

Research Article

Internalization of Pancasila Values in High School Economic Learning in the Digital Era

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ORCIDSyahrul Munir: <https://orcid.org/0000-0001-5630-7456>**Abstract.**

Pancasila is the philosophy of life of the Indonesian people, which has never been swallowed up by the times. Therefore, the values of Pancasila are very important to be internalized by all Indonesian people so that what they do reflects the values of Pancasila. The efforts to internalize the values of Pancasila are through Economics education at the High School (SMA) level. Economic education in high school is reflected in the economic learning activities. This study aims to explain the importance of internalizing Pancasila values in high school economics learning in the digital age. The approach used in this research is a qualitative approach, by conducting a literature study (library research). The results and discussion of this study indicate that in the digital era, it is important to internalize the values of Pancasila in students through economic learning activities, so that they can become a strong fortress and life guide in dealing with any changes that occur in everyday life. The internalization process of Pancasila values is reflected in Economics learning activities, including 1) At the time of teaching, the teacher provides E-Learning guidelines based on Pancasila values in the field of Economics. 2) Teachers instill the values of Pancasila by providing examples of wise management of Economic activities and not destroying nature through visualization with sophisticated technology. 3) Giving group assignments in Economics learning that contains the values of Pancasila. 4) The teacher stimulates students to discuss when solving actual economic issues, both face-to-face and virtual (online)

Keywords: internalization, Pancasila, economic learning, digital

1. Introduction

Facing the challenges and obstacles of the changing times has become the responsibility of each person who is in the elements of society. Changes that occur in life can have long-term and short-term impacts without humans realizing it. These changes certainly have various negative and positive impacts on the community in their environment. Changes created by humans themselves have brought many changes to layers in all parts of the world. In this change, the role of ideology is very important in self-control and nurturing oneself with basic knowledge and understanding of the role of the nation. Indeed, Indonesia has Pancasila as the basis of the state and the ideology of the nation.

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Indonesia unites different thoughts and opinions so as to create nationalism (Widodo, 2011).

Pancasila is a set of national ideals that are formulated to unite parts of society so that they become unity as the foundation and strength in uniting nationalism (Hasibuan, 2019). This opinion is also emphasized by (Dewi, 2020) that Pancasila is a force in implementing the state's philosophy of life in order to achieve a state that understands the values contained in Pancasila. The existence of Pancasila creates good people so that it brings goodness to the country (good citizen) (Damanhuri, Wika Hardika L, Febrian Alwan B, 2016).

The changes in the digital world have brought many new changes in life. The novelty in question such as; the existence of technology that gives rise to various applications that can make work easier because people always try to apply the digital era in everyday life. The digital era seems difficult to be separated from life because it will coexist with community activities. This of course provides an additional responsibility to balance each other and are interrelated. Digitalization seems to make the world in our hands, it means that the development of science and technology will further facilitate human activities, both work activities and daily activities in general.

In the digital era, the role of adults is needed in addition to being a companion as well as being a guide to be wiser in following the digitalization trend. The role of adults lies with parents at home and teachers at school. One of the roles of parents is to provide education and primary supervision for their children when they are at home. However, not all parents provide education independently at home, so the existence of schools is the only place to get education. In schools, the role of a teacher is as a second parent who is able to carry out mentoring and supervision to students to continue the tasks of parents which are packaged in classroom learning. In learning, the teacher is one of the main actors to instill Pancasila values. Teachers have a responsibility in educating the nation's children based on the values contained in Pancasila, so that the education of Pancasila values becomes a strong form of shade and needs to be instilled because teachers are one of the forces to create an intellectual generation (Hasyim, 2013). Pancasila has five principles, namely Indonesian nationality as a unity of differences, internationalism to care for one another (humanity), consensus as a form of decision making, welfare (social justice) which involves the rights of each person, and finally divinity as diversity in society. religion (Dewantara, 2019).

