



The Character Education of Pancasila Values in History Education in Indonesia

Handry Dwiwana

handry.dwiwana@upi.edu

Study Program of History Education

School of Postgraduate Studies, Universitas Pendidikan Indonesia

Abstract: This article contains the values of Pancasila, social studies education, history education, and history learning as character education. The value of Pancasila can be defined as social behavior based on the state of Indonesia. The values character education as an effort to develop potential or behavior by Pancasila values. Meanwhile, character education is an effort to develop the behavioral potential of students. History education is one of the most important lessons in developing character education, especially for Pancasila values. This status is because history education is rich in values from the past that needs to be applied in the present time. Its strategic position can also be seen from the material such as heroism, inspiration, and social learning. The method used in this paper is the literature review method. The data collection technique that the author used was to find and collect journals, books, and other relevant sources. After the data is collected, a systematic review concerning the problem is studied to obtain data or information for research material.

Keyword: Value of Pancasila, character education, history education



Introduction

Pancasila, as the basis of the state, ideology, views, and philosophy of life must be used as a guide for the Indonesian people in organizing the life of society, nation, and state to create the ideals of the proclamation of independence. Pancasila contains noble values extracted from the nation's culture and fundamental values that are universally recognized and will not change.

Today, there are various problems in Indonesian society, so that the character aspired to in the proclamation of independence is silent and does not develop as it should. This condition is due to the impact of globalization in various parts of the world. According to Azisy (2004: 19), globalization refers to rapid developments in communication technology and transportation, which can bring distant parts of the world (into things) that can be easily reached'. The term that is currently known is electronic proximity, meaning electronic proximity, where distance is no longer a significant obstacle to establishing communication between citizens in all corners of the world.

The impact of globalization in Indonesia is very much felt, both positive and negative. The positive impact of globalization is that it becomes easy to access various information both at home and abroad. As a result of this easily accessible information, Indonesian people love foreign cultures even to forget their own culture. However, from this positive impact, it turns out that there is a negative impact from this globalization. The example above is one of the problems experienced by the Indonesian people lately. Therefore, through Permendikbud number 22 of 2020 in its vision, the Ministry of Education and Culture wants to create Pancasila students. Pancasila students embody Indonesian students as lifelong students who have global competence and behave by the values of Pancasila, with six main characteristics: faith, fear God Almighty and have a noble character, global diversity, cooperation, independence, critical reasoning, and creativity. In this case, the Ministry of Education and Culture should take any possible approach to promote these components, so the impact of globalization among students will be neutralized.

This Pancasila student started from the values of Pancasila. In the first precept, which contains "God Almighty," the aspired value is faith and piety to Allah by establishing his commands to increase piety. As Indonesians, we realize that



there are more vital elements than us to live up to the present time until the formation of Indonesia.

Next is the value of Pancasila, "Just and civilized humanity," the value contained in the value of humanity. Humanity in question is a just and civilized human being, upholding the values of justice and human dignity as a creature of God, which is manifested in the spirit of mutual respect, tolerance, which in daily behavior is based on high moral values, as well as for the benefit of the community. It is hoped that by implementing this, we can be kept away from various conflicts in the regions that start from intolerance and other conflicts.

In the third principle of "Indonesian Unity," the value to be conveyed is that our country comprises various tribes, religions, languages, cultures, races, and pluralistic societies. In this precept, we hope that we have the same vision and can unite and live side-by-side with one another from this reality of diversity with minimum excesses from socio-economic and primordial class differences.

Furthermore, the fourth precept, "Popularity led by wisdom in representative deliberation," the value that I want to convey is how to implement democracy in Indonesia. According to Arjoso, A. (2002: 25), in Soekarno's speech, he explained, "... The basis is the basis of consensus, the basis of representation, the basis of deliberation. The state of Indonesia is not one country for one person, not a state for one group, even though it is a rich group. However, we are establishing a state, "one for all, all for one". Researchers believe that the absolute condition for the strength of the Indonesian state is the deliberation of representatives." In other words, Indonesian democracy is through deliberation and consensus.

In the fifth precept, "Social justice for all Indonesian people," the value conveyed is that every citizen is treated equally without differences in ethnicity, race, religion, language, rich and poor, or position. All citizens must be treated fairly by the state. The embodiment of the precepts of social justice can be in law enforcement with the principles of non-financial and positional justice, no physical or mental pressure on the people, getting a prosperous life or free from poverty, and ignorance from pressure from foreign parties. The government sided with the people who must be defended, not to specific groups who have interests.



