

Conference Paper

The Contribution of the Pragmatism Educational Philosophy in the Implementation of Pancasila Education During Distance Learning

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Published: 29 December 2021

Publishing services provided by
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Selection and Peer-review under the responsibility of the ICMEd Conference Committee.

Abstract

The implementation of Pancasila education faces major challenges during distance learning. The lack of meeting face-to-face and the high level of human dependence on technology makes it difficult for students to internalize the values of Pancasila. Therefore, efforts to realize the goal of meaningful education are hampered. The purpose of this study was to describe and analyze the contribution of the pragmatism educational philosophy as a solution to overcome the obstacles in implementing Pancasila education. This was field research based on philosophical perspectives combined with library research. Description, analysis, synthesis, interpretation, internal coherence, and heuristics were used. The results showed that experience supports the success of education according to the pragmatism educational philosophy. In order for the values of Pancasila to be effectively internalized, these values need to be integrated into the learning process experience. The pragmatism perspective of “learning by doing” can be a strategy to integrate the process of internalizing the Pancasila values into the interaction patterns of educators and students through technology.

Keywords: meaningful education, Pancasila, values, internalization, pragmatism, experience

1. Introduction

The world of education is facing tough challenges in the era of the Covid 19 pandemic. Whether we admit it or not, this challenge has become an obstacle to the educational process, not only for the Indonesian people, but also for all human beings in the

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world. When the whole world is trying to control the spread of Covid 19 by reducing physical gatherings, inevitably the education world must adjust to this development. The process of direct knowledge transfer is limited, and even eliminated during 2020. As a result, people who are involved in the process or implementation of education are inevitably forced to adjust to various kinds of conditions that exist today. Almost all of the implementation of education throughout 2020 was carried out using online, face-to-face, or distance learning methods [1]. Teachers or lecturers must fulfill various kinds of knowledge content for students creatively and innovatively. Material fulfillment in the form of videos, podcasts, and then delivering it online with various online learning platforms has finally become a natural thing or become a new habit for education practitioners in almost all over the world. The effectiveness of the educational process in the end depends on the multimedia technology used in this era of distance learning. The teaching and learning process becomes very dependent on technology. Educators cannot help but be forced to adjust to the new habits of the learning process in the Covid 19 era [2].

This situation causes various kinds of problems in the implementation of education throughout the world, including in Indonesia. Several studies on the implementation of education in the Covid era showed that there were several problems in the implementation of this kind of education, one of which was related to the technology used and telecommunication signals [3]. The emergence of distance learning as the only option in the Covid 19 era has led to new problems in the field of education. As with other fields, whether it is run well or not; the effectiveness of the teaching and learning process is very dependent on the existence of technology, the reliability of information technology, the ability of educators and students to get various kinds of technological facilities in the field of education; and the ability of educators and students in utilizing information technology in the teaching and learning process.

As an example, case, a professor who is highly respected because of the vast amount of knowledge and information may find it very difficult to carry out educational tasks because of his inability to utilize information technology. It could be that the students will feel bored with the online learning process carried out by the professor because the shows or learning content are made less attractive. Another example is that sometimes the teaching and learning process becomes completely ineffective because of the absence of a signal which then makes online learning connectivity cut off. There are also cases when the interaction of educators and students are disturbed by interference with the microphone of students or educators, which then disturbs students' learning motivation and even lost their motivation.

The various kinds of problems raised above are common problems experienced by practitioners in the field of education, both among educators and students. It must be admitted that online learning has many advantages and effectiveness when compared to offline learning in the classroom. However, it must be admitted that the transition period from face-to-face learning in class to online face-to-screen learning does face serious problems. The most serious threat from this ineffective and non-conductive situation of online learning is the deterioration of the meaning of education itself. The education process or teaching and learning process is only considered as a routine, just a formality, sometimes even just seen an image. This problem gradually makes the educational process lose its meaning. Meaningful education as expected by many has become rare and difficult to achieve. Moreover, it is possessed danger because this is considered normal in this era of distance learning.

