

Implementation of Pancasila Values in School Culture in the Era of Globalization

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Abstract

As the ideology of the nation and state, Pancasila reflects the customary, cultural and religious values embodied in the life of the Indonesian people. In addition, Pancasila is also used as a basis for building the Unitary State of the Republic of Indonesia. The values in Pancasila include divinity, humanity, unity, democracy and justice. The current condition of Indonesian education can be seen from the behavior and character of students and educators inside and outside the educational environment. As a state ideology, Pancasila faces various challenges from time to time. To maintain the existence of Pancasila as the state ideology, especially in the era of the industrial revolution 4.0, the implementation of Pancasila values in everyday life, especially in education, is necessary. This study used a descriptive qualitative approach with data collection techniques in the form of literature study and inductive data analysis. The data source consists of the results of previous research, but reviewed again in this journal. Globalization cannot be avoided, so Pancasila is needed as a filter to deal with it. Cultivating Pancasila values must not only be understood, but also internalized and realized in the experiences of every individual and the whole society, especially students, most of whom currently hold the key to the successful implementation of the five precepts of Pancasila so that a person who grows with awareness and encourages the implementation of life can be formed. social, just, and state based on Pancasila.

Keywords: Pancasila, Ideology, Globalization



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INTRODUCTION

In an increasingly advanced digital era like today, the development of technology and social media has changed many aspects of life, including the world of education. Advances in technology affect the way we learn, communicate, and interact with one another. However, in the midst of the dynamics of this digital era, it is important for us to continue to strengthen the values that underlie the life of the nation and state, one of which is the values of Pancasila.

Pancasila, as the basis of the philosophy of the Indonesian state, contains noble values which form the basis of social life. Pancasila is not only a foundation in the political realm, but also reflects culture and mental attitudes in every aspect of life, including in the world of education. School culture related to Pancasila includes various aspects, such as character education, the formation of an attitude of tolerance, respect for diversity, and the development of social skills must be in line with the development of the actualization of Pancasila in the field of integration of the Unitary State of the Republic of Indonesia, economic life, the field of law, the field of education from kindergarten to university (Colisao, 2023d). higher education, as well as all areas of Indonesian people's lives (Fadilah, 2009). In the context of implementing Pancasila through school culture in the digital era, there are several attempts that can be made. First, character education is the main focus in forming student personality. Through directed

and consistent learning, students can understand and live up to the values of Pancasila, such as mutual cooperation, justice, democracy, unity and equality (Inovatif, 2023).

The implementation of Pancasila values for students can be started by giving civics subjects. The nature of nationalism in students can also begin to grow through the commemoration of independence day, youth oath, heroes' day, and other national holidays. (Hidayat, 2021). Implementation of character education is a very important thing that must be done at all levels of education. This has strong reasons because education is the main basis for the development of Indonesia's young generation in the era of globalization in which humans change significantly rapidly (Tjandrawinata, 2016). Having a deep understanding of the concept of character education is the key to the success of character education in every educational institution. Although character education has been integrated in schools, but the results are not yet clear (Colisao, 2023a). The process of character education cannot produce visible changes instantly, but requires continuous and consistent efforts. Character education involves a long time so that it cannot be realized through just one activity. That's why character education is so important. Character education must be implemented and integrated in school life, both in the context of learning in the classroom and outside the classroom. That's why character education is so important. Character education must be implemented and integrated in school life, both in the context of learning in the classroom and outside the classroom. That's why character education is so important. Character education must be implemented and integrated in school life, both in the context of learning in the classroom and outside the classroom (Amalia, 2023).

This journal aims to provide a better understanding of how Pancasila values can be integrated into the educational environment to provide in-depth insight into the implementation of Pancasila values in school culture. It is hoped that the results of this research can be an important contribution in efforts to increase the understanding and practice of implementing Pancasila values among students and schools. By implementing Pancasila through school culture in the digital era, it is hoped that the younger generation can grow as individuals who have integrity, a sense of responsibility and sensitivity to social needs. In facing rapid and complex changes, Pancasila values become a moral compass that can guide them in living the life of society, nation and state (Colisao, 2023b).

RESEARCH METHODS

This journal is written using descriptive qualitative method. Qualitative research methods are used to examine natural phenomena without involving experiments, in contrast to the positivism approach which seeks to correct the weaknesses of the method. In this method, the researcher acts as the main instrument. Data sources were taken purposively and snowball, while data collection techniques used triangulation (a combination of methods). This method focuses more on understanding meaning than generalization (Raco, 2010). In addition, the data collection technique used to obtain information for writing this journal is a literature study by collecting various library materials or references that are relevant to the discussion in this journal (Riduan, 2010:51). This research is expected to provide a better understanding of how Pancasila values are applied and reflected in school culture in the globalization era and provide a clear picture of how Pancasila values are implemented in school culture in the globalization era. The results of this study can provide important input for the development of an educational strategy that focuses on strengthening and maintaining Pancasila values in facing the challenges of globalization. The results of this research can be the basis for developing strategies and policies that are more effective in integrating Pancasila values in education in the future (Colisao, 2023c).