From the five precepts that have been explained above and the vision of the Ministry of Education and Culture, namely wanting to have Pancasila students, we need to socialize it. Particular socialization to students can be done through character education. Education is a conscious effort to develop students' potential at the elementary, middle and advanced, and high levels optimally. At the same time, the character is a picture of human behavior that emphasizes value. It can be defined that character education is a conscious effort to develop a learner's behavior.

Character education is widely implemented in various lessons, one of which is history learning. History lessons have strategic potential in forming a noble national character and civilization and the formation of Indonesian people who have a sense of nationality for the homeland. Although learning is only one of the lessons that develop character education, historical material that is unique and full of value has strong potential to introduce students to the nation and its aspirations in the past. This aspect is the most vital foundation of history learning in building character education.

Methods

This research uses library research or literature study. Because the object of study is the result of written work, which is the result of thoughts and data obtained from the literature (O'Dwyer & Bernauer, 2013; Moser & Korstjens, 2018). The data collection technique that the author uses in this research is to find and collect journals, books, and other relevant sources. After the data is collected, a systematic review is carried out concerning the problem under study so that data or information is obtained for research material.

Findings

Pancasila Values Character Education. Education is a conscious effort to develop students' potential at the level, elementary, middle, advanced, and high optimally. According to Ki Hadjar Dewantoro (in Sulistyarini: 2015), "... education is an effort to advance the growth of character (inner strength, character), mind (intellect), and the child's body. Thus education is a process of developing all aspects of the human personality, including knowledge of values, attitudes, and skills. The parts should not be separated so that we can advance the perfection of our children's lives".



The word character comes from the Greek word meaning to mark. According to Alwisol (2006), the character is defined as behavior that emphasizes the value of right-wrong, good-bad, either explicitly or implicitly. A character can also be defined as the value of goodness in the form of action or behavior. Therefore, people who behave dishonestly, cruelly, and greedily are said to be people of bad character. People who behave honestly, like to help, are said to be people of noble character. So the term character is closely related to a person's personality. Thus it can be defined that character education is an effort to develop the behavioral potential of students. According to Hasan (2012), that character education can be interpreted as a process of internalization and appreciation of cultural values and national character that students actively carry out under the guidance of teachers, principals and education staff and are manifested in their lives in the classroom, school, and community.

The purpose of further character education has been stated in Law number 20 of 2003 concerning the National Education System as follows: "develop the affective potential of students as human beings and citizens who have cultural values and national character; (2) develop commendable habits and behavior of students in line with universal values and religious traditions of the nation's culture; (3) instilling the spirit of leadership and responsibility of students as the nation's successors; (4) develop the ability of students to become independent, creative, national-minded human beings; (5) developing a school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and full of strength (dignity) (Puskur, Balitbang, 2010).

Values explicitly refer to what humans do, whether good or bad, and high and low prices. However, as developed in people's lives, values are often judged as suitable value, quality, showing quality, and beneficial for humans. According to Djahiri (1999:2), value is valuable according to logical standards, namely right and wrong; ethical standards, fair and unfair; aesthetic standards, beautiful and destructive; religious standards, halal haram, and acceptable legal standards. Become a reference and belief system for self and life. Meanwhile, Pancasila is the basis of the state's ideology, views, and philosophy of life. The Indonesian nation must guide in organizing social, national, and state life in realizing the ideals of the proclamation of independence. The value of Pancasila can be defined as social behavior based on the Indonesian state. Pancasila character education aims to develop student behavior based on the



Indonesian state, namely Pancasila. Five precepts need to be developed in students, as in the first precept, "God Almighty," needs to be developed religious characters and have noble character.

Furthermore, in the second precept, "Just and civilized humanity," the characters developed are to know and respect other people's cultures and to be involved in a mutual interaction with others. The third principle of "Indonesian unity" is the value this precept wants to highlight: more cooperation between fellow human beings, whether in the same segment, ethnicity, religion, or different. The fourth precept, 'populist,' led by wisdom in representative deliberation, emphasizes the nature of democracy embraced by Indonesia and its future demands.

The fifth precept, "social justice for all Indonesian people," emphasizes that every citizen must be treated fairly without differences in ethnicity, race, religion, language, rich and poor, or position. All citizens must be treated fairly by the state. The embodiment of the precepts of social justice can be in law enforcement with the principles of non-financial and positional justice, no physical or mental pressure on the people, getting a prosperous life or free from poverty, and ignorance from pressure from foreign parties.

