also the best means of teaching students what they need to know. Successful education is not only pegged to a number in an assessment but also the result in the form of an attitude after following a series of educational processes informal education.

The creation of a good learning process is an absolute requirement to maximize the potential possessed by each student in achieving the goals expected by a nation through education. The purpose of national education is stated in the provisions of Law Number 20 of 2003 concerning the national education system, which aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent. And become responsible democratic citizens.

Furthermore, education has historically played a vital role in growing awareness of nationalism and nationalism in the Indonesian nation. Education at this time is also still expected to play a strategic role in fostering and improving the understanding of the values of Pancasila to the younger generation of Indonesia. It is a must if the implementation of our education is changed into an education characterized by Indonesia by the culture of the Indonesian nation because the ideology of Pancasila should be embraced and embodied in education so that it can create a moral society has the character of Pancasila.

The educational environment is the most appropriate to provide students with an understanding of the various moral values of Pancasila. Values, qualities or things that are essential, useful for humanity, or the nature or quality of something beneficial to inner and outer

life. For humans, values are used as the basis, reasons, motivation for behaving, behaving, whether consciously or not. Pancasila as a value system is a series of values that exist in the meaning of Pancasila. These values then become guidelines for implementing the life of the Indonesian nation and state (Nurjanah, 2017).

Pancasila has noble values for the life of the nation, namely: Divinity, Humanity, Unity, Democracy, and Justice. The deal is a unified whole and refers to one goal. As an ideology of the Indonesian nation and state, Pancasila is rooted in traditional values, cultural values of the Indonesian government and religious values contained in the philosophy of life of the Indonesian people (Karimullah, 2021). Education in Indonesia is inseparable from the teachings of Pancasila, namely developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Understanding the moral values of Pancasila is more than just a cognitive aspect, but the critical thing is internalizing the moral values of Pancasila in the form of life practice. Through education, the younger generation inherits and understands the moral values of Pancasila so that they can build a better future for the nation without being influenced by radical understandings. The moral values of Pancasila are not only taught through civic education but must be internalized in every subject in educational institutions, including religious matters. As a subject based on character and morality, religious education is one of the right solutions in instilling the moral values of Pancasila to students. Then, the internalization of Pancasila moral values absolutely must be carried out in the national education system so that the community, especially the younger generation, understands the importance of Pancasila moral values and applies them in everyday life so that they are not trapped in radical ideological understandings that can interfere with society. Existence of the survival of the nation and state in Indonesia.

RESEARCH METHODS

This research focuses on the concept of the ideology of Pancasila and the spirit to internalize it in the national education system in preventing radical understandings that are increasingly happening today. This study uses a descriptive-analytical approach to use a qualitative method with data sources originating from library data such as journals, books, and documentation that still have relevance to this study.

RESULTS AND DISCUSSION

A. Internalization of Pancasila Moral Values in the Education System

Pancasila is a spiritual value, and a deal is a universal principle. So the state's structure, characteristics, circumstances, and reality must always be coherent with the Pancasila precepts, namely divinity, humanity, unity, democracy, and justice. Therefore, the absolute nature of the agreement of the nation, region and state structure contained in the precepts of the Unity of Indonesia must be coherent with the essence of one. Pancasila is also the basis of the philosophy of the Indonesian state, whose values have existed in the Indonesian nation since ancient times, in the form of traditional values, culture and religious values. Thus, the value of the One Godhead has existed in the Indonesian nation as a materialist cause. If we understand the importance of God Almighty, then there are values in the form of 1) The Indonesian people express their belief in and devotion to God Almighty; 2) Indonesian people believe and fear God Almighty, according to their respective religions and beliefs according to the basis of just and civilized humanity; 3) Develop an attitude of respect and cooperation between adherents of religions and adherents of different beliefs towards God Almighty; 4) Fostering harmony in life among fellow religious people and belief in God Almighty; 5) Religion and belief in God Almighty are problems that involve the human relationship with God Almighty; 6) Develop

mutual respect for freedom of worship by their respective religions and beliefs; and 7) Not forcing religion and belief in God Almighty to others (Nurhadianto, 2016).

As the ideology of the Indonesian state, Pancasila has been agreed upon by the founding fathers since 1945. However, the various values of Pancasila do not necessarily mean that they have been internalized within the Indonesian nation. In fact, for some time, Pancasila seemed to have only become a symbolic expression of the state without a straightforward implementation, both in state and social life. The interpretation of Pancasila also sometimes becomes various interpretations depending on the group and even depending on the ruling political current. An internalization of Pancasila values is needed in all fields, including education.

