

Implementation of Pancasila Values in Students in Everyday Life

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ABSTRACT

By applying the values of Pancasila in everyday life, students will be able to face various problems that will occur in the future. Pancasila values can be implemented through practice, habituation, exemplary, and environmental conditioning. It can also be applied through inculcation (instilling values), modeling (ideal), facilitation (facilitation), and skill-building (skills development) approaches. The results section will briefly discuss the implementation of Pancasila in each Precept. The purpose of writing this article is to implement Pancasila values for students in everyday life. In analyzing the data, it was carried out using descriptive analysis with the library research method, namely collecting research data on theories related to the problems discussed in this study; the source of the data obtained as a reference to support this research comes from several relevant articles and journals. And they are aligned with research related to the implementation of Pancasila values. There are so many reasons why students have been unable to implement Pancasila values in life—some of them the flow of globalization, the use of technology, and many more. Globalization occurs without stopping, extending to various sectors of life, and giving rise to new challenges and problems, including for students. Pancasila values also fade; the noble values of Indonesian society no longer reflect what has been contained in Pancasila. The impact of this research is that the writer can understand and implement Pancasila values for students, and readers can do it in everyday life so that the noble values of Pancasila return to the nation's young generation.

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1. INTRODUCTION

With the development of the times, the trend has also changed along with the times. Remembering the behavior of the Indonesian people in ancient times, the noble character was heard on earth. Hospitality

occurs from one individual to another; when meeting on the street, they also greet each other, people of one religion respect other religious people, people work together to help each other a citizen who has a disaster, even many others. Now it seems as if these noble values have faded, and these things are rarely

found in Indonesia's younger generation. Globalization is the process of integration that occurs in the world due to the exchange of information between one individual and another, even bigger than that. Both are thoughts, views, products, culture, and other things. Globalization certainly has two sides, between the negative things it brings and the positive things from it. On the positive side, with all the convenience we can find out news about countries in other parts of the world, meet face to face with someone who is so far from us, a country's economic system improves due to the marketing of its products to other countries, ordering both food and goods with only one flick of the hand, so many positive impacts of this globalization. Do not forget that there are also negative impacts from globalization, which then impact the pattern of life of people in Indonesia, including the lives of the nation's children, namely students. and other things. Globalization certainly has two sides, between the negative things it brings and the positive things from it. On the positive side, with all the convenience we can find out news about countries in other parts of the world, meet face to face with someone who is so far from us, a country's economic system improves due to the marketing of its products to other countries, ordering both food and goods with only one flick of the hand, so many positive impacts of this globalization.

The presence of globalization creates new challenges and problems in society that demand to be answered and resolved to take advantage of globalization in life [1]. Nowadays, anything is easy with the help of technology. There are no longer any difficulties found in various aspects of life in the era of globalization which continues to increase as it is today. However, it looks sad because of this convenience; multiple aspects of the lives of Indonesia's younger generation have also declined to lose their identity. Suppose you remember how the struggle for the formation of Indonesia, for the sake of raising the red and white flag in the blue sky, Pancasila, which was formulated and born in such a complicated way, for the sake of the smiles of the indigenous people who were free

from colonialism which was so torturous. All that was done with struggle and sacrifice, which was so expensive. With this, it can be said that globalization has shifted the values of love for the motherland (nationalism) and culture, which are the peculiarities of the Indonesian state [2].