In the digital era, education that reflects the values of Pancasila is part of the strategy in creating student personalities who are aware of the importance of applying Pancasila values in life (Putra, 2018). Education provides signs in behaving according to values

(Halim, 2019). The values contained in Pancasila provide reinforcement in a person to be able to play a role in life, both in a small and broad scope in society (Hafsah, 2013).

It is undeniable that the existence of the digital era also has a negative impact that should be avoided. These negative impacts include; forgetting to worship God Almighty due to addiction to certain games/applications, increasing consumerism and hedonism due to discounts/promotions on certain goods, reducing social interaction so that everyone will have an individualistic nature and ignore a sense of concern, many hoax news appear that can cause division of the nation, race, ethnicity, and religion. So the existence of Pancasila can make a person avoid negative things that may happen to certain individuals or groups (Pratomo, 2013). This is also stated by Ryacudu (2019) that the threat of a person's way of thinking can affect understanding to interpret ideology. Meanwhile, according to Susatyo (2019), many problems that arise are caused by the fading of local culture. The fading of this culture is also part of the negative impact of digitalization. So resilience is formed within each of them to strengthen national resilience (Widayanti, Armawi, & Andaya, 2018). According to Martoredjo (2016) the foundation in national resilience is played by education which makes the inner strength to instill the characteristics of patriotism in the era of digitalization (2016).

Veugelers (2019) states that character is a self-expression called behavior that must be trained from an early age to provide defense for the future involving national power in the future. Then everything that is inside can be useful for the surrounding environment. The attitude possessed by every human being can be utilized to improve a bad attitude to be good. Juneman, Eko & Wahyu (2012) explained that Pancasila is one of the principles in life. So that the value of Pancasila teaches a good attitude to humans.

Hidayat (2017) explains that everyone must have an attitude that must be embedded in it by paying attention to the prevailing values. As also explained by Elsam (2014) that personality is needed to adjust other attitudes such as good morals and other skills that need to be possessed. Latif (2018) also explains that education does not only provide learning but also supplies to create the desired characters to be applied or implemented in a person. Mutaqin (2016) also emphasized that Pancasila is a guideline that can create harmony between society and the ideals of the nation. This is also explained by Supriyanto (2014) that all activities must be in line with Pancasila values. Pancasila should be a guide in carrying out daily activities, as a source of inner strength.

Self-reinforcement aims to make people who are not only good but also have awareness and concern for their surroundings. Edward (2018) explains that in order to carry out the task of being a good citizen, it is necessary to equip them to understand the role of each person. Understanding of a role, it is important to continue to be socialized. So

that in playing its role, a person is able to increase a sense of caring for others and be able to create good socialization for those around him (Wibowo, 2018). Agreeing with this opinion, Asmaroini (2017) explains that the survival of the state lies in preserving the noble values that can build nationalism.

Based on the research background, the importance of internalizing Pancasila values is a part or component of life that should not be eliminated. so that the purpose of this study is to explain the importance of internalizing Pancasila values in economic learning in the digital era. So based on the background and purpose of the research, the title that the author took for this article is "Internalization of Pancasila Values in High School Economics Learning in the Digital Era".

2. Literature review

2.1. Internalization of Pancasila Values

Internalization according to the Big Indonesian Dictionary (KBBI) is a form of appreciation of teachings, doctrines, and values so that they can be applied in attitude or behavior, both individually and in groups (Hakam & Nurdin, 2016). Meanwhile, Pancasila is the basis of the state which contains values/guidelines/reflections of Indonesian citizens who are national and form the aspirations of the entire Indonesian people (Octavian, 2018). National means that all components of society participate in preserving Pancasila. This participation is referred to as a form of aspiration of Indonesian citizens who have unique characteristics and distinguish them from other countries. This is also expressed by (Briando, 2019) that the character of each nation is different, with these differences in character the state has its own spirit and soul and outlook on life. So Pancasila is a form of national identity so that Pancasila values are important to be applied in life. As explained by (Solehah, 2019) that the importance of internalizing Pancasila values to achieve one goal with different dimensions. These different dimensions mean the diversity of the Indonesian population, such as; religion, race, ethnicity, culture or customs.

