

Conference Paper

Integrating Pancasila (Religious-Humanist-Nationalist-Democratic-Caring) Values in Learning at the High School Level

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This study aims to develop learning models and methods by integrating the basic concepts of Pancasila values. Religious-humanist-nationalist-democratic-caring, hereinafter abbreviated as RHNDP in every learning at the high school level. The research method used is research and development, using several main procedures, including; 1) initial information collection; 2) planning; 3) initial product development; 4) initial trials; 5) product revision); 6) field trials; and 7) product revision. The research was designed for 3 years, where in the first year, the first program was carried out, namely the collection of data or initial information. Data collection techniques were carried out through observation, interviews with 7 (seven) high schools from DKI Jakarta and the city of Bandung, questionnaires and literature reviews. The results of the study found that the basic problems in the field are 1) the perception that Pancasila learning seems to be only the task of Pancasila Education teachers. 2) There has not been an integration of RHNDP Pancasila values in every lesson, less than 10% of teachers interviewed have integrated RHNDP values in learning, while more than 90% of teachers have taught concepts in subjects, without integrating RHNDP values as basic values of life. 3) Learning RHNDP values is carried out only through habituation without involving elements of knowledge and concepts in each subject. For this reason, it is important to develop learning models and methods to integrate the values of RHNDP Pancasila in learning.

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1. Introduction

A divinity country with a multicultural society is a character of the Indonesian nation [1]. The conception of the Supreme God is the basis of ethics and morals, while humanity as the implementation of divine values in the form of human behavior, relations with other humans, as a form of human relations with nature, it is implemented in the concept of nationalism or love for the motherland. How Indonesian people are able to solve various problems in life, implemented in communication skills in the form of consensus deliberation, so that as the end of human development, it is expected that

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every Indonesian human being has caring behavior both between fellow humans and with nature so that a socially just society is formed [2]. If Indonesian people can make Pancasila a basis for behavior in everyday life (national view of life), then the Indonesian nation can become a developed country and can compete with other nations [3]

In state life, Pancasila is also an ideology of the Indonesian nation [4]. The choice of Pancasila as an ideology and outlook on life is not a consensus only, but it is because Pancasila has values that reflect the personality and customs of the previous Indonesian people, meaning that the values of Pancasila are values that live and develop in people's lives since this nation existed. Philosophically, Pancasila also has universal values that are ideal, so that Pancasila values are an ideal character to be used as guidelines in everyday life [5]. In fact, in addition to being a guide in everyday life, Pancasila is also used as a guideline in the system of government and state, so that the five precepts contained in Pancasila must not be separated and constitute a unified system [6], [7]. Pancasila is not only philosophical, theoretical and abstract, but also practical, and concrete as a practice of daily life skills, so that Pancasila can be trained into a life skill [8]–[10]

But in fact, efforts to educate the practical values of Pancasila life have not been optimally given in the school environment, this is not because of the lack of Pancasila values education programs in schools, but more because the knowledge developed in schools has not been integrated with Pancasila values, so it seems that the knowledge developed has no correlation with Pancasila values [11], [12]. It also reinforces the assumption that Pancasila value education is as if it were only the task of Pancasila Education teachers. This is the basis for the scientific development of our society is not balanced with the development of the character of the community. Nowadays many people are getting smarter and smarter, but the values and character of Pancasila seem to have begun to fade [13], [14]. It can be seen from various examples in everyday life, such as the practice of Corruption, Collusion and Nepotism (KKN), brawls between students, violence between religious communities, globalization and even inter-tribal wars which are still part of fellow Indonesian society [15], [16]. More specifically, in the younger generation of the Indonesian nation, globalization has become a threat to the existence of Pancasila. The influx of foreign cultures through the development of social media and film has changed and diluted Pancasila. So that this has made the character of Indonesia's young generation as an implementation of Pancasila values fade [17].

To be able to overcome and minimize the fading of Pancasila in the younger generation, it is necessary to develop a model in integrating Pancasila values, in this case religious-humanist-nationalist-democratic values and caring in learning in schools

[18], [19]. This is in line with the Law on the National Education System number 20 of 2003 article 1 paragraph (2) which states that national education is education based on Pancasila and the Constitution of the Republic of Indonesia Year 1945 which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times. Decree of the **Head of BSKAP No.009/H/KR/2022 of 2022, concerning the dimensions, elements, subelements of the Pancasila student profile in the independent curriculum, which explains that the Pancasila student profile is used as a** reference in the preparation of the vision, mission and goals in the Education unit. The Pancasila Student Profile is the main reference that directs every education policy, including being a reference for educators in building the character and competence of students [20], [21]. Through this learning model, a profile of Pancasila students will be formed. A Pancasila student is someone who is learning throughout life who has competence and character that is in accordance with Pancasila values [22], [23]. Students who have this profile are students who are awakened and have the spirit of Pancasila.

