

Research Article

The Implementation of Pancasila and Civic Education Building A Harmonious Life in Bhinneka Tunggal Ika

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Currently Pancasila and its values are being ignored. There are indications to reject Pancasila after the reformation. Nationalism as the unifier in diversity began to evaporate. Various problems related to ideological, political, legal, economic, religious issues came to the surface. All of this needs to be considered as a threat to national harmony. What has happened to the Dayak and Madura tribes is one proof that the problem of ethnocentrism exists and will arise if we are not aware of it. The role of civic education, especially at the university level, needs to be studied whether it still functions as social control or only as a formality. The method in this study uses sequential explanatory mixed methods. Through this research, civic education learning will be traced and analyzed more in-depth at the university level in terms of the material provided, whether it is still one-way in nature, or it is applicable related to real phenomena in students, by focusing on their life experiences.

Keywords: civic education, nationalism, Pancasila, social control, universityCorresponding Author: Miki Tjandra; email: miki.tjandra@art.maranatha.edu

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1. Introduction

Pancasila Education and Civic Education are courses that are given to all students from an early age. They are courses that carry-out national mission to educate the nation's life through the corridor of "value-based education" (Budimansyah, 2011:43)[1]. This is a strategic step to foster a sense of nationality and a spirit of patriotism, as well as to improve civic participation skills for students, especially students who tend to have a positive influence and act as social control (Jamalong, 2020)[2]. Through Pancasila Education and Civic Education, every citizen is "awakened" to become a good citizen who can carry out their rights and obligations in a balanced way, and this can avoid

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various conflicts and frictions between fellow children of a pluralist nation. This balance also leads to the creation of harmonization between the state and citizens.

Citizenship in a sociological sense is that it bound to a country because of the feeling of unity of ties such as one descendant, having a common history, region, and ruler (Paulus in Winarno, 2009:51)[3]. The similarity of history gave birth to nationalism, a feeling of sharing the same fate, and an attitude of defending the country. National history is very important in looking at past events to find out what conditions affect a country so that it becomes a stable country (Arnold Toynbee in Saldi Isra, 2017)[4]. On the other hand, the problem of welfare is a fact that complicates the growth of national values, as well as the existence of morals. Harmony as an Indonesian nation began to be disturbed by the development of various issues that could damage unity and integrity.

The issue of citizenship in terminology comes from the words issue and citizenship. Where the issue means the problem that is put forward (<https://kbbi.web.id/isu>) and citizenship means something that is not limited to a person's membership of a state organization, but extends to matters related to citizens in the life of the nation and state (Cholisin, 2016)[5]. The issue of citizenship can be concluded as an important problem related to the life of citizens in society, nation and state. These issues include ideology, politics, law, economy, social, culture, defense and security and religion. They can occur in local, national, regional and global contexts.

The main objectives of Pancasila Education and Civic Education are to foster nationalism, explore national issues, foster enthusiasm and concern for fellow nation's children to live peacefully side by side in diversity with the motto *Bhinneka Tunggal Ika*. In order for this main goal to be achieved, it is necessary to conduct an in-depth study of the delivery of material which is still one-way traffic, too theoretical and does not provide space for students to voice what they observe, feel, and experience. The method applied should support the realization of awareness, intelligence, skills and democratic participation of citizens based on the values of Pancasila (Jamalong, 2020:4). However, the smart and good aspects should be seen as a whole, like two sides of one coin. This intelligence includes intellectual intelligence, spiritual intelligence, emotional intelligence, social intelligence and kinesthetic intelligence (Budimansyah, 2011:51).

Every country makes efforts to create smart and good citizens. It is undeniable that citizens are an important essence of the existence of the state who are required to have competencies or abilities that are manifested in attitudes, behavior or actions as citizens.

Ricey in Wuryan & Syaifullah (2008:130)[6] suggests that there are six competencies that every citizen should have, namely: (1) the ability to obtain and use information, (2) maintain order, (3) make decisions, (4) communicate, (5) establish cooperation, and (6) carry out various kinds of interests correctly. A similar opinion was conveyed by Muhamad Erwin (2017)[7] who sorts out the competencies of citizens into three, namely (1) civic knowledge, namely having knowledge of nationality and citizenship, (2) civic dispositions, namely being able to apply/implement the knowledge that has been obtained in everyday life and (3) civic skills, namely being able to apply knowledge in the form of skills that are useful for many people in the form of making public policies through legislative institutions, or being able to supervise the running of government through various activities of non-governmental organizations.

The implementation of civic education practices will be able to educate good citizens through learning strategies that are able to offer students various possibilities and choices (Kalidjernih, 2009:106)[8]. Starting with self-awareness is realization of national identity that believes in shared ideals (Driyakara, 2006)[9]. By learning to identify real phenomena in people’s lives, students can reflect on their environment.

