

UNS as a Pioneer and Fortress of Pancasila in Strengthening Education in the Digital Era

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ABSTRACT

Pancasila is the nation's way of life, has the main function as a basis Indonesian country which has long been a guide in forming national identity and directing the direction of nation development. However, technological advances and the very rapid development of information have become new challenges in maintaining and implementing the values of the Pancasila principles which are all connected digitally. This research aims to determine the implementation of Pancasila values at Sebelas Maret University (UNS) as a campus that declares itself as a pioneer campus and a stronghold of Pancasila. The method used is a qualitative method with literature studies from various mass media news, decision letters, and books that are related in depth and compiled and discussed with scientific journals that have conducted previous research. This research discusses the application of Pancasila as a compulsory subject for the construction of 6 places of worship, activities to socialize Pancasila values to students, as well as the application of Pancasila values. The conclusion of the declaration of UNS as a Pioneer Campus and Pancasila Fortress has been supported by normative evidence and empirical evidence. Empirically, UNS has various programs, activities and infrastructure. Normatively, UNS has contributed many academic texts about the contribution of thought as a pioneer and stronghold of Pancasila

INTRODUCTION

Pancasila is the nation's way of life, has the main function as a basis Indonesian country. which is used as a guide for good behavior life in society, nation and state. Pancasila as the basis of the state and Indonesian ideology acts as a basis for life and a guide to living together for the entire Indonesian nation. Pancasila is the embodiment of noble ideals and main goals bIndonesian geese. Pancasila has a very broad significance in various aspects life. Implementation of Pancasila values in social, national and social life ba country that strengthens the pillars of national life.

The range of main ideas, including capitalism, socialism, communism, and liberalism, that were introduced to Indonesia through the western educational system. Despite the difficult issue of upholding the Pancasila ideology in the face of diversity—particularly when it comes to external world ideological principles at odds with Pancasila values—the spirit and ideals of the Indonesian people remain unchanged. Because Pancasila is ingrained in the national thought and way of life, it satisfies the qualifications for being an open ideology. Despite Pancasila's openness, this does not mean that Pancasila's identity is compromised or negated. This transparency implies that dynamic interactions amongst Pancasila are always conceivable. Its application is modified to meet the actual requirements and difficulties that society faces, but the ideals it contains will never change. This demonstrates that Pancasila is real, dynamic, anticipatory, and always able to adjust to the ambitions of society as well as the advancements in science and technology (Abdulkarim et al., 2020).

Pancasila creates a diversified community by fusing together different cultures, ideas, and ways of being. Pancasila provides Indonesian society with freedom and religious diversity. Pancasila promotes diversity in oneness, or *Bhinneka Tunggal Ika*. Pancasila guarantees Indonesia's democratic status. The fundamental ideas of Indonesia are known as Pancasila. Pancasila is derived from two Sanskrit words: *sila*, which means principle, and *panca*, which means five. Put differently, Pancasila is a set of five interconnected principles that provide harmony amidst diversity. (Chia, 2022)

One form of actualizing Pancasila is in the education sector. This research aims to determine the implementation of Pancasila values at Sebelas Maret University (UNS) as a campus that declares itself as a pioneer campus and a stronghold of Pancasila which is strongly committed to preserving Pancasila values. A form of UNS' commitment to Pancasila values is the availability of six places of worship for official religions in Indonesia. However, UNS needs to contribute theoretical conceptual thinking about how a campus can become a pioneer and stronghold of Pancasila.



Figure 1. Figure 1. UNS Webinar on Building and Developing the Fortress Pancasila Campus

A number of factors that lay the foundation for the complexity of interactions between Pancasila in this digital era are rapidly developing digital technology, the growth of social media users, the very fast and massive dissemination of information. On the other hand, this is a challenge and threat to the cultural and religious diversity that exists in Indonesia, anonymity and not knowing space and time, political manipulation and growing opinions, especially in the field of education, this impact affects the intellectuality of students, especially regarding the issue of anxiety. which affects the relationship between lifestyle, well-being and satisfaction due to lack of digital ethics education and so on (AL-Takhayneh et al., 2022).

From the above background, how can the implementation of Pancasila values be implemented so as to make UNS a pioneer and stronghold of Pancasila in this digital era?