Now negative things are starting to attack the souls of the younger generation, including students. Wrong actions as a result of globalization are rife. The phenomenon that has been rife today clearly shows the degradation of morals, ethics, and the character of the nation's children. Of globalization's impact, which continues to experience rapid development, various increasingly sophisticated technologies have emerged, affecting student activities, as quoted [3]. Students who see and then imitate this behavior as if it is a good and average thing to do. It's as if Pancasila was only born to be memorized, taught at school by teachers to become fairy tales in the middle of the day, and then forgotten without practice. Pancasila, the way of life of the nation and state, has gone through a long process to achieve perfection. It has regulated people's lives in such a way for the sake of Indonesia's peace, tranquility, and progress is the answer to all the problems that are so complicated today and even in the future. The younger generation, starting from elementary school and even before that, is the next generation that will lead the nation in the future. The author wants to revive Pancasila in every student's soul. Therefore, the author is interested in discussions about generations, countries, Pancasila, and related things. Thus the author named this journal "Implementation of Pancasila values in students in everyday life." The sake of Indonesia's peace, tranquility, and progress is the answer to all the problems that are so complicated today and even in the future. The younger generation, starting from elementary school and even before that, is the next generation that will lead the nation in the future. The author wants to revive Pancasila in every student's soul. Therefore, the author is interested in discussions about generations, countries, Pancasila, and related things. Thus

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2. LITERATURE REVIEWS

Every country has guidelines for national life for all its people. As in Indonesia, Pancasila is owned. Pancasila is the formulation and procedure for the life of the nation and state for all Indonesian people, not only as a formulation and guideline but as a national philosophy and ideology that must be respected and upheld by all its people.

Respecting and upholding Pancasila has many applications, one of which is maximizing the dharma one has. As academics who are agents of change, we can

directly apply Pancasila values in public life and the educational environment. The academic community is expected to continue to forge and develop themselves to become individuals who are confident, intellectual, creative, and innovative and have high morale and fighting values as a form of serving the country.

Mentioned in Pancasila can be the values of life, such as:

The 1st Precept is "Belief in the One and Only God."

It means that everyone has the right to embrace a religion and belief. The academic community can respect each other, be tolerant, and have feelings or concerns between religious communities to create a sense of mutual help – helping one another.

The 2nd Precept is "Just and civilized humanity."

The second Precept of the Pancasila means that fellow human beings must love one another, not arbitrarily towards others, uphold human values, dare defend truth and justice, and increasing concern for others. In the world of education, the academic community can apply it by helping victims of natural disasters, raising funds, and being friendly to the environment on and off campus.

The 3rd Precept is "Indonesian Unity."

This means that we must continue to uphold the motto of the Indonesian nation, namely *Bhineka Tunggal Ika*, which means that we are different but still one – providing application values to the academic community, namely having to respect and appreciate differences, both in terms of thought, ethnicity, and race, as well as opinions or points of view.

The 4th Precept is "Populist, which is led by wisdom in representative deliberations."

In social life, deliberations will not go far with consensus. The academic community applies the values of the 4th Precept in Pancasila, namely freedom of opinion. In addition, intellectual students should not

impose their will on others, always prioritize deliberation, especially when organizing in forums, and respect the results of reviews.

The 5th Precept is "Social Justice for all Indonesian people."

Containing that every human has the right to justice, cannot be forced or force his will on others, and fosters a sense of kinship. The academic community generally plays a role in the values of the 5th Precept, namely that they must continue to uphold family values, respect the opinions of others, and be fair in making decisions.

It is not surprising that in each educational institution, teaching Pancasila values in civics education courses/lessons is obligatory. This is to make Pancasila a guide for society, especially the millennial generation, both in life now and in the future.

3. METHODS

This study uses the Literature study method. The data obtained after conducting a literature study is secondary data. These data are secondary because they use several existing references to complete this research. The data analysis method in this study uses qualitative.

4. RESULTS AND DISCUSSION

Education is an integral part of human life. When humans carry out educational activities well, they can determine and change their lives to be of higher quality. This is stated in a law of the Republic of Indonesia no. 20 of 2003, which discusses the national education system: "The realization of an education system that is nothing but to create humans who can face challenges in the current era of globalization." Education cannot be carried out arbitrarily. Education must have quality and quality so that the implementation of education can run optimally.