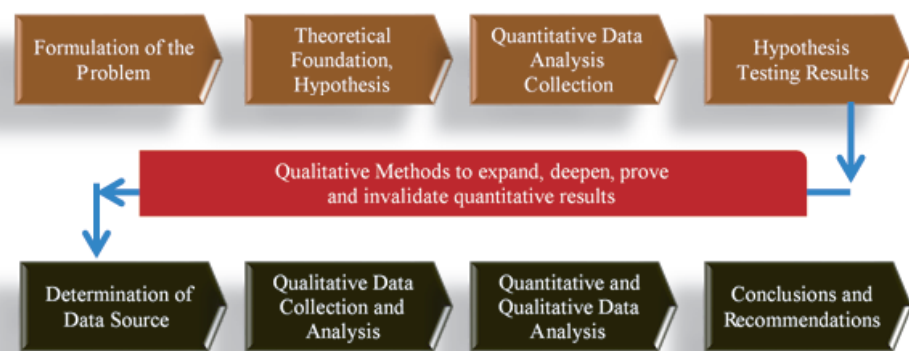


Figure 1: Sequential Explanatory Mixed Methods.

Willingness to coexist and to unite based on historical dialectics and shared vision and future interests with the values of equality, justice, democracy juxtaposed with the values of divinity and unity (Soebhan et al, 2017)[10]. Through this research, it will be explored and analyzed in more depth about civic education learning at the university level in terms of the material provided, whether it is still one-way traffic, or has paid attention to its application related to real phenomena in students.

2. Research Methods

This research uses Sequential Explanatory Mixed Methods. The stages in conducting research are as follows:

1. Researchers conducted quantitative research by distributing questionnaires to respondents. Taking 120 students from Pancasila and civic education courses.
2. Prepared the data that has been collected from the questionnaire results and perform quantitative data analysis (multiple linear regression analysis, classical assumption test, F-test, T-test, and correlation coefficient).
3. Findings are produced to answer the existing problem formulation and become the basis for conducting the second stage of research.
4. The researcher conducts qualitative research to prove, deepen, and support the quantitative data that has been obtained in the first stage.
5. Selecting research informants according to the criteria and preparing a list of questions to be asked at the time of interviewing research informants. Namely in-depth interviews with community leaders, religious leaders, Pancasila Education lecturers, Civic Education lecturers, and the general public by looking at the meaning and reality of the relationships found.
6. Collecting data from interviews and conducting qualitative data analysis.
7. Findings are produced to answer the existing problem formulations as well as collaborated with the findings in the first stage to generalize the results of qualitative research using quantitative research findings. (Suginono, 2014)[11].

3. Analysis and Discussion

The most important asset of every country is its citizens. Good citizens have shared aspirations to maintain their existence as well as develop themselves. Shared ideals are closely related to nationalism which faces real challenges from freedom in the information age as well as the tendency to strengthen local values which tend to ignore the noble values of Indonesia, (Soebhan et al, 2017). Citizens have an obligation to obey the rules and regulations prepared by the state. Values are needed that can motivate, inspire and unite them in realizing shared goals (Kristiadi, 2019)[12]. Realizing the shared ideals contained in the preamble of the 1945 Constitution is a long struggle. Living in heterogeneity based on primordial sentiments is prone to

conflict. Therefore, the material presented must be material that provides practical experience. The learning method should apply the project citizen method. Through this method, students practice the decision-making process, learn to provide input and control over policy implementation and evaluation (Jamalong, 2020). Aristotle stated that responsible citizens are good citizens, while good citizens are citizens who have virtue as citizens (<https://www.kompas.com/skola/read /2020/>).

The existence of every country as part of the world community with the advancement of technology and information that could not be stopped, requires every country to open itself to various changes and progress. This openness does not mean that you have to lose your national identity. National identity is a sublime position in the life of the nation and state so that the values, norms, and principles of the nation should be upheld by every citizen (Sigmund Freud in Muhamad Erwin, 2017). Soekarno as the founding father of the nation from the beginning has reminded to build the nation through character building. Indonesia is fortunate to have the social capital found in Pancasila with the motto *Bhinneka Tunggal Ika*. Pancasila is the crystallization of noble values extracted from the cultural roots of the nation, uniting all elements of the nation in realizing the ideals of the nation. Pancasila is final and ideal, but unfortunately there are still obstacles and there are even attempts to deny the values of Pancasila in order to realize and perpetuate power. (Kristiadi, 2019). The emergence of various attitudes that threaten the existence of the nation with an attitude of intolerance, primordialism, hate speech, self-determination, neglect of moral values, decency and a tendency to glorify material and luxury as part of the currents of globalization and capitalism. This portrait seems to be part of our daily life and the first accusation as the cause is education. Education that is "formalistic" ignores the internalization of the value system (Sunatra, 2011:152)[13].

