

# Moral Education and Pancasila as the Ideology for the Country of Indonesia

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## ABSTRACT

Pancasila as the basis of the state, guidelines, and benchmarks for the life of the nation and state in the Republic of Indonesia. Ethical awareness, which is a relational awareness, will thrive for Indonesian citizens when the values of Pancasila. Pancasila moral values are a guideline for people to act in life as stipulated in Pancasila or Indonesian ideology. In other words, Pancasila's morals are good social attitudes the community must carry out. This study aims to evaluate moral education and Pancasila as the state ideology of Indonesia. This type of research is descriptive-evaluative with a qualitative approach. Evaluation research evaluates a program, activity, theory, or observation, the purpose of which is to measure activities, programs, and research by comparing the results of previous theories. The results of this study reveal that moral education and Pancasila have an essential role in shaping individual character and building a just, civilized, and socially just society. Pancasila's moral education is based on the noble values of Pancasila as the ideology and foundation of the Indonesian state. Pancasila is the basis for forming fair and socially just public policies, legal systems, and governance in national and state life.

**Keywords :** Ideologi, Indonesia, Pancasila, Review method

## INTRODUCTION

One of the problems facing the Indonesian nation today is the fading of national spirit and patriotism among millennials. This is because there are many foreign cultures that have entered Indonesia, therefore many young people or millennials forget our country's culture because they think that foreign cultures are more recent in Indonesian culture. This has resulted in some of the younger generation forgetting the noble values of the nation. Various kinds of conflicts have arisen lately along with the loss of a sense of nationalism (Irhandyaningsih, 2012).

Deviations in today's moral cases have been seen and heard a lot. It can even be said that the morals of the Indonesian nation have been damaged by the diversity of types of behavior that glorify the variety of actors; ranging from adults, teenagers and even small children. It is as if this moral education is rarely sunbathed because the problems are always there and getting worse. More sadly, this moral deviation is mostly committed by young people as the nation's generation (Ihsan, 2016).

Pancasila is the basis of the state, guidelines, and benchmarks for the life of the nation and state in the Republic of Indonesia. It is no different from political life. Indonesia's political ethics are embedded in the soul of Pancasila. Ethical awareness, a relational awareness, will thrive for Indonesian citizens when Pancasila values are believed to be accurate. Ethical awareness will also develop more when Pancasila values and morals can be explained in the norms that apply in Indonesia.

Pancasila moral values are a guideline for people to act in life as stipulated in Pancasila or Indonesian ideology. In other words, Pancasila's morals are good social attitudes the community must carry out. Pancasila Moral Education seeks to develop the values contained in Pancasila (Benu et al., 2022). Pancasila Moral Education is an educational approach that aims to form and develop good attitudes, values, and character in individuals based on Pancasila teachings. The main objective of Pancasila moral education is to give birth to a young generation with high moral awareness, are responsible, and have a sense of belonging to the Unitary State of the Republic of Indonesia.

Nature and morality are personalities that all generations must own. Positive traits and morality will form a quality and advanced state and nation in various fields (Rusdiyani, 2016). Pancasila Moral Education is important in shaping the character and morality of individuals and Indonesian society. Education on Pancasila values and citizenship can be a way to overcome challenges faced in Indonesia's education world, such as a lack of effort in shaping students' character (Lubis, 2022).

Through Pancasila's moral education, the noble values of Pancasila are instilled and internalized as a guide in acting, behaving, and living everyday life. Pancasila moral education aims to form young people with high moral awareness, noble values, and good behavior. The main goal is to produce individuals who are honest, disciplined, responsible, respect differences, love the motherland, and uphold human rights. This study aims to evaluate moral education and Pancasila as the state ideology of Indonesia.

## METHOD

This type of research is descriptive-evaluative with a qualitative approach. Evaluation research evaluates a program, activity, theory, or observation to measure activities, programs, and research by comparing the results of previous theories (Putra, 2017).

This research uses descriptive-evaluative by evaluating the legal basis of Pancasila. The research used to be searched through Google Scholar, Google Books, the laws of the Republic of Indonesia, and Pancasila principles.

A qualitative approach in this study is used to describe the meaning of Pancasila as a moral formation in Indonesian children/society. According to Creswell & Creswell, (2017), qualitative research contains information about the substance being explored in a study and research participants. The qualitative approach in this review study examines moral formation based on Pancasila principles.

## DISCUSSION

In the era of globalization and rapid technological developments, Pancasila moral education is becoming increasingly relevant. The younger generation must have a strong moral foundation to face various challenges and changing times. Soemarno Soedarsono said that it is important that character is imprinted on a person by experience, education, sacrifice, trials, and environmental effects, which are then strengthened by the values that exist within a person and become internal values that manifest themselves in battles within the power system, which then is a combination of a person's attitudes, behavior and thoughts (Yuda, 2021). Through Pancasila moral education, the values of goodness, justice, cooperation, and tolerance can be instilled so that individuals can become agents of positive societal change.

