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The strengthening Pancasila values in the era of disruption

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Abstract

Formulation research of this problem is how to strengthen Pancasila values in the era of disruption. The aim of this study is to find out the strengthening of Pancasila values in the era of disruption. This is descriptive qualitative research, using a model or method for analyzing data. Qualitative analysis itself has the nature of revealing clear and in-depth phenomena. Data collection techniques include observation, interviews and documentation. Data analysis techniques using data reduction, data presentation and drawing conclusions or verification. The research subjects were 5th semester students of Civic Education Islamic University of Ogan Komering Ilir Kayuagung. The conclusion of this research is that there is an important point that strengthening Pancasila values in the era of disruption is in accordance with the prevailing values and in accordance with the vision and mission of Pancasila education in higher education. As well as prioritizing education for students so that they remain in line with the values of Pancasila and the 1945 Constitution as stated in Law No. 20 of 2003 concerning the goals of national education. The implications of strengthening Pancasila values are implemented in national and state life and strengthening Pancasila as the nation's ideology and basic philosophy of the State, developing students' Pancasila character, providing understanding and appreciation of Pancasila values, preparing students to analyze and find solutions to problems of national and state life.

Keywords: The strengthening; Pancasila Values; Disruption; Pancasila education

1. Introduction

Currently, the times are becoming more advanced and more modern, with everyone familiar with technology and communication which can have a very important influence on life in society. The influence of technology and fast communication in this era of disruption has an impact on the high use of social media used by society, especially the younger generation (Triyanto & Fadhillah, 2018). This is demonstrated by social media which is now increasingly mushrooming, giving rise to anti-social behavior and eroding good habits rooted in Pancasila values among society, especially the younger generation, namely students (Amedie, 2015; Nasihuddin, 2016). So it is necessary to pay attention to this problem so that the younger generation can have genuine characteristics in practicing Pancasila values through various types of education, this is in an effort to strengthen Pancasila values, especially in the campus environment.

According to Totok Suprayitno, Head of the Ministry of Education and Culture's Research and Development Agency (reported from Kompas.com), curriculum creation during online schools must keep up with the times, namely teachers are challenged to prepare a curriculum where children have anticipatory, critical, analytical, creative thinking in solving problems, innovate and have a character that can adapt to new, unexpected things. With this curriculum, it is hoped that students in the future will have sufficient provisions to face various major changes. The era of disruption is a period of significant technology, innovation and social change. Disruption itself makes it easier to innovate or new ways to replace old ways. And this creates a shift in values in social life. Which have significant impacts such as deviant behavior, misuse of technology, especially social media.

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To prevent negative impacts, Pancasila is the guideline and direction for the life of the Indonesian people, which makes it a nation that has the strength to unite in carrying out the ideals of the nation's ancestors with enthusiasm in implementing the various characters of a pluralistic nation, thus making Pancasila important for the Indonesian nation. Pancasila education is education that provides an understanding of the ancestral values of the Indonesian nation which has various types of culture, nation, religion, race, ethnicity and language so that there needs to be strength built to unite the Indonesian nation as a great nation, besides that there is an educational goal. Pancasila is to develop a person's personality to be more characterful, highly competitive, independent, innovative and have a high fighting spirit as well as having a broad understanding and being able to practice the values of Pancasila in society which is the foundation and foundation of the Indonesian state in its daily life. Pancasila education is very important to build public awareness, especially the younger generation, towards the interests of the Indonesian nation and state in the current era of disruption. Apart from the above, learning about Pancasila also ensures that the younger generation in society is able to increase awareness and sustainability of the Indonesian nation which is known as a plural, democratic and just country in accordance with the practice of Pancasila values and the 1945 Constitution.