The values in Pancasila have been interpreted as the vision of the Ministry of Education and Culture 2020. It is also reflected in the Permendikbud number 22 of 2020. The contents of the Permendikbud are as follows: "Pancasila students are the embodiment of Indonesian students as lifelong students who have global competence and behave by the values of Pancasila, with six main characteristics: faith, fear of God Almighty, and noble character, global diversity, cooperation, independence, critical reasoning, and creative." The students should be a "Pancasila's person." with the nation's characters within.

Indonesian History Education. Student. Education History is essential education in shaping the character or character of students in Indonesia. Sartono Kartodirdjo in (Susanto 2014: 35) argues that in the context of nation-building, history teaching does not only function to provide historical knowledge as a collection of historical factual information but also aims to awaken students or awaken their historical thinking skills.



Education is also crucial to convey history, considering that this education helps students have high thoughts about history. In history education, it should lead to the four goals of historical education. According to Hamid Hasan (Susanto, 2014; 35), states that (1) historical education provides educational material that is basic, in-depth, and based on past experiences of the nation to build awareness and understanding of themselves and their nation. (2) Historical education material is unique in building logical, critical, analytical, and creative thinking skills by the challenges faced at that time. (3) Historical education presents material and examples of exemplary leadership, pioneering, attitudes, and actions of humans in their groups that cause changes in human life. (4) Human life is always connected to the past; even though the results of actions in responding to challenges are final, these actions always have an influence that does not stop only for their time but affects the community in carrying out its present and future life. The historical events become a "bank of examples" to be used and adapted as an action in facing the challenges of today's life. If the four points above can be implemented correctly, then the objectives of historical education will be realized.

For some people, history lessons only include stories, myths, and even legends of their area. It is not uncommon for people to even think that studying history is less important. Whereas studying history is very important to answer human curiosity. Rustam (2002:5) explained that the purpose of history became more apparent (1) to fulfill curiosity about past events, about how the description of the event, why the event occurred, and how the event ended. It is also essential to measure the implementation or impact of these events on other areas of life. (2) to find out more deeply whether history is an art or a discipline. Suppose in the world of education; the teacher directs the students to develop thinking such as the goal of history. In that case, students will undoubtedly be critical in every event of Indonesian national history and another history. A great curiosity will arise from that curiosity students will be more creative to explore in-depth information from various sources to find the truth of the events he observes. Moreover, students will realize that history is vital to learn from there.

Historical education as character education for Pancasila values. History education is a subject that has great potential in developing students' character. This position can be seen from the historical education materials. History education materials that are unique and full of value have the most substantial potential to



introduce students to the nation and its aspirations in the past. Students can study what and when, why, how, and what consequences arise from the past through history lessons. They can answer the nation's past to the challenges they face and their impact on life after the event and the present. Historical education materials can develop the potential of students to recognize the values of the nation that were fought for in the past, maintained, and adapted for today's life—and further developed for future life. The current situation is the result and continuation of the nation's struggles in the past and will be the capital for the struggle for life in the future.

According to Sapriya (2012: 209), historical education should have characteristics in each of its materials which are described as follows: (1) containing the values of heroism, exemplary, pioneering, patriotism, nationalism, and an unyielding spirit that underlies the process of character and personality formation; (2) Contains treasures regarding the civilization of nations, including the civilization of the Indonesian nation; (3) instilling an awareness of unity and brotherhood as well as solidarity to become a unifier of the nation is facing the threat of disintegration; (4) contains moral teachings and wisdom that are useful in overcoming multidimensional crises faced in daily life; (5) instill and develop a responsible attitude in maintaining the balance and preservation of the environment.

With the characteristics of the material described above, we can look for relevant values to be developed as Pancasila values. Pancasila values should be able to represent the five precepts contained in Pancasila. After it is felt that the values of Pancasila that we have developed are appropriate, then the next step is to develop the stages of character education.

The process of character education, according to Muhaimin (1996:153), can be applied to history lessons through several stages, namely: 1) The value transformation stage is a process carried out by educators in informing the values of character education. At this stage, only verbal communication occurs between educators and students. Next, 2) The value transaction stage is a stage to present character education through two-way communication or reciprocal interaction between students and educators. 3) The trans-internalization stage is where the application of character education is carried out through verbal communication and mental attitudes and personality in students.



Conclusion

Pancasila values character education is a conscious effort in developing students' potential character or behavior about the values of Pancasila. In the learning process, historical education is a lesson that can develop character education. This potential useage is because the material from historical education has a very reasonable value for developing a student's character. Furthermore, in developing character education, Pancasila values are expected to meet the stages, such as the value transformation stage, the value transaction stage, and the trans-internalization stage. The teacher expects the following stages to be fulfilled by the teacher so that the character education process can produce a change in attitude.

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