RESEARCH RESULT DISCUSSION

Globalization has many impacts on all nations today. The role of technological developments has strengthened the flow of globalization, of course all Indonesian people have contributed to the development of globalization, especially students. Of the many good impacts of this current of globalization, the negative impacts are no less dominating, one example of which is the loss of the high moral standards of the Indonesian nation. With all the bad influences that enter, one of which is the influence of foreign cultures that are contrary to the ideals of Pancasila. As a result of the detrimental influence of globalization, many students do not understand Pancasila and even forget about it in social life, especially in the school environment.

The impact of globalization on the country poses serious challenges and dangers for the Indonesian state, and cannot be underestimated. It's easy for harmful outside influences to enter Indonesia, and slowly change the country's character which is held mostly by students as the nation's successor. In addition, what is the relationship related to the discussion about the application of the values of the 5 precepts of the Indonesian nation? The values contained in Pancasila are a value system, so that Pancasila is essentially one unit. Pancasila has a number of values, namely the values of divinity, humanity, unity, democracy and justice. It has universal and objective characteristics meaning that other countries can use and recognize these values. Pancasila is subjective, meaning that Pancasila values are managers and drivers of Pancasila values themselves, namely Indonesian citizens, nation and state (Azlina et al., 2021).

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Technological developments in the era of globalization have an impact on millennial-level problems. Where the millennial level is the level that is currently around 15-34 years old. The estimated age is in line with the average age of entering high school, which is around 19-34 years (Hidayatullah, et al 2018). Pancasila has a strong attachment to the character of the Indonesian nation. Therefore, Pancasila can never be changed by anyone. As a result of the loss of national borders by globalization, various foreign cultures can easily enter and then have an impact on the thinking and way of life of students, so that the role of Pancasila is very important for students to preserve the identity of the Indonesian nation. For the Indonesian state, this can provide both benefits and negative impacts (Yumna, 2023).

Various problems develop as a result of students' decreased sense of nationality and love for their homeland, many of whom feel disoriented and dislocated and immersed in interests that are only relevant for themselves and the study group. (Larasati & Supratman 2021). According to Rachmah, H. (2013: 8) character degradation that afflicts children is caused by bad examples from more mature people. Children tend to imitate behavior that has been done

by adults. If these things are not trimmed immediately, then the next regeneration will produce the same problem. Could be saving problems for the future.

Students in elementary school are going through a stage where they are still learning what is right and wrong. Therefore they must see an ideal and flawless person who can be an example and reflect a character that is in accordance with the values of Pancasila. The person depicted is a teacher. Students will begin to show changes in character from bad to good, from good to even better, and this character must be maintained if they have succeeded in imitating the attitudes and behavior of the teacher. The ability to continue to maintain these traits is something students need to get used to. Therefore, in addition to instilling the Pancasila character in students, teachers also need what is known as actualization, both in application in teaching and in providing examples to students. Students in elementary school are going through a stage where they are still learning what is right and wrong.

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There are several contributions that can be made by schools, especially teachers in implementing Pancasila values in the school culture of the globalization era for students at this time, such as:

1. Religious and Diversity Education: Schools must provide religious education that is inclusive and respects religious diversity among students. Learning about Pancasila values must be integrated into the religious curriculum, teaching tolerance, mutual respect, and interfaith cooperation.
2. Character Education: Schools can integrate Pancasila values in character education programs. This can be done through extracurricular activities, lectures, discussions, or projects that involve students to understand and apply Pancasila values in everyday life.
3. Democracy and Participation: Schools can create a democratic atmosphere and encourage students' active participation in school decision-making. Mechanisms such as electing class leaders, student council administrators, or joint decision-making can involve students in a fair and democratic decision-making process.
4. Respect for Diversity: Schools must respect the diversity of students in all aspects, such as culture, ethnicity, religion, and social background. This can be done through activities such as cultural celebrations, social activities together, or cultivating mutual respect and appreciation.
5. Global Learning: Schools can introduce students to global issues related to Pancasila values, such as peace, social justice, or environmental issues. Through this learning, students can understand the importance of maintaining Pancasila values in a global context and how they can contribute in responding to these global challenges.

6. Anti-Corruption Education: Schools can integrate anti-corruption education in the curriculum, providing an understanding of the dangers of corruption and the importance of integrity in everyday life. This can be done through special lessons, seminars or anti-corruption campaigns in schools.

CONCLUSION

Conclusion regarding research results related to an understanding of how Pancasila values can be integrated into the educational environment to provide in-depth insight into the implementation of Pancasila values in school culture. Of course, in this case, teachers also have a big role in implementing every value contained in Pancasila. In addition to the role of religion which is also very supportive in filling students' souls into good human beings and having a Pancasila spirit, students must also be taught about Pancasila principles. In contrast to the negative effects of globalization which erode Indonesian nationalism, students who are able to filter incoming cultures will benefit in many ways, including providing insight and strengthening ties between nations. Various problems develop as a result of students' decreased sense of nationality and love for their homeland, many of whom feel disoriented and dislocated and immersed in interests that are only relevant for themselves and the study group.

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