Pancasila moral education is based on the concept of Pancasila as the ideology and foundation of the Indonesian state. Pancasila consists of five precepts: Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People. The application of Pancasila values has been carried out by President Soekarno since 1960 (Maftuh, 2008).

The Pancasila precepts show the basic ideas about human beings and all realities believed to be accurate by the Indonesian people, which originate from the Indonesian nature and culture that underlies the founding of the Indonesian state (Kaelan, 1996). In Pancasila moral education, each precept has meaning and principles that form the basis for forming individual character. The following are the values of Pancasila that can shape morals:

1. The foundation of precepts of belief in the One and Only God teaches the importance of establishing a good relationship with God. Because God has the highest value and weight that cannot be measured. This gives an idea of the Boundary Limits that should not be exceeded. Therefore, the precepts of the one and only God are the basis of Pancasila to provide basic moral education.
2. The foundation of Just and Civilized Humanity precepts teaches the importance of respecting human dignity and human rights. Humans are ethical creatures of God with the power of thought, feeling, intention, and creativity (Notonagoro, 1975). This just humanity means that as social beings that basically cannot live alone and need the help of others, we must not be selfish and must be fair to ourselves, others, the nation, the state, fair to the people, and the environment (Sari & Ulfatun Najicha, 2022).
3. The foundation of the Indonesian Unity principle teaches the importance of strengthening national unity and integrity. Nationality, namely a commitment to national unity while at the same time respecting plurality (Suryatni, 2017).

In the implementation of moral education, moral education is not a new topic in the world of education. In fact, moral education is as old as education itself. Based on the history of various countries, education has two main goals, namely guiding the younger generation towards intelligent and good ethical behavior (Nashihin, 2017). Educating individuals to be Smart is something that is not difficult. However, teaching an individual to have good morals is difficult (Lickona, 2012).

Pancasila education can be carried out with various strategies, such as through the school curriculum, extracurricular activities, and character-building in the family environment. Teachers and educators have an essential role in providing good learning and role models for students/communities. A teacher, according to Law No. 14 of 2005, "is a professional educator whose main mission is to educate, teach, lead, guide, train, assess and assess students in early childhood education through formal education, basic education, and secondary education." In addition, the role of the family, community, and environment is also very influential in Pancasila's moral education. The family can be the first place where moral values are taught and applied. Family education has a big role in a child's education in teaching moral values and Pancasila. According to (Law No. 20 of 2003) that the family is in charge of education, society, and government. Society can provide positive examples in everyday life. According to Law Number 20 Years (2003) article 1, paragraph 2, every citizen is responsible for the continuity of education. At the same time, the environment can create conditions supporting good character formation. The environment has an important role in the formation of community character. This environmental aspect is an inseparable unit that must support each other in creating conditions conducive to growing character (Zahroh & Na'imah, 2020).

### **1. Pancasila as the Foundation of Life in society, nation, and state**

Pancasila is Indonesia's foundation of social, national, and state life. As the state ideology, Pancasila contains values that regulate values, norms, and ethics in the life of the nation and state. Indonesia has a type of society with various ethnicities, religions, races, cultures, and groups (Pertiwi & Dewi, 2021). Pancasila has an important role in shaping the Indonesian nation's national identity, unity, and integrity.

**First**, Pancasila contains moral values which form the basis of social life. Values such as justice, unity, mutual cooperation, equality, and freedom are referred to from Pancasila. Through understanding and applying Pancasila values in social interactions, people can live in harmony, respect each other, and uphold norms and ethics.

**Second**, Pancasila is also a foothold in national life. The value of unity and oneness contained in Pancasila leads to recognition and respect for cultural, ethnic, religious, and linguistic diversity in Indonesia. By promoting the spirit of Unity in Diversity, Indonesian people can live together and respect differences.

**Third**, Pancasila plays a role in the life of the state. Pancasila values form the basis for establishing a just and democratic government system. Pancasila emphasizes the principles of democracy, the rule of law, and social welfare. By implementing Pancasila, the state is expected to carry out its duties justly, ensure individual freedom and achieve prosperity for all Indonesian people.

Pancasila is also the basis for forming public policies, laws, and regulations. Pancasila values, such as social justice, social responsibility, and a balance between rights and obligations, serve as guidelines for making decisions that impact society at large. Pancasila law state is an organization of all rationally organized people who struggle together in and through the applicable legal system to realize physical and spiritual well-being for all people by always upholding the values of the state, human dignity, and belief in God Almighty (Sidharta, 2009).

## 2. Education as the Foundation of National and State Life

Through Pancasila's moral education, the noble values of Pancasila are instilled in individuals as a moral and ethical foundation in everyday life. To face the current era of globalization, it is necessary to balance social life. Thus the need for education on morals so that it is considered to understand the substance rather than the values contained in Pancasila.