Pancasila Education and Civic Education as part of character development courses have contributed to eroding various values that are not in accordance with the noble values of the nation in building identity and national identity. This can prevent the nation's children from being insincere/selfish, mere materialism, hypocrisy, corruption, quick-tempered, radical and instantaneous in pursuing interests and defending life. The role of Pancasila Education and Civic Education as national subjects is required to equip students in schools and universities with knowledge and how to respond to historical values, national figures with all the sacrifices for the unity and integrity of Indonesia. The lack of historical knowledge can affect nationalism. It is ironic that the nation's children know more about world figures than their nation's struggle figures. In fact, the book

Sutasoma Empu Tantular has a state thought from which the state ideology was born. Ki Hajar Dewantara with the teachings of Ing Ngarso Sung Tulodho, sets an example and has a deep meaning when fully studied (Erwin, 2017). The teaching staff becomes a role model for students. The role of being guided and imitated needs to be maintained and developed so that students are not ambiguous between theory and reality (Ginting, 2020)[14].

School as a means for students to learn and gain knowledge is a vehicle for developing diversity, the values of unity, being different does not mean a problem and instilling the character of good citizens. Good, intelligent and responsible citizens are citizens who dynamically know and understand citizenship issues. A pluralistic and multicultural country is like a coin with two sides. On the one side, it becomes a symbol of identity that is attractive for foreigners to study and come to Indonesia to enjoy all the cultural richness it has, but on the other side it can be a trigger for friction and division. The rise of moral decadence of the nation's children, intolerance is often associated with the fading of national values such as love for the homeland, patriotism, and defending the country. This reality is contrary to the essence of Pancasila Education and Civic Education which are presented to unify all existing differences. The family also has an important role as the smallest organization and as the first place for children to grow and develop. The family should be a school of love, a school for affection, and mutual respect (Isnarmi, 2011)[15].

Civic education is expected to produce citizens who actively participate in the development of the country, by maintaining the integrity of the nation, able and willing to live in harmony in Indonesian society with *Bhinneka Tunggal Ika* (Unity in Diversity) (Setiawan, 2018)[16]. There are stereotypes about the lack of harmony between the natives and the immigrant communities, such as the Sampit tragedy between the indigenous Dayak and Madurese immigrants. All indigenous people in the city of Sampit, Central Kalimantan and even throughout the province, feel uncomfortable with the presence of migrants from the Madurese who are aggressively developing to dominate the commercial industrial sector of the Sampit city area. This kind of thing should not have happened and hopefully it will never happen again.

Civic education as a means of education is needed to prevent the negative impact of ethnocentrism. Education through Civic Education needs to be pursued and developed not only to increase students' knowledge but how students realize that diversity is an inseparable part. Citizenship becomes a vehicle for multicultural education in

the regions from an early age through school institutions. Because the problem of ethnocentrism does not only occur in Dayak and Madurese, there are many issues of ethnocentrism that have been and even continue to be routine in Indonesia. Ethnocentrism is an assessment of other cultures based on their cultural values and standards. Ethnocentric people judge other groups relative to their group or culture, especially when it comes to language, behavior, customs, and religion. These ethnic differences and divisions define the distinctive cultural identity of each ethnic group. Ethnocentrism may or may not be visible, and although it is considered a natural tendency of human psychology, ethnocentrism has negative connotations in society (<https://id.wikipedia.org/wiki/Ethnocentrism>). Multiculturalism education focuses on two things, namely freedom, and tolerance. In the simplest sense, freedom means the absence of coercion or restrictions (Kalidjernih, 2009:17). Pancasila and Civic Education must be able to internalize the importance of the values of freedom and tolerance.

The Civics Journal with the title "Multicultural Education to Build a Religious Nationalist Nation" (Ambarudin, 2016)[17] discusses multicultural education as a process of developing attitudes and behavior of a person or group of people to mature humans through teaching, training, processes, actions, and education that respects plurality and heterogeneity in a humanistic manner. Multicultural education means that the educational process implemented in learning activities in educational units always prioritizes elements of difference as a matter of course, as an implication, multicultural education brings students to get used to and does not mind differences in principle to get along and make friends with anyone regardless of cultural background, ethnicity, religion, race, and existing customs. There are many polemics or issues of citizenship in the local context and are not limited to ethnocentrism issues, the most common is the issue of SARA (Ethnicity, Religion, Race, and Inter-group). Because in the local setting, racial issues are usually more prone to occur. However, ethnocentrism is a part of SARA violence, it's just that ethnocentrism is considered to be an endless civic polemic. For this reason, Pancasila and Civic Education have a great responsibility to facilitate positive education for citizens in terms of multiculturalism education.