MATERIALS & METHODS

This research is a type of qualitative research that examines a phenomenon with literature studies where data collection is carried out through various mass media news, decrees, documents and books related to the topic discussed in depth and compiled and discussed in scientific journals. had conducted previous research, then linked it to UNS's policy as a pioneer and fortress of Pancasila in strengthening education in the digital era.

DISCUSSION RESULT

Education means that humans are seen as an effort to improve their position and existence towards being a noble person. The view of the ideal human being is a person who adheres to Pancasila (Siswoyo, 2013). Various efforts to create a Pancasila-based human being have been carried out by UNS as a pioneer and stronghold of Pancasila in fostering unity in this digital era. UNS is able to make Pancasila something that can be lived by all UNS academics. UNS as a pioneer and stronghold of Pancasila has various policies, programs and activities in the academic and non-academic fields to support the implementation of Pancasila values within UNS, one of which is through webinars “*Building and Developing the Fortress Pancasila Campus*”, The UNS Professor Council held an FGD on the Role of UNS as a Pioneer and Fortress of Pancasila. Apart from that, here are several UNS policies as the implementation of the pioneer campus and fortress of Pancasila:

Pancasila as a Compulsory Subject

Pancasila education can be said to be the root that determines the strength of Indonesia’s national education system. From these roots will flow the essence of national education which can nourish and guide the development of the theory and practice of national education, so that the education provided is unbiased and gives birth to Pancasila Indonesian people. However, ironically, until now there has been no effort by the government to formulate a national educational philosophy conception (Pancasila National Education Philosophy Concept). The educational reform breakthroughs carried out to date are still partial, technical, “tailgating” and reactive, lacking prior analysis of the root of the problem so that the basics of national education which are essential in the issue of comprehensive and integral national education are not touched (Siswoyo, 2013).

The existence of Pancasila courses in universities has experienced ups and downs. Before the reform, the Pancasila course was a compulsory subject in all universities. After the reform, many universities began to delete Pancasila courses. Based on the Decree of the Director General of Higher Education No. 43/DIKTI/Kep/2006 states that Pancasila **not** Compulsory courses. The Pancasila subject at UNS was lost until UNS reinstated it as a compulsory subject through Chancellor’s Decree No. 431/UN27/HK/2011 concerning Pancasila Education as a Compulsory Subject for 2 credits at UNS. This UNS policy was finally strengthened by Law No. 12 of 2012 Regarding Higher Education which makes the Pancasila subject a mandatory subject nationally in all universities in Indonesia.

Implementing Pancasila as a mandatory subject has various challenges. The availability of teaching lecturers is still a problem because Pancasila classes are available in hundreds of study programs at UNS. Student-centered active learning models and methods (*student centered learning*) is also still not implemented by all lecturers. Model policies and active learning methods that are student-centered (*student-centered learning*) is a contemporary approach to educational endeavors, requiring a new interpretation and assessment of the basic guidelines that should dominate higher education institutions today. This also requires a transformation of the prevailing educational paradigm into a model that is centered on student development, by adapting academic abilities, previous experiences, and envisioned career trajectories. Therefore, implementing student-centered principles is an important prerequisite for ensuring quality education that equips competitive professionals with the capacity for self-development and personal realization in their professional and personal lives (Stambekova et al., 2023). Apart from that, instilling Pancasila values is still ‘imposed’ on Pancasila lecturers and courses. Pancasila should animate all courses and learning in the UNS environment.

Another challenge is that the substance of Pancasila Education is considered too idealistic and utopian, even sometimes it seems unclear. Pancasila at that level is difficult to integrate in Indonesian national and state life. There are students who are less interested, bIn fact, it is already a priori regarding the Pancasila subject

due to lack of learning interesting, monotonous, and static as mere formality requirements for graduation. Learning aspect also tend to focus on cognitive aspects and less on psychomotor aspects affective.

Through Pancasila education, students are expected to be able to understand, analyze and apply Pancasila values in everyday life. Through Pancasila education, students can participate in efforts to prevent and stop various acts of violence in an intelligent and peaceful way. Through Pancasila education, students become citizens who have the correct view of democratic values and human rights.