Internalization is the process of adding value to someone who will shape his mindset in seeing the meaning of the reality of experience. These values can be from various aspects of religion, culture, social norms, etc. The purpose of this value is what colours the meaning and attitude of humans towards themselves, the environment and the reality around them. Meanwhile, internalization is the appreciation of teaching, doctrine, or value in the Big Indonesian Dictionary. It is a belief and awareness of the truth of philosophy or matter manifested in attitudes and behaviour.

The internalization of Pancasila values can be interpreted as a joint effort by the components of the Indonesian nation to awaken from a mindset and behaviour by the matters contained in Pancasila as a consensus and a national identity. Make people aware that living in Indonesia must be physically and mentally prepared, mentally and spiritually to appreciate and accept differences, respect and accept the diversity of ethnic groups, religions, races, and groups, each of which has different interests, but in one container, namely Indonesia.

Efforts to internalize the moral values of Pancasila were carried out during the reign of President Soekarno in the 1960s, in the context of nation and character building. This effort was made to increase the sense of nationalism of the Indonesian people, which was adjusted to the political vision and mission of the rulers at that time. Therefore, the various materials provided were about Pancasila and the 1945 Constitution and materials containing the political views of the rulers at that time. At this time, efforts for nation and character building are not only for the general public but also through formal education, for example, through citizenship subjects. History records that in the next period, namely the new order era, what the old order regime did was seen as an effort of indoctrination (Maftuh, 2008).

When the new order came to power, which was determined to implement Pancasila purely and consistently, this was addressed first to internalize the various values of Pancasila and nationalism through formal education. When the school curriculum was changed in 1968, changes to subjects that developed the mission of fostering good citizens, who were Pancasilais, also changed. Civic education (PKN) is included in the school curriculum. The material contains Pancasila and the 1945 Constitution, which have been cleared of the influence of the views of the old order government.

Internalizing Pancasila values among students is a strategic step to fortify students so that anti-Pancasila beliefs or schools do not influence them. Efforts to internalize Pancasila require relevant and adequate strategies and methods. In the educational environment, this internalization process can be carried out through the learning process and various organizations in educational institutions. Through the cultivation of multiple activities in the school environment, the values of Pancasila can be internalized in a directed and systematic manner.

The internalization of various values of Pancasila and nationalism through education was further clarified by the 1975 curriculum, which contained Pancasila Moral Education (PMP) subjects as a substitute for the name of PKN. From the title alone, it is implied that this subject is intended to internalize the values of Pancasila to the younger generation in the education system. Efforts to internalize Pancasila values widely to the elements of the Indonesian nation in the education system were carried out by the New Order government with the stipulation of guidelines for the appreciation and practice of Pancasila (P4). Guidelines for the appreciation and practice of Pancasila (P4) were initially based on the government's efforts, who wished that the various values in Pancasila could be easily understood, internalized, and

practised by all Indonesian citizens. Guidelines for the appreciation and practice of Pancasila (P4) also influence all levels of education in Indonesia.

Then after the era of formation, efforts to internalize Pancasila were strongly supported by the issuance of Law no. 12 of 2012 concerning Higher Education. The reference is in Article 35, paragraph 3, which emphasizes that the curriculum content obligations in higher education must contain four compulsory subjects, one of which is about the Pancasila subject. Furthermore, the policy for administering Pancasila courses was reaffirmed in the Circular Letter of the Minister of Research, Technology, and Higher Education No. 03/M/SE/VIII/2017 dated August 24, 2017, concerning strengthening Pancasila Education and general compulsory subjects in higher education. In number four, it is explained that to create a generation of Indonesians who have strong character, love the homeland, defend the country. Education for General Compulsory Courses (MKWU) is strengthened as one of the components that form the nation's culture. In connection with the matters mentioned above, at this moment, instruct universities to integrate and internalize the content of Pancasila values, national morals and national culture in the learning process of each subject and student activity as part of defending the country.