Based on the above background, the problems in this study are: the learning model of integrating religious-humanist-nationalist-democratic-caring values (RHNDP) as a basic concept in Pancasila values in learning is very necessary to make it easier for students to implement Pancasila values in their lives; the number of educators who have not been able to integrate the values of Pancasila into the learning process in schools; thus causing the fading of Pancasila values in society. Thus, the purpose of this study is to develop a learning model on how to integrate religious-humanist-nationalist-democratic-caring (RHNDP) values as a basic concept in Pancasila values in learning at the Senior High School (SMA) level.

2. Method

The research method used is research development (*Research and Development*). This research was conducted using several main procedures, including; 1) preliminary information collection; 2) planning; 3) initial product development; 4) initial trials; 5) product revision); 6) Field trials; 7) Product revision [24]. The research was designed for 3 years, where in the first year, only the first program was carried out, namely the collection of data or initial information. Data collection techniques were carried out through observation, interviews with 7 (seven) high schools from DKI Jakarta and the city of Bandung, questionnaires and literature reviews [24].

3. Result and Discussion

3.1. Results

The position and function of Pancasila has a very broad and deep understanding. The concept of Pancasila as a view of national life has various terminology to be interpreted [7]. When viewed etymologically, the term Pancasila comes from Sanskrit which consists of two words, namely Panca and Sila. The meaning of Panca is five and precepts are basic. According to other opinions, the term sila is also interpreted as the behavior of a person or nation or deeds and deeds that are according to civility (polite and one), as well as morals and morals [25]. The term Pancasila was first hierarchically raised by President Soekarno in the BPUPK Pancasila formulation session in 1945, and began to be ratified as the basis of the Republic of Indonesia [26]. Terminologically, the concept and understanding of Pancasila can be interpreted as the five main principles of the state foundation. After Indonesia's independence on August 17, 1945, the Preparatory Committee for Indonesian Independence (PPKI) held a session as a way to be able to complete several state equipment, one of which was Pancasila [27]. In the results of the trial, it has been produced that the Preamble to the Constitution of the Republic of Indonesia in which there is Pancasila [1], [22], [28].

Seeing the importance of Pancasila as the basis of the state and outlook on life, several previous studies have reviewed and examined the importance of Pancasila so that it can be taught to students [29]. First, a research conducted by Kausar and Gunawan in 2018 entitled *Managing heritage tourism in Toraja: strengthening local values and improving tourists' experiences*. This study discusses and examines the importance of a culture and local wisdom in Torajan society. One of the uniqueness of Torajan society is the existence of some traditions that are very different from other community groups, such as in terms of ceremonies and death traditions. In Torajan society, a person who dies is exiled and kept in a special house. These Torajan cultures will cause controversy if other communities have not and do not even understand their aims and objectives, so through learning Pancasila, especially the third precept on Indonesian unity says that Indonesian people must unite despite differences in local customs and culture [30].

The next research is about character education based on local wisdom which is also included in the study of Pancasila [31]. In this case, Halimah and her research team in 2020 examined one of the ways and processes of Pancasila-based character education. This is very important because the character building process cannot be done briefly,

but it needs to be done continuously, both directly and indirectly [32], [33]. Therefore, Pancasila learning today can be said to be one that is very urgent for the younger generation, both at the school and university levels [34], [35].

To be able to teach and internalize Pancasila in everyday life, especially for the younger generation, an educator needs a special learning model, so that the content delivered can be directly accepted by the younger generation, especially students [36]. According to a study conducted by Oliver and Olkin, one of the learning models that can be used to be able to teach and implement Pancasila values is to use *active learning*. This is because active learning is a learning model to be able to make students more active based on the ways that have been done before. In addition, *the active learning* learning model can also make students more interactive and happy during the learning process, so that learning content about Pancasila can be delivered [37].

The same thing was done by Bustamante in 2020 [38]. This research aims to be able to improve student learning outcomes with the integration of technology in learning. The results of this study show that technology-based learning models can facilitate and attract the attention of students or the younger generation during the learning process. This is because the use of technology such as smartphones is something that is needed by students in the learning process [39]. However, what distinguishes it is the focus and purpose of research, so this is one of the differences about Pancasila learning [1], [40]. By using the latest technology, it is hoped that Pancasila can be easily learned by students both at the elementary, secondary and tertiary school levels.