The situations that occur in the teaching and learning process in general above also occur in the learning process of values, character, or character education. One obvious example is in the implementation of Pancasila Education. Pancasila education lectures or learning have occupied a very important position in the context of the implementation of education in Indonesia. Since students attended the basic education level, Pancasila Education has been taught to citizens throughout Indonesia. At the higher education level, Pancasila Education material is even included in one of the compulsory courses which implementation is regulated in Law No. 12 of 2012 concerning Higher Education. Pancasila education is an important subject for the future of Indonesia because this subject plays great role in the education of character, namely education to build the national character of the Indonesian [4]. The expected character is the character of the nation and the Indonesian people which are in accordance with or upholding the values of Pancasila, including divine values, human values, unity values, people's values, and justice values. The five values are the basic values in Pancasila which are hoped to be implemented by all of Indonesia citizens, as the character of Indonesia. The method of internalizing the values of Pancasila is carried out through education which includes aspects of individual personality consisting of cognitive, affective, and psychomotor aspects. For the internalization of Pancasila values to run effectively as expected, face-to-face learning or lectures are generally seen as insufficient. There needs to be a much more complex learning method such as case studies, research, presentations, and discussions. This learning method requires a more intensive interaction between educators and students, as well as among the students themselves.

This is where the problem gets even more complicated. The implementation of Pancasila Education through online learning process will ultimately affect the effectiveness and success of the learning process carried out. Due to the interaction of educators and students is only done through online educational platforms, as a result there is less meaningful interaction. In the long term, this lack of interaction hampers the inculcation of Pancasila values in the individual learners. Gradually the implementation of Pancasila Education became only a formality; only as a form of responsibility for teaching educators in the Covid 19 era. Teaching online sometimes just ends up as a 'ritual' of imagery in cyberspace, by displaying screenshot images of the lecture participants.

This situation certainly cannot be ignored, given the important position of Pancasila Education. New learning strategies need to be implemented, thus the meaning of Pancasila Education in this distance learning period can be maintained. This strategy must accommodate at least two problems. First, the Pancasila Education learning strategy must involve three aspects at once, includes cognitive, affective, and psychomotor aspects. Second, the Pancasila Education learning strategy must be able to accommodate the implementation of long-distance education in the Covid 19 era.

One way to overcome this problem is by examining various kinds of learning strategies according to several courses of educational philosophy. The study of educational philosophy is a study that is very rich in various courses or perspectives thought [5]. Essentialism, perennialism, progressivism, pragmatism, existentialism, and so on, are examples of some of the perspectives, streams, or ideas in educational philosophy that can be used as references in finding solutions to the problems mentioned above [6]. Based on the above background, this study was aimed to identify or find the contribution of the pragmatism of educational philosophy to the implementation of Pancasila Education in the distance learning era. This research selects the pragmatism educational philosophy as a solution to the above problems because the pragmatism perspective is one of influential schools of educational philosophy in the studies of educational philosophy. In addition, there is an idea from the pragmatism educational perspective which according to the author can be adopted to solve the problem of implementing Pancasila Education in the era of distance learning. Research on the contribution of the pragmatism educational philosophy in the distance learning process has not been widely studied. Therefore, this research can be said to be a pilot study on the implementation of education in the Covid 19 era.

2. Pancasila Education and Covid-19

Pancasila consists of the formulation of the five precepts is a basic principle which has an important position for the life of the Indonesian society, nation, and state. Belief in One True God; A fair mind and civilized humanity; Unity of Indonesia; Democracy (from the people) led by wisdom of consultation (of the) representatives (of the people); and Social Justice for every Indonesian People are the five formulations in one Pancasila unit which at the same time serve as the foundational philosophical theory of Indonesia, the foundation of the Indonesia, the outlook on life of the Indonesian people, the Indonesian national ideology, and at the same time as the source of law in Indonesia. The foundation, direction, and goals of the establishment of the Republic of Indonesia in 1945 are none other than Pancasila [7]. Due to the importance of the position of Pancasila, since the beginning it was formulated by the founders of the nation, Pancasila was discussed carefully and in a thorough manner through deliberation and consensus involving important figures in Indonesia. The basic formulation of Indonesia is prepared as much as possible to accommodate the various interests that exist in Indonesia. After going through various kinds of polemics and dialogues involving various groups, the formulation of Pancasila was finally ratified as the foundation of Indonesia on August 18, 1945, along with the passage of the Preamble to the 1945 Constitution of the Republic of Indonesia. The ratification of Pancasila was the begin of new phase for five principles pf Pancasila because at the same time Pancasila is formally juridical to gain a position as the national ideology or the state foundation.