The diversity that arises from the uniqueness of this archipelago can be united with the values of Pancasila. Pancasila values are the five main principles as a point of uniting differences, diversity, and togetherness (Pratama, 2020). The five principles include; 1). Belief in One Supreme God, the value of divinity means the belief held by the Indonesian people towards God Almighty in accordance with the religion adopted by each person so as to build tolerance between religions, 2). Just and civilized humanity, meaning self-awareness or recognition of human rights with one another, 3). Indonesian

Unity, meaning that humans are social beings whose individuals need each other, 4). Democracy led by wisdom in representative deliberation, which means living as a nation in a democracy and prioritizing deliberation to reach consensus, 5). Social justice for all Indonesian people means not taking sides with each other or being impartial. According to Solehah (2019) the values of Pancasila are lifted from the real life values of the Indonesian people (Local Wisdom) originating from the religion, culture, and customs of Indonesian citizens. Thus, internalization of Pancasila values is a process of instilling Pancasila values as a form of effort in preserving Pancasila, in order to strengthen and fortify national identity, internalization is carried out individually or in groups to make a generation that is qualified, knowledgeable, and increases awareness.

2.2. Economic Learning in the Digital Age

Learning is teaching and learning activities including human elements (students and teachers), materials (books, blackboards, chalk, and learning tools), facilities (rooms, classrooms, audio-visuals) and activities that can help achieve learning objectives (Fakhruzzi, 2018). According to Masdianah (2020) learning is the interaction of teachers and students as well as learning resources in which there are four learning components, namely the learning process, students, learning resources; teachers, learning facilities, and learning environment. Economics learning has material related to everyday life which aims to understand concepts in life related to households, communities, and nations. In addition, economics learning displays the behavior of economic concepts that shape economic attitudes, knowledge, and skills as well as responsibility in making economic decisions. This is emphasized by Amir (2016) that economic materials are relevant because they are related to the realities of life. Economics learning sees the needs of students so that in the future students can face problems with a wise, rational, and responsible attitude. Rahmatullah, Inanna & Nurdiana (2019) revealed that education is accompanied by positive cultural knowledge so that students are able to behave positively according to culture and become civilized individuals. With this, economic learning is part of education that can create skilled and competent students and is skilled with the use of technology in the digital era.

The digital era is a period of technological development that causes the phenomenon of the rapid spread of information. At this time all activities are involved with the use of technology through certain applications, including in learning. The existence of the digital era sometimes makes the interaction of teachers and students far from what is expected. Before the digital era was known, students were always waiting

for the teacher to deliver learning materials to learn. However, as digital technology develops, students no longer wait for teachers, students will open their smartphones to open new insights. The problem is, students know information without a selection process so that the information obtained exceeds the estimated limit. So that in learning activities, the role of teachers and parents is needed as a supervisor. This effort was expressed by Harsanto (2017) that learning in the digital era can be anticipated by internal strengthening involving various elements such as; teachers and principals as well as parents at home. Meanwhile, according to Saraswati (2016) learning is becoming wider with a broad presentation of material so that the learning developed by teachers can increase the potential of students in recognizing science. From these two opinions, it can be seen that the digital era does not always have a positive impact, but a negative impact that becomes a serious risk. So to work on this problem requires the cooperation of parents and teachers.

3. Methodology

The approach used in this research is a qualitative approach, by conducting a literature study (Library Research) which aims to describe, explain and analyze facts and data from a review of previous articles and journals that can support the topic of this research. This method seeks to explain and describe the findings of research results sourced from journals/articles and other documentation.

4. Results and Discussions

The values of Pancasila are important in everyday life in order to achieve the life goals of the Indonesian nation and state. Efforts to achieve these goals can be done by internalizing the values of Pancasila in various aspects of life, including in the world of education, especially economic education. Education is closely related to economic problems. Education is closely related to economic problems. This is because with education, it will be able to encourage the work productivity of someone who can ultimately increase his income (Tyler, 1977). Therefore, it is very important if in economic education the values of Pancasila are instilled so that the direction and goals are in line with the goals of the nation and state.