Pancasila and Civic Education in the educational frame play a significant role in forming citizens who love their homeland and Pancasila. Economic inequality is bad jargon for Indonesia. It was recorded, that at BPS 15 (Central Statistics Agency) in March 2019 there were still 25.14 million Indonesians classified as poor. There has been an improvement because the number has decreased by eight hundred and ten thousand

from the previous year (<https://www.cnnindonesia.com/Ekonomi/20190715132823-532-412205/sumpopulation>). Economic problems hurt the political and cultural fields causing discrimination and marginalization. Teachers and all stakeholders need to pay attention to the disposition of citizens in the context of economic actualization because it can lead to disparity or marginalization, and discrimination that results in social jealousy or even conflict. From a religious point of view, the development of religious understanding refers to a very basic religious foundation with a very high level of religious fanaticism, which causes adherents of that ideology/school to use violence against people who have different beliefs/schools. There is a tendency to just have religion rather than religiosity or the spirit of religion (Yewangu, 2011) [19]. The notion of radicalism requires violent means to act terrorism. In the concept of citizenship, this violates the essence of human nature, which is entitled to the protection of human rights. Human rights inherently need to be protected and respected among human beings.

The attitude of ethnocentrism as one of the issues of citizenship implies an attitude that considers its regional culture as the highest culture in excess and other regional cultures are considered inferior. This attitude in life is often seen, for example, prioritizing regional groups, choosing leaders based on the regional origin, imposing regional culture on others, and so on. These attitudes can lead to conflict and should be eliminated. Meanwhile, a sense of nationalism and patriotism must continue to be nurtured and developed in young citizens. Efforts to defend the state aimed at defending state sovereignty, territorial integrity and national safety from threats and disturbances to the integrity of the nation and state must be implemented. Threats are every effort and activity, both from within and outside the country, that endangers the sovereignty of the state, territorial integrity, and the safety of the nation. Every citizen has the right and obligation to participate in efforts to defend the country, defense, and state security.

4. Conclusion

Pancasila Education and Civic Education have an important role in developing and growing awareness of citizen who is willing to carry out rights and obligations with full awareness and live peacefully side by side in various diversity. Pancasila Education and Civic Education materials must be applied not only to the extent of legal formalism. The material is always related to real conditions, looking at history, reaffirming the noble values of nationalism, and raising national figures with their various thoughts. The view

of the founding fathers looked far ahead, by studying, and exploring the noble values which were then formulated in Pancasila. The implementation of the values of unity is the key to living together. Tolerance, opening up space for dialogue, mutual respect, accepting differences as an enriching destiny and not to be contradicted.

Multiculturalism education was carried out from the beginning. In the family, through PAUD, school, and higher education. All elements and components of the nation need to take part. All citizens are responsible. Nationalism does not grow by itself. Various conditions and needs of the nation's children can affect nationalism. Those who are economically marginalized, do not have the space economically to see the wide gap as social jealousy. Those who feel "persecuted" because they are discredited as a minority community will tend to close themselves off. Statesmen need to be smart in responding to every phenomenon and problem so that every citizen can feel the same position in law and government. Feeling dignified and valued like a free human being and living in peaceful Indonesia.

Education as the front line can implement a variety of activities that engage students at all levels to create content that appeals to all ages. For example, by holding a national song competition at the RT, RW, or village level. It may seem like a small effort but every word in the national anthems has a deep meaning, which arouses curiosity about Indonesia. Other examples include competitions to make stories about Indonesia with all the richness in it, performing arts by presenting folklore and dance art from several regions, publishing cultural arts performances through various media, using products made by the nation's children, and reviving regional dance studios. These efforts will bear sweet fruit. Let's do it together, massively and widely. Each teacher can insert a moral message into their courses, and provide examples of the importance of maintaining diversity. Teachers and lecturers need to be equipped and given technical guidance related to national insight and learning methods. It is necessary to re-examine the academic background of the lecturers, revive the competency development of lecturers through Lemhanas and technical guidance activities (Bimtek), and optimize the ratio between lecturers and the number of students. The educational background of relevant teachers and lecturers should be the main consideration. It is very dangerous if educators who directly deal with students are not nationalists or are hard-liners. Let's move together, and work together to create a peaceful Indonesia, one Indonesia, and a victorious Indonesia.

5. Authors' Contributions

Every change begins with yourself, your family, and your environment. Implement every value of Pancasila to a peaceful life. Indonesia's resources are to be managed collectively towards a prosperous country that the world taking into account.

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