The ratification of the Pancasila formulation as the state foundation marks a process of historical importance and the position of Pancasila for Indonesia. With the adoption of Pancasila as the state foundation on August 18, 1945, the Pancasila formulation became the foundation of the Republic of Indonesia. This implies that the Pancasila formulation is used as a way of life for the Indonesian people; and become a national ideology. The values of Pancasila do not only become poetry, or verses to be read at the time of the flag ceremony, but become the basis and purpose of the establishment of the Republic of Indonesia. As the state foundation, the values of Pancasila are the values that become the reference for the implementation of various aspects of life in the society, as a nation and as a state in Indonesia. One of its implementations is that Pancasila is the source of existing laws in Indonesia [8]. All formal or positive laws that apply in Indonesia, are compiled based on the values of Pancasila. Pancasila in other words becomes the legal basis and at the same time becomes the ideal of law in Indonesia.

Apart from being the state foundation, the formulation of Pancasila is also the national ideology for the Indonesia as a nation and state. Ideology is an important term in the context of a country's political life. Etymologically, ideology comes from the terms "idea" and "logos" which literally means "the science of ideas". Over time, the term ideology developed and intersected with social and political life. Ideology is understood as a basic assumption about reality and about values, which are then positioned as truths that must be believed, preserved, upheld, and passed down from generation to generation [9]. Likewise, with Pancasila as a national ideology, Pancasila is therefore positioned as the Indonesian view of reality, which is then believed to be truth, preserved, upheld, and passed down from generation to generation. Pancasila values are placed as truth, as legal ideals that must be the basis for the formulation of positive law in Indonesia, therefore they must be well understood and preserved, passed down from generation to generation by the Indonesian people, from generation to generation. One of the processes of regenerating the understanding of Pancasila is carried out through the educational path, namely in the form of implementing Pancasila Education learning.

Efforts to preserve the values of Pancasila in the life of the Indonesian society, nation and state have become a continuous effort and are always carried out within the trajectory of the life of the Indonesian nation. Regardless of who is the ruler in Indonesia, efforts to preserve Pancasila are always carried out. Starting during the Old Order era, when Ir. Soekarno served as the first president of the Republic of Indonesia, efforts to preserve Pancasila were carried out by Ir. Soekarno himself through his speeches, as well as from various books of Ir. Soekarno about Pancasila. During the New Order era, efforts to preserve Pancasila were carried out by forming a special body that supervised and coordinated the implementation of Pancasila in all areas of life, which was called BP7. During the Reform Order era, although at first the study of Pancasila had sunk due to the euphoria of the Reformation era, in the end, efforts to preserve Pancasila were also carried out institutionally, with the formation of the Pancasila Ideology Development Agency (BPIP). It is important to describe the historical trajectory of the preservation of Pancasila values in this discussion as one of the arguments showing the importance of preserving Pancasila in Indonesia.

One of the real implementations of the government's attention to the implementation of Pancasila Education, is the passing of Law No. 12 of 2012 concerning Higher Education, which regulates that every higher education curriculum is required to contain compulsory courses, one of which is the Pancasila course. The passing of Law no. 12 of 2012 becomes the legal background for the implementation of Pancasila Education and at the same time marks the obligation of every tertiary institution in Indonesia

to organize Pancasila education. The real action is in the form of teaching Pancasila Education in universities throughout the territory of the Republic of Indonesia.

Since it was passed through Law no. 12 of 2012, learning Pancasila Education in tertiary institutions is a permanent agenda every semester. The Government of the Republic of Indonesia even then followed up by compiling a standard curriculum which became a standard or reference for the implementation of Pancasila Education learning throughout Indonesia. Books that support Pancasila learning activities were compiled and then distributed freely and for free throughout Indonesia [4]. As one form of implementation of character education, Pancasila Education is an education that is full of efforts to instill or internalize values in people's lives. Efforts to internalize the values of Pancasila are an important target in the effort to actualize the values of Pancasila in the life of the Indonesian society, nation and state. The actualization of Pancasila values in people's lives means that the existence of Pancasila values as the foundation and purpose of establishing the Indonesian state will remain sustainable and preserved in the life of Indonesia as nation and state.