The Importance of Internalizing Pancasila Values in Economic Learning in the Digital Age

Internalization of Pancasila values needs to be done to provide knowledge and strengthen in a person the values of Pancasila. Understanding the values of Pancasila can fortify one's self from the negative influences of the digital era. It is important to instill Pancasila, so that it can provide national insight that has been taught by our ancestors for a long time. This is to unite the differences that exist in the layers of society, in order to build a unity that binds people to one another. As mentioned by Veugelers (2019) that differences become part of the self-concept to behave and show self-expression. The differences that exist in the community are often divisive between the communities themselves, so that the insight into the unity that is promoted by Pancasila needs to be emphasized properly. In addition, Halim et al (2019) explained in their research that the strengthening and cultivation of Pancasila should be instilled because if it is not internalized from now, it will lead to more problems that will destroy the ideals of the nation's ancestors. From these two opinions, it is explained that the importance of internalizing Pancasila is to unite differences so as not to cause divisions and to preserve ancestral ideals to cultivate Pancasila values in life.

People's lives will not be spared from education, because education is the only way to improve themselves for the better. As said by Siswoyo (2013) that school is one part of education, the goal of which is to educate people to behave better. This opinion is also confirmed by Latif (2018) that education does not only include cognitive aspects but must create a good generation for the nation. Wibowo (2016) adds that a good generation is a prospective citizen who can increase social awareness in maintaining the integrity of the nation. This is also in line with Law Number 20 of 2003, concerning the National Education System, that national education is in line with Pancasila and the 1945 Constitution. This means that schools are also a guide for everyone to achieve the desired goals and a sense of caring that is continuously improved. . This guidance should be a good guideline and give a positive impression in order to avoid harmful practices. It is not easy to give good guidance because often good and positive guidance is rejected even though it exists in the world of education.

Economics learning is one of the activities in high school education units from grade 1 to grade 3 for specialization classes. Economics learning is part of teaching and learning activities in schools with a schedule of at least 1 meeting in cross-interest classes and 2 times in specialization classes. High school economics material has a lot of knowledge related to economics. In the initial material such as understanding and economic concepts, economic systems, and so on. In economic learning in the Digital Age as it is now, of course, teachers need to be equipped with teaching skills because teachers have a dual role as educators as well as teachers (Afif, 2019). Rosyada (2017)

adds that the quality of educators varies. The meaning of these two opinions is that teachers are not only able to convey material but also have the ability to deal with digital changes which usually students are better at accepting digitalization than educators.

Every change caused by globalization as it is today, is not an easy matter to adapt it to our daily activities, especially in economic learning concerning various activities that exist in society. The teacher's role is increasingly complex when encountering the phenomenon of digitalization in the classroom and school environment. Various efforts continue to be made to adjust the flow of the times, especially in education and especially in economic learning which is the task of economics teachers. Idi (2015) explains that the success of schools lies in the quality of the education held including students, teachers/educators, and school principals. Then this opinion was also confirmed by Rosyada (2017) that educators are part of the motivator in realizing educational goals. So with this, schools need to have educators who are skilled in carrying out learning to achieve the goals of the school.

Internalization of Pancasila values in economic learning can be done by providing material in which the application of Pancasila values is inserted. According to Afif (2019), the curriculum can be designed in a practical and easy way as well as elastic. In the curriculum, teachers can adjust to the needs of the school to make students more active in taking advantage of the digital era. In this digital era, of course, educators must work harder to realize learning that is in line with digitalization. This opinion is also emphasized by Saraswati (2016) that technological advances must be used by educators to create ideal learning and open space to show the potential of students. Thus, in addition to preparing materials, teachers must also be mentally prepared to face students who are very close to digitalization.