Education, especially when learning on campus, will get a set of values, whether knowledge, morals, character or other values. In KBBI, value means a price; that price is also valuable for human beings. Value is defined

as helpful everything; in his opinion, he also divides a value into two values, outstanding value, and actual value [4]. Emphasized that the Pancasila precepts are part of a state philosophy, and these Pancasila precepts are part of a value system [5].

We can apply Pancasila values on campus by teaching Pancasila lessons on campus. Citizenship education in education aims to become a good citizen "good citizen." By studying Pancasila lessons, students can know their rights and obligations. The purpose of having civics education in lectures is to know, understand, and apply all Pancasila values. It is also intended that students can make the values in Pancasila a guideline for living a life.

Pancasila comes from two words, namely the word "panca" and the word "sila". Five means five. Meanwhile, the word sila has a primary meaning, so Pancasila has five fundamental implications. The basis of the Indonesian state is Pancasila which we must make as a guideline for life there. Pancasila consists of fundamental values that students must implement in life wherever they are, whether at home, school, campus, or the community. The Pancasila values are as follows:

Belief in the one and only God

The first Precept has two values, namely, the value of trust and the importance of holiness. The matter of belief is meaningful as a human belief in the existence of God Almighty. This belief can be seen in religion, and everyone has religious beliefs according to their ideas. In Indonesia, the people profess six religions: Islam, Catholicism, Hinduism, Buddhism, Protestantism, and Confucianism. Despite differences in religion, Indonesian people must still respect each other and live peacefully.

Meanwhile, the value of piety means that every community is free to worship according to their religion. This is supported by the existence of the 1945 constitution in article 28E paragraph 1, which reads, "every Indonesian citizen is free to choose a religion and worship according to the religion he chooses." As for implementing the first precepts of Pancasila for students on campus,

namely by respecting each other and providing tolerance between friends even though they have different beliefs. For example, when one of our friends is praying to our Muslim friends. So, we must appreciate it by not making noise when our friends are carrying out worship when there are our friends who are praying to our friends who are Muslims. So, we must appreciate it by not making noise when our friends are carrying out worship when there are our friends who are praying to our friends who are Muslims. So, we must appreciate it by not making noise when our friends are carrying out worship.

Just and civilized humanity

The second Precept has the meaning of humanism, namely an effort to humanize humans in being fair and also being civilized humans. The State of Indonesia's motto is "Unity in Diversity." This motto has meaning, even though we live from different backgrounds, we must remain united and live in a civilized manner. In the second Precept, Pancasila emphasizes that treating humans must be fair regardless of ethnicity, culture, religion, class, and other differences. As for applying the values of the two Pancasila precepts on lecture benches, students learn to treat fellow friends well without discriminating against them. Respect the chancellor, lecturers, and friends, respect friends, and help each other. For example, when a friend of ours finds it challenging to do something,

The unity of Indonesia

The third Precept implies that all of Indonesia must remain united despite having differences in ethnicity, race, religion, and other differences. The Ministry of Education and Culture believes that the value of unity can be realized by having a sense of nationalism, namely by loving our homeland. As for the application or implementation of the three Pancasila precepts on campus, namely by making friends with anyone regardless of the different backgrounds of our friends, always living in harmony, giving tolerance to each other, and helping each other. For example, when our friends are fighting, we must be able to mediate between

our friends, so they don't fight and live in harmony.

Democracy Led by Wisdom Wisdom in Representative Deliberations

The Ministry of Education and Culture says that "Wisdom in representative deliberations" has a meaning. The sentence "Wisdom of wisdom" is interpreted to use common sense in acting. The word "Deliberation" is interpreted as deliberation, meaning that deliberation must make every decision to achieve a result with a consensus that all can accept. Meanwhile, the word representative refers to the system it adheres to people's representatives. Students can apply on campus by actively participating in an organization, making joint decisions by deliberation, listening to colleagues' opinions, and not forcing others will. For example, when one of our colleagues has a different idea, we must listen to and respect their opinion.