**First**, Pancasila's moral education focuses on building good character. Through learning Pancasila values, such as mutual cooperation, justice, togetherness, and others, it is hoped that individuals can internalize these values in their daily lives.

**Second**, Pancasila's moral education teaches the importance of respecting differences and upholding human rights. In a heterogeneous society like Indonesia, individuals need to develop an attitude of tolerance and respect for cultural, religious, and ethnic differences. Thus, Pancasila moral education can help build harmonious relationships between individuals and between groups.

**Third**, Pancasila moral education plays a role in forming a quality leadership spirit. Through learning ethics and leadership values reflected in Pancasila, individuals can develop leadership abilities that are fair, responsible, and can lead with integrity.

**Fourth**, Pancasila moral education also provides an understanding of the importance of protecting the environment and natural sustainability. In this context, individuals are taught to become agents of change who care about the environment, apply environmentally friendly lifestyles, and preserve natural resources for future generations..

**Fifth**, Pancasila's moral education also plays a role in building an attitude of love for the motherland. In this education, individuals are taught to love, appreciate and contribute to the state and nation of Indonesia. Pancasila moral education teaches the importance of having a sense of nationalism, respecting state symbols, and being responsible for maintaining the integrity and sovereignty of the state.

## 3. Relevance Between Moral and Pancasila

In the context of Indonesian people's lives, morals refer to the principles and values that govern individual behavior in interacting with others. In the 2005-2025 National Long-Term Development Plan (RI Law No. 17 Tahun 2007), it is emphasized that the first task of national development is to create human beings who are tough, competitive, virtuous, and moral based on Pancasila, which is illustrated by the behavior of the

Indonesian people who are plural, have faith and fear of God Almighty, have morals, tolerance, mutual cooperation, have a patriotic spirit, are dynamic in development, and are knowledgeable in science and technology. Pancasila is the basis of the Indonesian state, which contains moral values which are the foundation of national and state life. In this case, the following is the description:

**First**, morals and Pancasila have similarities in terms of emphasizing good and noble values. Both teach the importance of honest, fair, and responsible behavior, respecting human rights, and upholding unity and oneness. Moral and Pancasila provide guidelines on how individuals should act and behave in the context of social life.

**Second**, Pancasila provides a philosophical foundation for moral education in Indonesia. Pancasila values such as mutual cooperation, social justice, and unity are the focus of moral education to form good and responsible characters. The Pancasila-based moral education approach strengthens the understanding of moral values inherent in the culture and identity of the Indonesian nation.

**Third**, Pancasila links morals with social and political contexts. Through the precepts contained in Pancasila, such as Belief in One Almighty God, Just and Civilized Humanity, and Social Justice for All Indonesian People, morality applies not only at the individual level but also at the community and state level. Pancasila encourages individuals to act morally to build just and harmonious relations in society and participate in nation-building.

Thus, morals and Pancasila complement and reinforce each other so that morals direct individual behavior personally, while Pancasila provides a broader philosophical framework and normative foundation in shaping social morality and ethics. Pancasila provides a solid moral foundation for individuals and society in facing various situations and challenges in life. In the context of the Indonesian nation, Pancasila is an individual moral guide and a foundation for developing a just, democratic, and socially just society. By understanding and applying the values of Pancasila, we can build a moral, ethical society capable of achieving common goals in the life of the nation and state.

## CONCLUSION

Moral education and Pancasila have an essential role in shaping individual character and building a just, civilized, and socially just society. Pancasila's moral education is based on the noble values of Pancasila as the ideology and foundation of the Indonesian state. Through Pancasila moral education, individuals are taught to internalize good moral values, such as justice, honesty, responsibility, unity, and equality. Pancasila moral education also involves various parties, such as teachers, educators, families, and the community, providing good learning and role models for the younger generation.

Implementing Pancasila moral education can be carried out through various strategies, such as through the school curriculum, education in organizations, character building in the family environment, and application of regulations based on Pancasila ideology.

In the context of national and state life, Pancasila is the basis for forming fair and socially just public policies, legal systems, and governance. Pancasila moral education has strong relevance to individual morality and national and state life values. Pancasila's moral ethics reinforce the understanding of moral values in the culture and identity of the Indonesian nation.

By adhering to Pancasila moral education, it is hoped that individuals will have moral sensitivity, respect differences, uphold the values of justice, and commit to sustainable national development.

Moral education and Pancasila play a crucial role in building a just, civilized and harmonious society. By practicing Pancasila values daily, we can achieve better development goals for Indonesia. Therefore, every

individual and education stakeholder needs to support and involve themselves in Pancasila moral education to build a generation of character, morality, and commitment to the nation's progress. Thus, Indonesia can become an advanced, civilized, and dignified nation following the ideals of our beloved nation.

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