In the digital era, students will focus more on their smartphones/laptops rather than respecting their parents and teachers. This often happens and becomes a common thing but has a big impact on the next life. The role of parents at home also needs to be increased to supervise children from the negative things caused by the digital era. This digital era mostly has a negative impact on children's development. The effect of digitalization in this digital era makes the use of technology in accessing learning easier, so the supervision of parents and teachers needs to be improved. The following is the percentage of technology use that shows the millennial generation in following the trend of the digital era based on data from the Ministry of Women's Empowerment and Child Protection (2018).

Based on the picture above, it can be seen that the highest percentage of education completed by the Indonesian population includes; SD/equivalent is 19.77%

TABLE 1: Use of Technology.

Technology Use	Male	Female
Cell Phone Usage	93,39%	89,83%
Computer Usage	30,21%	28,92%
Internet Access	59,32%	53,49%

Source: (Ministry of Women’s Empowerment and Child Protection, 2018)

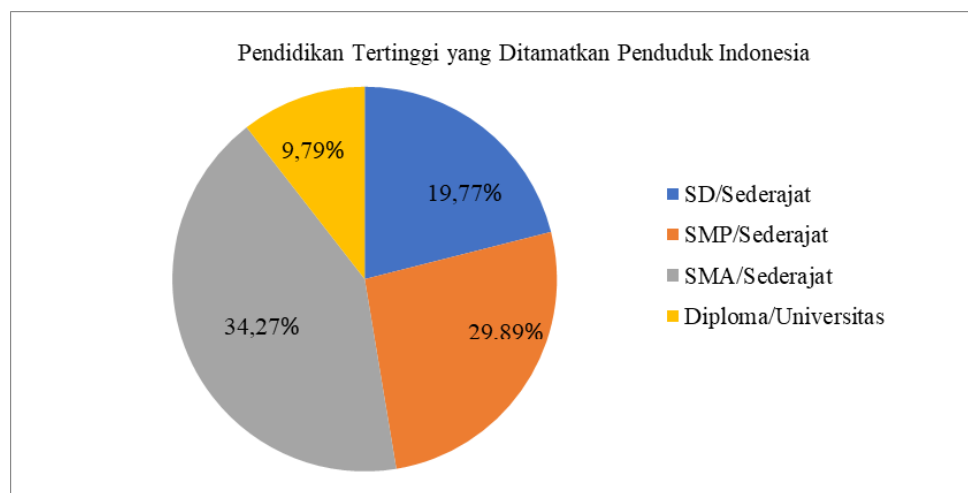


Figure 1: The Highest Education Graduated by Indonesian Residents. Source: Survei Sosial Ekonomi Nasional (Susenas), BPS (2017).

SMP/equivalent is 29.89%, SMA/equivalent is 34.27%, and Diploma/University is 9.79%. From this percentage, it can be seen that the highest percentage of education completed by the Indonesian population is at the SMA/Equivalent level with a percentage of 3.27%.

Based on the table above, it can be seen that the adaptation of the digital era with the use of technology has increased since 2017. This does not rule out the possibility of continuous improvement in the following year. While the picture above shows that improving the quality of education is determined by the level of education. This will also affect the future in the face of increasingly fierce competition (Ministry of Women’s Empowerment and Child Protection, 2018). So in order to face all forms of competition, education becomes a form of self-debriefing in facing the challenges of the times. This was revealed by Yulianti, Thaief & Rahmatullah (2019) that good education is played by teachers and good learning because in learning there is knowledge and experience.

In the digital era, teachers use digital media in their learning. Learning activities using digital technology will certainly make students focus on the screen rather than what is in front of them, because of the existence of books that transform “go digital” (Anshori,

2016). In addition, Gartika and Rita (2013) mention that advanced schools have online learning sites such as E-Learning. Those who use electronic devices in learning.

In the digital era, it is important to function Pancasila values in learning, especially economic learning. As previously mentioned, teachers can include Pancasila values in the Afif curriculum (2019: 126). In addition, in the digital era teachers can also provide E-Learning guidelines/guidelines in which there is an explanation of the practice of Pancasila values in the economic field (Gartika & Rita, 2013:27). These two opinions are also emphasized by Harsanto (2017) that in teaching the digital era like this it needs to be balanced with strengthening other factors. This other factor is in the form of Pancasila values. The values of Pancasila are implanted on the sidelines of the economic material or combined in the material by providing examples of wise management of Economic activities and not destroying Nature through visualization with sophisticated technology.