External challenges also influence the learning of Pancasila in higher education like:

1. *Pinfluence of globalization* which affects various aspects of life is no exception there is an ideological aspect, being able to change the mindset of a person, society or citizens a country that wants to be controlled by another country is one of the negative impacts of globalization. Efforts to pervert Pancasila and to replace it Pancasila ideology, through a war of ideas, is a threat to the nation Indonesia.
2. *The life of the political elite is not in accordance with the values of Pancasila* as ethics nation, the lack of example by the nation's political elite and the display of conflict between institutions become a bad example in national life. The value of deliberation, tolerance towards others, and other values no longer seem to be the basis within pdecision making. Pancasila values should be used as a reference Normative norms are not used as ethical norms in resolving conflicts.
3. *Rthe low level of obedience and moral awareness to make Pancasila a reality pEdoman lives in the nation.* To obtain obedience and moral awareness, then every citizen must have correct knowledge about Pancasila in both aspects values and practical aspects. Just having knowledge of Pancasila is not enough, However, it must be absorbed, appreciated and ultimately able to actualize it Pancasila in every aspect of life.

In national life, both state administrators and citizens must use Pancasila as a source for attitudes and behavior. Make Pancasila as a unifying force is really needed as an effort to deal with this pthe nation's problems in the future. Therefore, holding the course is mandatory about Pancasila being one solution.

Construction of Six Places of Worship

Sebelas Maret University as a "Pioneer Campus and Pancasila Fortress" embodies the values of religious pluralism by building six places of worship, from Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism. Religious pluralism is a historical fact that has lived and developed in Indonesian society for a long time. Pluralism comes from the word "plural" which means "plural, more than one". Pluralism also always shows the condition of a pluralistic society which includes culture, politics, ethnicity and religion. Religious pluralism has become a very specific phenomenon to date, because pluralism promises a peaceful and harmonious life between people of different religions. There are at least three general principles in viewing religious pluralism:

1. that pluralism can be understood with the best principles in relation to a logic that sees one in many forms, namely the transcendental reality that is manifest in various religions
2. that there is a shared recognition of the quality of religious experience, and
3. that spirituality is known and validated through the imposition of its own criteria on other religions.

Indonesia is not a religious country, nor a secular country, but a country that recognizes, believes in and protects the life of the Almighty God, a country built on the values of the Almighty God. However, nowadays, many people do not want to admit the reality of pluralism, so according to Hilmy, humans are often trapped in "truth claim" which can lead to division and conflict (Hilmy, 2015). Terror and intolerance in religion really disrupt the civilized life of the Indonesian people and nation (Sihab, 2015). The moral, spiritual and social values that make Indonesia a model of religious pluralism and harmony is currently

facing challenges from religious, ideological and political radicalism. Information :

- (a) Mosque
- (b) Temple
- (c) Vihara
- (d) Pura
- (e) Protestant Ch
- (f) Catholic Church



(a)



(b)



(c)



(d)



(e)



(f)

Figure 2. Six Places of Worship at UNS

Preparation of Fortress Pancasila Campus Standards by LPPMP

Education is an actual, deliberate attempt to establish a learning environment and procedure that enables students to actively develop their potential in terms of spiritual power, self-control, personality, intelligence, high morals, and the skills required by the state, nation, and society as a whole. Thus, educational goals are very complex, apart from cognitive aspects, affective and psychomotor aspects are also a concern (Nali Puji Brata et al., 2020). Development and Guarantee Institute Sebelas Maret University (UNS) Education Quality (LPPMP) has prepared Campus Standards Pancasila Fortress. The Fortress Pancasila Campus standards are additional standards to the standards national higher education (SN Dikti). The Pancasila Fortress campus standards were prepared LPPMP includes:

1. religious attitudes and behavior;
2. human attitudes and behavior;
3. unified attitudes and behavior;
4. democratic attitudes and behavior;
5. fair attitudes and behavior.

Each standard determines indicators and achievement targets.

Meetings between administrators of 6 places of worship every month

PSPP UNS holds regular meetings and discussions which are attended by administrators of 6 places of worship at UNS. In line with the fourth principle, the ideal method for improving and

Maintaining brotherhood in religious life is through discussions or family deliberations such as holding meetings between administrators of places of worship of 6 religions. This approach will ensure that the excellent idea of religious moderation is well realized. Meetings between administrators of the 6 religions are considered very important in an effort to clear up misunderstandings. In interfaith discussions, religious leaders and administrators who play a role as one of the functions of togetherness in religion attend this meeting, so they must also have an impact on this issue. People from religious organizations will be interested in joining in promoting tolerance and moderation when someone who is seen as a religious leader and administrator exemplifies these virtues. This interfaith forum is a reflection of the high level of religious tolerance at UNS.