Law No. 20 of 2003 states that education is an effort or effort that is conscious and has a planned insight to be realized in learning in class or outside the classroom for students and students who can actively increase a person's realm of competence to have religious conceptual strength, can self-controlled, personable, intelligent, moral, and has the ability and skills needed by every person or individual, society, nation of a country. Jayani (Abdullah, 2011, p. 28) states that education can be organized or carried out so that for an individual in an effort to become an Indonesian human being, that human being has the ability to demonstrate inner competence, which is believed to improve the quality of life, and increase dignity in order to achieve The national goal in this case is to enable the creation of a civilized, civilized society that upholds human values, is conscious of its obligations, is democratic, has a sense of responsibility in the future, is disciplined, and masters the essence of information in various fields of religion, science and technology, art. and also culture. The ability of each individual is needed to provide benefits that provide value that can be useful for the environment. And every person has the obligations and rights of a citizen as their position as a citizen creates relationships in the form of status (identity), participation, shared values and has reciprocal obligations (reciprocity). Winarno (2019, p. 79)

Basically, the awareness of the younger generation in society must apply Pancasila values in building national unity and unity because increasing the role and function of Pancasila values is very important in the life of the nation and state in society. In this case, the younger generation in interacting has an understanding of the values of Pancasila which are always applied to various needs according to beliefs which have the function of educating the community, providing motivation and disseminating information to the wider community. Therefore, it is necessary to strengthen Pancasila values in the era of disruption, one of which is at the Islamic University of Ogan Komering Ilir Kayuagung campus which has Pancasila education. Based on the explanation above, researchers are interested in researching the strengthening of Pancasila values in the era of disruption.

2. Research Methodology

This research uses a model of the method and approach used, namely a model of qualitative methods and approaches. In his book, Nasution (2003, p. 5) states that basically qualitative research is to observe or see people in their living environment, communicate with them, try to learn their language and estimates about the places around them. In the sense that qualitative research can be carried out in more detail or depth because it can reach the meaning of the problem.

The method or strategy used in this research is descriptive, namely a qualitative approach. because this method begins with how an incident occurs in society, as it attracts attention, which becomes a mystery and demands immediate disclosure of the truth, as explained by Al Muchtar (2015), in this case the cases studied with problems that happening in society regarding Strengthening Pancasila Values in the Young Generation in an era of disruption on the Civic Education Islamic University of Ogan Komering Ilir Kayuagung campus environment. Especially for Civic Education students, research uses preliminary studies, interviews, documentation and literature to collect data.

And according to Moleong (2015, p. 06) it is stated that the method or method in qualitative research is intended to make descriptive data explained in written words, or verbally which is intended to understand how to make research subjects, for example behavior, views, encouragement, actions, of each individual or behavior that is observed as a whole by describing (describing) in words, language in a special field that is not common, or indirectly by utilizing various means or methods.

From their book, Miles & Huberman (2007, p. 2) state that from qualitative data a person can follow and understand the flow of events in detail, regarding the cause and effect of certain people's thoughts, and obtain more information that can be utilized. Social science studies, qualitative research has a narrow research space but has a more in-depth discussion than quantitative research. In terms of methods or research methods, critical discourse analysis is an example of a qualitative application that is carried out comprehensively using a model or method of analyzing critical discourse, which focuses on various aspects of the subject matter of an existing context. Then the data presented can be drawn conclusions or (verification).

So, to be used as a reference for some of the opinions above, a qualitative approach method model is an approach that can use words to explain or present the presentation of the results of this research, and not by using the numbers in the model or method. Quantitative approach.

Sugiyono (2012, p. 207) in analyzing data from and with an activity after data from all subjects or data sources are collected. So analyzing the data it means a technique used to manage the data that has been collected in accordance with the research objectives. In this research, a model or method is used to analyze data because research using qualitative analysis itself is about revealing clear and in-depth phenomena.

3. Result and Discussion

The results of the research conducted show that students are able to implement Pancasila values in accordance with national education goals, which function to develop abilities and improve the quality of life and dignity of Indonesian people in order to realize national goals. In accordance with Law No. 20 of 2003, it is stated that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. There is a vision and mission for personality development education, especially Pancasila education, which is as follows:

- The mission of Pancasila education is to be a source of values and guidelines for the implementation of study programs in helping students develop their personalities.
- The vision of Pancasila education aims to help students be able to realize basic religious and cultural values as well as national and state awareness in applying the science, technology and arts they master with a sense of human responsibility. Syarial Syarbani (2012; p. 9).