In addition, the process of internalizing Pancasila values in economic learning can be carried out by teachers by familiarizing students with expressing many opinions in deliberation activities, so that students interact a lot with their friends and show their abilities. When the teacher gives assignments on economics subjects, the teacher is creative in making tasks that are oriented towards Pancasila, for example group work, in group work of course there are many differences in race, ethnicity and so on, but within the group it can foster a sense of Bhineka Tunggal Ika which is also part of Pancasila. Belief in the One and Only God and an attitude of respect/tolerance to differences in religion/beliefs of others as the practice of the precepts of the Indonesian Unity (Masruro, Fahmi & Munir, 2021).

During classroom learning activities, the use of technology is also often found in classroom learning. When there are some students who use laptops/mobile phones to help their learning, and there are some other students who do not have laptops/mobile phones. From this situation, to instill Pancasila values, it can be done by teaching students to share with each other in accordance with the Pancasila values, namely fair and civilized human values. In the learning process at school and at home, teachers or parents also need to have firmness, so that children can participate in learning activities well, teachers also stimulate students to always consult when solving actual economic issues, both face-to-face and Virtual (online). This is related to the values of Pancasila, namely populist values led by wisdom in the spirit of deliberation led by representative wisdom (Latif, 2018). In the implementation of learning, the teacher must evaluate in detail, not take sides with those who are superior to the material, so that students will feel fair in receiving an assessment from the teacher, this instills the value of social justice for all Indonesian people. The importance of internalizing Pancasila values is also

emphasized by Zahrok & Wayan (2018) which states that global changes or the digital era can be fortified with Pancasila values. The values in Pancasila contain guidelines that can be used as a basis for living daily life. With guidelines based on Pancasila, it is hoped that it can fortify the negative influences of the development of the Digital world.

The digital era has become a new challenge in various aspects of life (Lubis, 2018). So that it becomes a challenge for Economics teachers in teaching Economics subjects. From the reality in the field, it can be seen that there are obstacles faced by economics teachers when internalizing Pancasila values in economic learning in the digital era like today. Some of these obstacles include: 1). Not all economics teachers understand the digital era, 2). Implementation of the internalization of Pancasila values in economic learning takes a long time, 3). Teachers must be able to familiarize and adapt economic learning to the direction of digitalization, 4). Before internalizing students with Pancasila values, teachers must first understand the meaning of Pancasila values, 5). Various characteristics of students will give different responses when the teacher has an alternative to unifying Pancasila with economics subjects. This is in accordance with what was expressed by Haryati (2018) that in learning, teachers carry out learning by internalizing the values of Pancasila through actual issues, so that it becomes an attraction for students in learning to face these obstacles.

Facing these obstacles requires the cooperation of fellow economics teachers to find solutions for the success of economic learning based on Pancasila. With cooperation, the coordination of one teacher and another will provide a variety of solutions that can be chosen together to solve common problems. Because in fact educators and students need to follow the development of the digital era, but must be balanced with mastery of Pancasila values in order to fortify themselves so as not to be carried away by global currents which also have negative values. This is also explained by (Raharja, 2019) that the mastery of Pancasila values will be an effort to improve the view of life because its existence from time to time is still preserved.

5. Conclusion

Based on the results and discussion, it can be concluded that the internalization of Pancasila values in the digital era is very important. This is to strengthen and fortify students from practices or activities that are detrimental to themselves, others, and the surrounding environment. These Pancasila values can be embedded in economic learning, but in the process of internalizing this, teachers need creativity to unify learning activities, economic material, and Pancasila values simultaneously. Internalization of

Pancasila values in the digital era can be done through Making E-Learning guides with Pancasila values, Providing examples of application of Economic materials through digital visualization, Giving group assignments with Pancasila values, Students are asked to consult when solving problems - actual economic issues.

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