The situation became very different when the Covid 19 pandemic broke out at the end of 2019 and then hit people's lives since the beginning of 2020. The pandemic situation is getting worse forcing various adjustments to new habits, including in the implementation of education. To reduce the risk of transmission and the development of the Covid 19 outbreak throughout Indonesia, the implementation of face-to-face education in the classroom was eliminated, and then replaced with online meetings through various kinds of distance learning platforms such as zoom applications, google meet, Whatsapp, cisco webex, and so on. Suddenly, the implementation of education became very dependent on information technology and had to be performed online. The implementation of Pancasila Education learning, as an effort to instill the character or values of Pancasila to the entire nation, has had to undergo the same adjustment. Learning is carried out online, and consequently the interaction between educators and students, as well as between fellow students also experienced changes. In-person interaction has been minimal or reduced and is replaced by online interactions.

The changes that occur in the interaction patterns in online learning are a serious problem in the implementation of Pancasila Education learning in the distance learning era. The lack of interaction makes the process of internalizing the values of Pancasila in students become disturbed and unable to be conducted properly as in offline learning in class. The lack of the process of interaction between educators and students in online Pancasila learning, whether it is recognized or not, makes the implementation of Pancasila Education gradually lose its meaning. The online or distance learning process

is often reduced to just a formality process to fulfill teaching obligations or face-to-face meetings.

This situation is a very serious situation that threatens efforts to internalize Pancasila values through the education sector. Pancasila is the foundation and goal of the establishment of an independent Indonesia. This new strategy to restore the meaning of Pancasila Education in this distance learning period must be implemented immediately to save the existence and understanding of Pancasila values in individuals. The author in this study proposes the idea of pragmatism educational philosophy as a solution in overcoming the problem of the loss of meaning of Pancasila Education in the era of distance learning.

3. Pragmatism Appeal in Educational Philosophy Perspective

Education is a field in human life that has a very important position. Not surprisingly, various kinds of special problems in the field of education have caught the attention of many philosophers, even in the early days of the birth of western philosophy in Ancient Greece. Some of the famous figures or philosophers of that era, such as Plato and Aristotle, have paid attention to the world of education in their thinking [10].

The great attention paid by philosophers and thinkers of education in the passage of time is natural. One of the reasons is because education is an important field in human development efforts. In studies on culture, it is stated that education is one of the means to humanize humans [11]. That is, education is an effort to make humans able to optimize the various kinds of potentials or gifts that exist in themselves. Humans learn to count, read, write through education. Humans also learn to interact with other humans through education. Humans even learn to understand themselves through education. Education is a means for humans to understand themselves and understand the various kinds of phenomena that exist around them. With education, humans learn to optimize the various potentials that exist within themselves, and then they are used to face the various challenges that nature presents themselves.

Over time, the problems that arise in human life are becoming increasingly complex. Humans then need to continuously adapt to various kinds of developments through the educational process. In one situation, humans feel that the education they carry out is not effective enough in helping to overcome problems in their lives. Reflection and evaluation of the educational process is then carried out. The implementation of education is evaluated, corrected, criticized, and even questioned the nature of education. Thus, was

born the study called the philosophy of education. Educational philosophy is a branch of philosophy that deals specifically with the true nature of education. Educational philosophy examines important questions in the world of education with the aim of always evaluating and making education better, and better. Over time, the problems in the field of education have been tried to be solved or resolved by thinkers in the field of educational philosophy, which have given birth to various courses or perspectives in the field of this educational philosophy. Some of the courses in the educational philosophy are essentialism, perennialism, progressivism, pragmatism, and so on. Each course certainly has its own unique thoughts. Among the various kinds of schools, the perspective that will be discussed in this paper is the pragmatism perspective.

The name pragmatism is actually the name of a well-known philosophical view, especially in the United States. This genre was popularized by William James and John Dewey, famous philosophers from the United States. Etymologically, the pragmatism perspective, comes from the word “pragma” which means “practice” or “action”. The suffix “-ism” attached to this word pragma shows that pragmatism is a concept, view, or thought that focuses on pragma or the practical consequences of the actions performed. This definition is in accordance with the characteristics of the view of pragmatism itself which emphasizes the consequences of the actions taken. One of the important thoughts of pragmatism is that the criteria for truth are determined by the consequences of the practice that is carried out. This pragmatism course of philosophy has a major influence in the development of philosophy in the contemporary era. Several major philosophers are noted to be the developers of the philosophy of pragmatism, including John Dewey, William James, and Charles S. Peirce [12].