From the explanation of the vision and mission of Pancasila education, it is very clear that today's young generation of students can implement Pancasila values because Pancasila itself is very important as a guide. In their book Muchtar Ghazali and Abdul Majid (2014; pp. 24-32) state that in everyday life students can implement it because 1. Pancasila as a paradigm in religious life, 2. There is implementation of Pancasila in the political field, 3. Implementation of Pancasila in the field of economics, 4. Implementation in the social and cultural fields, 5. Implementation of Pancasila in the field of defense and security, 6. Pancasila as a paradigm legal reform and development of human rights, 7. Actualization of Pancasila in campus life. As with implementing Pancasila values, it is also necessary to improve the quality of learning in strengthening Pancasila itself with a number of alternatives so that the quality of learning is more functional, namely:

- Learning must give more roles to students to carry out more learning behavior which includes involvement in the process of internalizing values and norms so as to enable the intelligence values of the Pancasila ideology to be developed in an integrated manner in the learning process.
- Learning material must be presented as material that contains the concept of values in the form of problems so that the values learning model can be applied to develop Pancasila values through the learning process.
- Social problems related to Pancasila need to be integrated as learning material, so that directly and in a planned manner the values of Pancasila ideology are developed in the learning process.
- The learning process should access the development of high-level thinking, so that students have the intellectual toughness to face various changes and environmental influences so that they are not faced with a vacuum of values.
- Educators should try to be role models, so that there is consistency between the values developed and the empirical reality in their learning environment and the environment of their citizens. Suwarma al Muchtar (2016; p. 543-544).

Achieving learning is intended to ensure that the Indonesian nation avoids crises, especially moral crises caused by periods or eras of disruption and development in cultivating potential character through community social activities, which can be done through various activities, in his book Syarbaini (2011, Page 215), including the following, namely:

- The existence of social concern means that individuals or people not only care more, but also want to lend a hand and have social activities. People who have a caring character always develop sympathy and empathy towards others.
- In order to have a sense of protecting and maintaining good relationships (naturance and care), this means that each individual will try to protect and maintain good relationships between each other.
- Developing traits and attitudes of sharing, cooperation and fairness means that each person or individual always tries to share, cooperate and be fair towards others.
- Prioritizing honest attitudes and traits means at all times prioritizing attitudes and behavior that are based on honest values.
- Prioritizing moral and ethical values means at all times prioritizing values, morals and ethics in establishing relationships with others.
- Being able and able to control self-introspection (self-control and self-monitoring) means that each individual is always and at all times able to control and self-introspection of attitudes and behavior to establish relationships with other people.
- Being and having a personality that likes to help and helps others means always prioritizing behavior that likes to help and help others.
- Being able to resolve social problems and conflicts means always having an effort to resolve problems or conflicts that occur in a wise and prudent manner.

In interacting between members of the community, especially the younger generation, these qualities are needed, such as social awareness, a sense of protecting and maintaining good relationships, an attitude of sharing, cooperation, honesty, morals, being able to control oneself, being helpful, being able to solve problems and respecting each other. between members of diverse and multicultural communities in a pluralistic society and making the values of Pancasila a way of life in maintaining harmony in society. Indonesia is known as a country that has many nations, cultures, religions, tribes, customs and races in providing learning that must be maintained as everyone has rights and obligations to respect each other. In this way, a society that is prosperous, developed and has tolerance between nations will be created.