Social justice for all the people of Indonesia

The fifth Precept means that every Indonesian has the same right to obtain welfare. The application to students is by carrying out their obligations and getting their rights as students. Appreciate each other, and help each other. For example, as students, we carry out our obligations, namely studying correctly, so we will get our rights, namely getting a good grade.

So, Pancasila values are fundamental values we must implement in life, whether at home, school or in society. Each of the precepts is related to one another. Each Precept has meaningful values for life. Of course, it will be significant if we don't just know, but we must implement it—causes of Students Not Implementing Pancasila Values.

Pancasila plays an essential role in education. Pancasila, in its precepts, aims to form a moral foundation for the nation's generation. Pancasila values must be instilled in children from a young age. Implementation of Pancasila values needs to be given to students. Pancasila values can be conveyed through learning. Students not only know Pancasila, but must understand and apply Pancasila values in life. With the ever-

changing times, students face a constantly changing challenge. Students need knowledge, knowledge, skills and even innovation and also creativity so that students can meet the challenges of the future.

There are so many reasons why students have been unable to implement Pancasila values in life—some of them the flow of globalization, the use of technology, and many more. Globalization has various changes in the world order, affecting aspects in multiple fields in a country. The impact of globalization is the waning sense of Indonesian nationalism. Globalization cannot be separated from society, especially from the people of Indonesia.

Globalization flows quickly into society, especially among the younger generation. The influence of globalization makes the loss of the personality and identity of the nation's children, as we can see with the current moral problems. For this reason, it is necessary to instill Pancasila even more strongly in a person, especially the younger generation.

The use of technology is also one of the reasons students have not implemented Pancasila values. Along with the times, technology has also progressed and developed rapidly. Almost everything in life has used technological intervention. Indeed, humans today cannot be separated from the existence of technology.

Today's children are very addicted to technology, and children have an addiction to technology. Technology has an impact on human life. Technology has a positive effect on life and also harms life. The good thing about technology is that it makes all our work easier. Apart from that, technology also has many negative impacts. We can feel the adverse effects of technology are the loss of moral values and character of the nation's children—many people abuse technology in negative things.

Efforts for Students to Implement Pancasila in Everyday Life

Pancasila values can be planted through practice, habituation, exemplary, and environmental conditioning. Then, in another opinion, Pancasila can also be applied

through the inculcation method approach (instilling values), modeling (ideal), facilitation (facilitation), and skill building (development of skills).

The inculcation method (inculcation of values), the inculcation approach emphasizes students' self-inculcation of social values [6]. Then the aim is to change the values of students who are unsuitable to the desired values, as in the matters of Pancasila. Methods that can be used in learning the inculcation approach include simulations, positive and negative reinforcement, good role-playing, and others.

Modeling (exemplary) This example is an appeal to tread in life with which you will feel and have a compelling impact. Exemplary must come from the family, school, campus, and community environment. This is the tri-center of education.

Facilitation of making moral decisions that are carried out responsibly is needed in everyday life. With it, it will train students to overcome or solve everyday problems. Providing opportunities to students is the most critical part of this facilitation; it is noticed and appreciated when the lecturer listens fully. So in, this facilitation will clarify understanding, accept a value, increase awareness to act, think far, and find insight on their own.

Skill building (skills development) Skills must be practiced from Pancasila values to create constructive and moral behavior in society. These skills include creative thinking, critical thinking, listening, communicating clearly, finding conflict resolutions or decisions, and acting openly (assertive). These skills are academic and social.

5. CONCLUSION

Students also need to implement Pancasila in everyday life so that it becomes a guide in life. Pancasila is not just rote memorization but must be used as the foundation of life. The cultivation of Pancasila has not been optimal, and there are many imbalances between moral knowledge and behavior in students. As a result, many students have immoral behavior. By applying

Pancasila values in student life, students will be able to face various problems that will occur in the future. Meanwhile, efforts to instill Pancasila values can be made through practice, habituation, exemplary, and environmental conditioning.

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