Along with the development of philosophical thought from time to time, this pragmatism thought affects life in several aspects, one of which is in education. The influence of the philosophy of pragmatism in education has given birth to the pragmatism educational philosophy which has several characteristics. There are at least four characteristics of pragmatism educational philosophy, namely as follows. First, the pragmatism educational philosophy emphasizes learning models with problem solving methods approaches. Pragmatism is a philosophical view which believes that humans have great potential within themselves in the form of minds. The human mind is an important instrument for humans in overcoming various kinds of problems. If this mind is not used, then humans are not trained in overcoming various problems in their life. Therefore, in order for human potential in the form of this mind to function or contribute optimally in overcoming various problems in human life, humans must train and train their minds continuously by facing life’s problems directly. Based on this assumption, therefore

the pragmatism educational philosophy emphasizes the importance of aspects of the experience of students in overcoming various kinds of problems in life. Education can apply learning methods based on problem solving as a means for humans to be trained to use their minds to contribute to solving various problems in their lives.

Second, pragmatism educational philosophy values human learning through trials and errors. Humans learn something from doing something. Without doing something, people will not learn about that something. This thinking is the main idea in pragmatism which is later adopted also in the developed educational philosophy. In the process of learning from this experience, humans will experience failures in the experiments they do. This series of trials and failures is natural and contributive to human learning. Humans do not need to be afraid of failure, because from that failure humans will learn something.

Third, pragmatism educational philosophy emphasizes the importance of experience in human learning. Learning by doing is one of the main ideas of pragmatism thinking. This concept is still related to the first and second thoughts as previously explained. The saying goes that experience is the most valuable teacher. Without realizing it, this view is actually one of the main ideas of the stream of educational pragmatism. Pragmatism is a philosophical school that emphasizes practice or deeds. It is from this practice or action that humans will learn something. Education, in the view of pragmatism, should also emphasize this aspect of doing. Learning by doing is the implementation, follow-up, or consequence of the pragmatism view of the importance of experiential aspects in the learning process. Through his experience humans will learn about something.

Fourth, the pragmatism educational philosophy emphasizes the view that education must be able to bring benefits to society. Education in the view of pragmatism is a means for humans to learn to face problems as well as problems faced in human life in real terms. It is through these problems that humans will learn to overcome and provide solutions to various kinds of problems faced by society. Education must shape human beings who are able to do something to solve problems in society.

The four main ideas of pragmatism are what then make pragmatism known as a course that emphasizes practical benefits. Sometimes this assessment of pragmatism seems negative, and it even creates connotations for pragmatism, which is known as an attitude that emphasizes benefits alone. This view is not completely wrong; however, the negative connotation of pragmatism should be kept in an objective context, namely that pragmatism is a philosophical view that emphasizes practical benefits in solving problems in society. The main idea of problem solving and learning by doing has become one of the main teachings of the pragmatism educational philosophy which in several

stages has also inspired the implementation of the educational process carried out in Indonesia. The main view of the pragmatism educational philosophy will then be used as a point of view to assess the implementation of Pancasila education learning in the Covid 19 era. This study was aimed to contribute positively to the problems faced by Pancasila education learning in the distance learning era due to Covid 19.

4. The Pragmatism of Pancasila Education

The atmosphere of distance learning that occurred due to the prolonged Covid 19 pandemic clearly requires a new strategy, thus that learning outcomes can be realized as expected. As mentioned in the discussion above, one of the main problems at this point is the lack of interaction between educators and students, which is feared that it will make the process of internalizing the values of Pancasila ineffective. In order for the learning process in the Covid 19 era to run as expected, the learning strategies carried out can adopt the principles of education according to the pragmatism perspective.

First, the educational philosophy of pragmatism emphasizes the importance of problem-solving methods in the implementation of education. This can also be adopted in Pancasila education learning in the distance learning era. As an education that aims to instill Pancasila values in the daily lives of students, the implementation of Pancasila education learning does emphasize the importance of interaction between educators and students in the internalization process. This internalization process, in the offline learning process or in the classroom, will be easier to do because physical interaction by communicating directly through face-to-face meetings can be done easily [13]. Educators, for example, can directly provide examples of how the internalization of the first principles of Pancasila through speech, attitudes, and materials that are conveyed directly to students. Likewise, with other values, both human, unity, populist, and justice values. These values can be internalized through these interactions.