It is important to maintain the values of Pancasila as the way of life of the Indonesian people and provide direction for the creation of a life that has order in social society, which is a relationship between the roles of both individuals and groups in society. Because basically there are important roles that are regulated by applicable norms. For example, politeness norms require that people respect each other and how young people respect older people. The role itself attached to a person must be differentiated from the position in society. A person's position in society is a static element that shows the individual's place in the organization of society. Role refers more to function, adjustment and as a process. So someone who occupies a position in society and carries out that role. This role may involve three things, namely as follows:

- Roles include norms related to a person's position or place in society. Role in this sense is a series of rules that guide a person in social life.
- Role is a concept about what individuals can do in society as an organization.
- Roles can also be said to be individual behavior that is important for the social structure of society.

Based on this role, there is a theory that influences education which is very beneficial in fostering competence through social interaction in society in his book Saroni (2019, p. 80) that armed with these potentials, humans carry out or are involved in various social actions so that naturally every human individual is in social interaction process. This process will take place from an early age to adulthood. They will try to integrate themselves into the social environment. Not just gathering, but trying to be accepted in social interactions by adapting, imitating or assimilating to what each person chooses. The aim could be to follow or implement the norms and values of Pancasila.

The personality of each individual is relatively constant, but through the process of communication between individuals in their social environment, social interactions will occur that can change personality. These changes are influenced by physical factors, personal factors and social environmental factors, including the environment in the social dynamics of education, as well as environmental factors.

The personality referred to in this research includes the personality of educators, students or students and people who accompany the educational process. And we can see that even though the curriculum is the same with the same educational resources, namely education from the same educational institution, through a long and gradual educational process, it turns out that the academic quality and personality development of the students are not the same.

In the law, the formulation of national education is based on Pancasila and the 1945 Constitution, which has the aim of developing the whole person. The complete human here according to Latif in his book (Saroni, 2019 p. 100) is to make a human being who has faith and devotion to God Almighty, has noble character, has knowledge and skills, is physically and spiritually healthy, has a stable and independent personality, has self-sufficiency. social and national responsibility.

Because Pancasila is a guideline and direction for the life goals of the Indonesian nation, which makes it a nation that has the strength to unite in carrying out the ideals of the nation's ancestors with enthusiasm in implementing it with various diverse national characters, making Pancasila very important for the Indonesian nation. And Pancasila education provides an understanding of the ancestral values of the Indonesian nation which has various types of cultures, nations, religions, races, ethnic groups, various languages so that there needs to be strength built to unite the Indonesian nation as a great nation, besides that there is also The aim of Pancasila education itself is to develop a person's personality to be more characterful, highly competitive, independent, have a broad understanding and be able to practice Pancasila values in society which is the basis of the Indonesian state in its daily life. Therefore, this material about education is certainly It is very important to build public awareness, especially the younger generation, towards the interests of the Indonesian nation and state. Apart from the above, learning about Pancasila also ensures that the younger generation in society is able to increase awareness and sustainability of the Indonesian nation which is known as a plural, democratic and just country in accordance with the practice of Pancasila and the 1945 Constitution.

4. Conclusion

Based on the results of the data analysis and discussions carried out, the conclusion of this research is that there is an important point that strengthening Pancasila values in the era of disruption is in accordance with the prevailing values and in accordance with the vision and mission of Pancasila education in higher education. As well as prioritizing education for students so that they remain in line with the values of Pancasila and the 1945 Constitution as stated in Law No. 20 of 2003 concerning the goals of national education. The implications of strengthening Pancasila values are implemented in national and state life and strengthening Pancasila as the nation's ideology and the basis of state philosophy, developing students' Pancasila character, providing understanding and appreciation of Pancasila values, preparing students to analyze and find solutions to problems of national and state life. There are goals of Pancasila education as an example of the application of Pancasila values on campus, including: Tolerance between religions, Participation in humanitarian activities, Appreciation of love for the country, Involvement in the deliberation process, Implementing a fair attitude, Upholding family values, Respecting other people's opinions , and Providing the same facilities for all students. So that implementing and applying Pancasila values on campus can shape students' positive character and attitudes. This will have a positive impact on society at large when students graduate and enter the real world.

Compliance with ethical standards

Statement of informed consent

Informed consent was obtained from all individual participants included in the study.

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