The Pancasila ideology has five core values that serve as guidelines for the Indonesian nation, one of which stands out this time is Belief in One Almighty God. Belief in the Almighty God means that we as religious people must obey the rules in our respective religions and avoid actions that are prohibited by our

respective religions. In other words, this statement contains the meaning that in the life of independence that has occurred for approximately 76 years, there is God's intervention or will that we should be grateful for in this journey of life. In terms of religion, Indonesia has the freedom to choose religion. There are seven recorded religions in Indonesia, which gives us the understanding that we as religious communities must be tolerant of each other in living our lives. This is in line with the motto of the State of Indonesia, namely *Bhinneka Tunggal Ika*, even though we have diversity in religion, we must still respect each other (Pulungan et al., 2023).



Figure 3. Six figures from the management of UNS places of worship

By instilling the noble values contained in the Pancasila precepts.

Please the Almighty God

In today's digital era, the dissemination of information can occur quickly and massively. However, sometimes inaccurate, even misleading, information can easily spread widely. The value of Belief in the Almighty God teaches us to act fairly and civilized in disseminating information, as well as respecting other people's beliefs and views. In social media, this boils down to using the platform to spread information that is useful, positive, and does not harm other people (Latif, 2011).

Please Fair and Civilized Humanity

In today's mass media there is a lot of very shocking news, including many cases of violence, sexual harassment, discrimination, bullying and the like. So that the application of the second principle of Pancasila, namely Just and Civilized Humanity, teaches mutual respect between people regardless of ethnicity, religion, race and gender. By implementing this principle, everyone is asked to prioritize mutual respect and empathy, avoid behavior that is detrimental and demeans other people (Chia, 2022).

Please Association of Indonesia

Social media is currently growing rapidly in almost all corners of the world, including in Indonesia, from Sabang to Mearuke, from cities to villages, from parents to children; Even two-year-old children can use Android, this can strengthen relationships between one another, between one community and another, which are connected to all corners of the world (Rahawarin, 2021). However, this can also be a big problem if it is not based on moral, ethical and religious values. The third principle of the Pancasila of Indonesian Unity could be a solution to overcome this problem. The third principle teaches mutual respect and respect for cultural, ethnic, racial and religious diversity to create a harmonious life in society. With the values contained in the principles of Indonesian Unity, we can avoid spreading provocative content, and prioritize dialogue and understanding across groups (Tandoc et al., 2018).

Please Citizens Guided by the Wisdom of Wisdom in Consultation/Representation

The fourth principle contains the meaning that Indonesia has diversity in life, which means that deliberation must be carried out in selecting a chairman to create optimal results. Activities that are closely related to the fourth principle, namely having a goal that must be achieved well, namely bringing together various opinions originating from the community through deliberation or consensus regarding the problems of this country (Siswoyo, 2013).

The Principles of Social Justice for All Indonesian People

Providing equal justice without discrimination to all levels of society without discrimination. Justice means placing things in their proper place, receiving their rights proportionally, and giving them to others without reducing other people's rights, thereby fostering an attitude of solidarity and concern for others. Therefore, Pancasila as the ideology of the Unitary State of the Republic of Indonesia for the diverse Indonesian citizens who emerged in Indonesia has many guidelines and guidance from every point to live a life that has the same unity (Duile & Tamma, 2021).

CONCLUSION

Pancasila is the basis of the state, the state ideology, and the nation's way of life used as a guideline for behavior, both in the life of society, nation, or state. UNS as one of the components of the nation needs to take an important role implementation of Pancasila values in social, national and state life. The declaration of UNS as a Pioneer Campus and Pancasila Fortress has been supported by normative evidence and empirical evidence. Empirically, UNS already has various programs, activities and infrastructure as proof of the implementation of UNS as a pioneer and fortress of Pancasila, such as making Pancasila a compulsory subject, building six places of worship from six religions in Indonesia, and preparing UNS campus standards as a pioneer and fortress of Pancasila. Apart from that, academic texts also provide normative and conceptual evidence regarding the contribution of UNS thought as a pioneer and stronghold of Pancasila

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