This kind of interaction is of course a difficult or not easy thing to do if Pancasila Education learning is carried out in long distance. The pattern of interaction in direct communication and indirect communication is certainly different and creates a different impression. Expressions, voices, reaction actions, will also not be the same thus the level of enthusiasm will also decrease. This is not to mention if the learning process that is carried out turns out to be experiencing interference, for example in the form of a weak signal or technical problems in the learning technology used. The problem will certainly be more complicated. In cases like this, the objectives of Pancasila education

learning may not be achieved and the internalization of Pancasila to students will not reach the expectation.

One of the steps that can be taken as a solution to the problem of the lack of interaction between educators and students is to apply a problem-solving based education approach, which in essence provides time and opportunity for students to understand the material provided by practicing solving problems related to problems that are being studied. The application of problem solving is the implementation of several main principles of the pragmatism educational philosophy which emphasizes the importance of practice and actions [14]. By implementing problem-based education, students will be trained to optimize their mind potential in solving various problems given by educators. This method or approach is also efficient in terms of time and energy because problem-solving based education does not require students to continuously monitor the learning media used. Participants just need to practice various kinds of theories taught by solving or finding solutions to problems or cases provided by the educator.

In the implementation of problem-solving based education, educators will take a more role as supervisors and facilitators for students who will provide guidance and input to the group in solving the problems given. Educators, in this case can do two things at once. First, educators can carry out their position as educational subjects, in the sense that they are those who provide knowledge to students; as well as educators can act as facilitators who are able to provoke students to think critically and solutions in dealing with the problems posed.

One example of problems that can be given to students in the implementation of long-distance Pancasila Education learning, for example, could be a case analysis of intolerant behavior among religious communities in Indonesia. This problem can be brought to students, and then students discuss, provide each other input, and then present the results of their group work in presentations or other relevant means. This problem-solving-based learning, in addition to helping students more easily understand and apply the theories obtained, will also make the learning process meaningful even though in terms of interaction, it is still not as much as direct interaction in offline (direct) lectures.

The implementation of problem-solving based education does not stop at this stage. As part of character education, namely education that instills personality values in students, the implementation of Pancasila education needs to assess the success of the process of internalizing the values of Pancasila in students [15]. The process of evaluation and assessment of the internalization of Pancasila values, when in face-to-face offline meetings, can be done instantly and directly by seeing the personality of each student

through class meeting. This method, of course, cannot be fully implemented in distance learning. However, an assessment of the internalization of Pancasila values can also be seen from group work through working on a given task, and when students present the results of their group work in the forum. For example, educator can judge the extent of internalization of Pancasila values based on the attitude shown while the students do presentation. Did the presentation begin by greeting the participants or not? Was the presentation done politely or not? And so forth. These small criteria are actually a follow-up to the solution-based learning process that has been previously carried out. Although educators and students do not interact intensively, educators can still evaluate and assess the level of internalization of the values of Pancasila in students.

Starting from some of the above understandings, therefore it can be concluded that the contribution of the pragmatism educational philosophy to the implementation of Pancasila Education in this era of distance learning requires the implementation of an integrated learning method. The integrated learning method in this case is a learning method that combines learning methods and assessment methods or assessment methods in one activity. Educators do not carry out the evaluation and assessment process of the internalization of the Pancasila values separately, but through a unified, integrated process. At the same time the students work on assignments and then present them in online forums, but at other times the educators can evaluate the process of internalizing the values of Pancasila by looking at the various aspects shown by the students. By adopting some of the principles of pragmatism educational philosophy, it is hoped that the goals of Pancasila Education in the Covid 19 era can still be achieved.

5. Conclusion

The human world continues to develop over time. Challenge after challenge is always present in human life and requires a fast response. Distance learning that occurred during the Covid 19 pandemic requires important adjustments to ensure that educational goals can be achieved. Various technical obstacles in implementing distance education are therefore also problems that need to be resolved immediately.

One of the solutions to overcome those problems is by applying some principles from the pragmatism educational philosophy. There are at least four principles that can be applied to make Pancasila education learning in the Distance learning era run effectively as expected. First, Pancasila education needs to apply problem-solving based learning methods. Second, both educators and students respectively become supervisors who will evaluate the behavior of students in doing assignments. The third internalization of

Pancasila values in students can be seen directly from how to represent the results of group work and so on. By looking at these various considerations, therefore based on the pragmatism educational philosophy, the implementation of Pancasila education in this era of distance learning must be carried out in an integrated manner.

Acknowledgement

This research is fully supported by Affiliation Research Grant.

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