In the implementation of the values of Pancasila, which is the basis of the philosophy of the Indonesian nation, it is necessary to gradually carry out education both in schools and in society and the family so that the ideals of the country and state can be realized. So here, the role of an educator is vital in emphasizing the meaning of Pancasila values for students. The purpose of forming the spirit of Pancasila in students is essentially how we can instil the values of Pancasila so that they can be understood, understood and realized in their daily lives because based on these things, these students have been able to apply and internalize sacred values-contained in Pancasila itself.

Internalizing the values of Pancasila is very useful. It impacts students or the younger generation considering the duties and responsibilities of the younger generation as the nation's next generation. This is in line with the younger generation, who are a generation whose shoulders are burdened with different expectations, especially from other generations. This is understandable because youth are expected as the next generation, who must fill and carry out the relay of sustainable development. Thus, it can be understood that the internalization of Pancasila values in the education system provides benefits and positive impacts for the development of youth in the face of changing times, as well as an illustration of how the current understanding of the younger generation towards Pancasila values.

B. The Pancasila-Based Education System as a Response to the Problems of Radicalism

This radicalism that emerged during the reform era is also ongoing, and ideological guiding groups usually do not receive significant suppression in the reform era compared to the authoritarian new order era. So this shows that there is one thing that is not revealed in the implementation or in the form of socializing the values of Pancasila, which is seen in the New Order era, Pancasila is always focused on the single principle as the life of the nation as well as the state, because the government carries out people who commit acts of radicalism. Indonesia itself, not other countries.

The implementation of Pancasila values during the reformation era was carried out ineffectively. The values of Pancasila in this reform era faded, as a result of which social changes resulted in the Indonesian people losing their direction and purpose for their daily behaviour. This is an opportunity for global ideology where it is straightforward to apply its influence in the Indonesian state, which opens up free space for the emergence of acts of radicalism in Indonesia. Radicalism is an action in the form of activity and a movement that rejects social rules as a whole. It can be characterized by solid moral resentment and opposing and not getting along with people with more power or rights.

Therefore, it can be seen that the implementation of Pancasila values that have been carried out so far has produced no results and has not touched the minds of Indonesian citizens

at all, because not everyone understands what Pancasila is, what are the benefits of Pancasila, what is the vision and mission of Pancasila for life. Indonesian nation. If we compare it with religion, it will be tough for Pancasila ideology to be accepted in society. In the end, faith is easier to use as a cognitive organization for the perpetrators of this act of radicalism because this religion promises life in this world and offers absolute promises for a better life in the hereafter (Deti & Dewi, 2021).

Radicalism, according to religion, is a religious movement whose aim is to change all social rules or political rules by using violence. Then radicalism, according to social science, is a stance that tries to make fundamental changes through the interpretation of social reality and the ideology it believes in. Therefore, radicalism is a common phenomenon and occurs in society with various diverse characteristics; some are used with social, cultural, political, and religious factors also characterized by violent treatment, extreme as well as rebellion as a manifestation of rejection (Susilawati et al., 2020). It can be concluded that radicalism is seen from a spiritual point of view, namely a movement whose ideas are still old or old-fashioned and use violence to teach their beliefs.

Ideologically, radical groups have favouritism and give interpretations to certain verses in religious scriptures, which are then used as legitimacy for violent acts in jihad, hijrah, martyrdom, and suicide bombings. In their interpretation, they tend to ignore historical aspects social aspects and reject dialogue. Meanwhile, the radical criteria include having a high truth claim, complicating the religion of Islam with the argument that sunnah worship seems obligatory and what is makruh seems haram, excessive religion that is not in place, tends to be rude in speech and emotional in preaching, easy to be prejudiced against people outside the group, and often do the attitude of disbelieving in other people different from the group. Of course, this is a real threat to the unity, security and sovereignty of the State of Indonesia.

It is undeniable that the phenomenon of radicalism and ideological infiltration of extremism has also entered the realm of education. The educational environment that should be a place to instil morality, both social and religious, is a reasonably practical dissemination site, especially among students through extra-student movements or *harakat-harakat* managed by a particular group. Of course, this should get attention for education stakeholders to counter this. This radicalism does not only occur in schools based on religion but also in public schools that can understand radicalism.

The emergence of radicalism and terrorism among students in educational institutions needs to be anticipated with a systemic and strategic approach: strengthening religious moderation based on Pancasila values. It becomes a counter to extremist ideas and fanaticism that can lead to action. radicalism and terrorism. Religious moderation based on Pancasila values means a perspective, attitude and behaviour that always takes a middle position, acts pretty and is not extreme in religion. As a form of prevention with many radicalism cadres that have penetrated the educational environment, students are recruited through the field of integrity in the education system. Therefore, the role of the government is needed in making policies to strengthen the national education system through a new sting to internalize the values of Pancasila in every subject in all educational institutions.