In addition *to active learning* and the use of case studies, Agus Salim and his team in 2021 conducted research on the importance of Pancasila as a school literacy program [21]. This shows that Pancasila can be used as one of the literacy programs to improve students' ability to receive learning materials. Literacy here is one of the characteristics to be able to increase the reading interest of these students [41]. So that with this literacy, Pancasila can be read and developed by students and the young generation of Indonesia.

Based on previous relevant studies, one of the novelties in this study is to create a learning model learning model integrating Religious-humanist-nationalist-democratic-caring values as the basic concept of Pancasila values in learning at the high school level, the process of integrating Pancasila values, namely Religious-humanist-nationalist-democratic-caring for learning, so that every teacher at the high school level has basic skills learning Pancasila values according to their respective fields of study. Students are expected to be able to understand and implement it that every knowledge they learn

is an effort to build their character so that they can become humans who are useful not only for themselves but also for others.

3.2. Discussion

Initial data or information in this study is very important so that researchers are able to get a complete picture of the basic problems of the importance of developing models and methods of integrating RHNDP Pancasila values in every learning in high school. The results of field observations illustrate how most teachers have not been able to integrate RHNDP values in learning. Learning the value of RHNDP occurs through prayer, individual or joint worship activities, habituation and cultivation carried out at school or in programmed classes. Of course this is good, but this study focuses on how RHNDP learning is built on the basis of science / concepts / theories learned in each field of study or subject. Every Mathematics teacher not only teaches about mere number calculations, but is able to explain to students the values of God and humanity. Physics teachers not only explain physics formulas that are so complicated to be easy, but with these physics formulas are able to explain to students how life must have energy, must be focused, must be disciplined and other RHNDP values. Economics teachers not only teach about economic theory, economic principles, buying and selling, and markets, but must be able to provide students with an understanding of the importance of caring for others, willing to share, and doing good to others. Sports teachers not only teach sports movements, but are able to connect each movement with the values of discipline, responsibility, respect for others, sportsmanship, mutual cooperation. Art teachers not only teach elements of dance movements, the beauty of sounds and brush strokes, but are much more deeply able to connect with the values of divinity, balance, patience, sincerity and other RHNDP values.

The results of interviews conducted in two cities, namely Jakarta and Bandung, prove that more than 90% of teachers from various fields of study or subjects have not been able to integrate the values of RHNDP Pancasila in learning, only less than 10% have tried to do so. This is done because some teachers independently learn, understand and realize that the knowledge / concept / theory in the field of study they teach must be connected with real life values, namely RHNDP Pancasila.

Not a few new teachers realize that the knowledge they have taught so far can be connected with the values of RHNDP. This is motivated by the implementation process of our education until now still stuck to secular education, namely the separation of science from the value of life (charity). Although in the purpose and function and foundation of

Education is so strong that Indonesian Education must be based on Pancasila. This actually confirms that the development of knowledge is carried out in order to develop civilization. But on a practical level it is not guided about its implementation. This is also a deadlock for teachers in the field.

In the current independent curriculum, every teacher is given signs that in every learning must meet learning goals and achievements. Each learning achievement of the ultimate goal is the creation of a Pancasila Student Profile (P3), namely: 1) having faith and devotion to God Almighty, and having a noble character; 2) global diversity; 3) mutual cooperation; 4) independent; 5) critical reasoning, and 6) creative. To achieve this profile, teachers must creatively and independently carry it out. The independent curriculum provides an opportunity for every teacher to innovate both the use of methods, techniques, evaluations and even learning media, because what is seen is the final goal. But the biggest challenge is how to create the creativity of the teacher who still looks heavy.

The importance of various models, methods and techniques is introduced to teachers in the field, to provide stimulus in their efforts to develop learning optimally, so that learning goals and outcomes can be achieved. For this reason, the results of this research are important to provide a basic framework in making a design for integrating RHNDP Pancasila values in learning.

4. Conclusion

The results of the study found that the basic problems in the field are 1) the perception that Pancasila learning seems to be only the task of Pancasila Education teachers; 2) there has not been an integration of RHNDP Pancasila values in every lesson, less than 10% of teachers interviewed have integrated RHNDP values in learning, while more than 90% of teachers have taught concepts in subjects, without integrating RHNDP values as basic values of life; 3) Learning RHNDP values is carried out only through habituation without involving elements of knowledge and concepts in each subject. For this reason, it is important to develop learning models and methods in integrating the values of RHNDP Pancasila in learning.

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