Pancasila is expected to be present to solve all these problems because the values contained in Pancasila are always relevant to the times. Pancasila is considered the right and final ideology for the Indonesian nation and state that can overcome the problem of differences and other national issues. Instilling Pancasila values in students, in practice, is not easy; therefore, before they are introduced to Pancasila, the main thing that students must know is the elaboration of Pancasila values (Pudjiastuti, 2020). The next step in shaping the spirit of Pancasila in students is to introduce the history of Pancasila itself so that these students will know what Pancasila was like and its development when the founders of Indonesia first explored it. Next is to understand that Pancasila as a state ideology whose precepts are by the religions recognized in Indonesia, especially Islam. The urgency of why Pancasila is used as the basis of the state. This is to fortify students so that they are not influenced by anti-Pancasila

ideology or sects. And the most important thing is a psychological approach and an example from an educator in instilling Pancasila values in students.

In seeking the internalization of Pancasila values through integrating national values into learning materials, it is necessary to first look at the content of the learning materials that must be conveyed, then look back and combine Pancasila values that are deemed relevant to the material being taught. In the national education system. In addition, the internalization of Pancasila values is carried out through various applications of innovative, creative, and contextual learning in its entirety through values and moral education, a broad environmental approach, active, integrated, group learning, exemplary, creating a class climate and school culture with Pancasila character.

In giving lessons to all students, national values are always inserted according to the subject matter context. Still, it does not always have to be easy values but rather simple actions that are felt to be the primary capital for students in developing values: Nationalism and a high sense of nationalism. To internalize Pancasila values to students, various supportive learning media are used. The learning media that are routinely used are power points and learning videos; besides that, they often do games or ice-breaking. With all that, learning feels more exciting and makes students more enthusiastic (Fahmi, 2020).

Internalization of Pancasila values can also be packaged in character education which is carried out informally, packaged and embedded in learning and instruction interactions that are intentionally designed to achieve the goal of character building by implementing various structured learning experiences. The educational process is carried out on all students with different emphases through interaction in the learning process, which will give birth to a nurturing effect so that educators act as role models.

The system of internalizing Pancasila values can also be done by focusing on strengthening aspects of capacity and good personality formation by Pancasila values for all students. Therefore, through a system of internalizing Pancasila values like this, it is hoped that this will lead to the creation of young people who understand and understand the importance of Pancasila as a whole and can implement them in the life of society, nation and state as a form of civilizing Pancasila.

In addition, continuous efforts are made to deal with a radicalism that can divide the unity of the Indonesian nation and state by strengthening the understanding of Pancasila, which is the ideology and identity of the Indonesian government. Thus the internalization of Pancasila values in the national education system must be actualized and preserved in everyday life by maintaining the attitude and behaviour of living as a nation and state. Therefore, internalization of various Pancasila values can be done through cardinality socialization and law enforcement in overcoming the problems of radicalism in social life.

Strengthening a strong nationalist attitude needs to be pursued to prevent exposure to radicalism. All students must be able to be also involved in educating the environment, how to be a nation and state as well as addressing social problems that occur related to religion which is often used as a tool of legitimacy by certain groups to achieve their interests, so they are not easily influenced and instigated to do similar things that which can potentially cause tensions between groups that can damage the order of life for the nation and state. By disseminating the education system based on Pancasila values, it is hoped that personal awareness will grow, which will later develop into collective understanding to form an integrated and harmonious community structure within the framework of Pancasila.

CONCLUSION

Internalizing Pancasila moral values among students is a strategic step to fortify students so that they are not influenced by anti-Pancasila ideology or sects. Efforts to internalize Pancasila require relevant and adequate strategies and methods. This internalization process can be carried out in the educational environment through the learning process and various organizations in the school environment. Through the cultivation of multiple activities in the

school environment, the values of Pancasila can be internalized in a directed and systematic manner. Then, this internalization effort is a step that requires cooperation from every element of society, both families, schools, government, and society as a whole. In a collaboration between all aspects, it is essential to internalize the values of Pancasila among students so that they are not exposed to the ideology of radicalism.

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