

Students' Understanding of Pancasila Ideology (Study at Junior High School in Barru Regency, South Sulawesi Province)

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Abstract. The purpose of the study: to find out and to describe (1) students' understanding of Pancasila, (2) students' attitudes and behaviours about the implementation of Pancasila and (3) students coaching programs in understanding Pancasila values and their attitudes that are following Pancasila values? Research method: quantitative descriptive research. The research location was at Barru Regency Junior High School. This study used the cluster random sampling technique so that the research samples were SMPN 1 Barru, SMPN 2 Barru, SMPN 5 Barru, SMPN 10 Barru, SMPN 18 Barru, SMPN 24 Barru and SMPN 3 SATAP Barru. The total sample of the study was 564 students. Techniques of collecting data were questionnaires, interviews and documentation. The results of the study: (1) The level of students who correctly understood the ideology of Pancasila was 66.50%, (2) The level of students' understanding of Pancasila values in daily life was 67.51%, (3) school activity programs in fostering students' understanding and attitudes towards Pancasila values including Civics education subjects as the mainstream, flag ceremonies, Intra-School Organizations (OSIS), Scouts, Heritage Flag Hoisting Troop (Paskibra), Youth Red Cross, School Health Unit and other extracurricular activities.

Keywords: Ideology, Pancasila, Students' understanding

1 Introduction

Focus of this research is learners' understanding, attitudes and behaviour in Junior High School towards Pancasila. This is based on the following considerations: First, the Central Bureau of Statistics (2021)[1] released the results of the population census through the official statistical news Number 07/01/Th. XXIV, January 21st, 2021) shows that the composition of Indonesia's population reaches 270,20 million people, the dominant ones are Z Generation (1997-2012) aged 8-23 years old with 27.94% and the millennial generation (1981-1996) aged 24-23 years old as much as 25.87%, and X generation (1965-1980) aged 40-55 years old as much as 21,88%. This data shows that Z Generation has an important role and it has a big impact on changing the lives of the Indonesian people in the future. Therefore, the efforts to socialize, foster and cultivate Pancasila among generation Z are important to strengthen the national spirit of generation Z, so that the values of Pancasila become encouragement (leitmotive) and guidelines or rules (leitstar) for their thoughts and actions in daily life [2].

Second, the characteristics and personality of adolescents (11-20 years old) are seen from the aspect of morality, namely attitudes and critical ways of thinking, starting from testing the rules or ethical value

systems with the reality in everyday behaviour by their supporters, and they are being able to identify moral figures who considered appropriate to their type of idol. Meanwhile, from the personality aspect, there is an ambivalence between the desire to be free from the domination of parental influence, their emotional reactions and expressions are still unstable and uncontrolled, and they face a critical period to overcome their identity crisis which is strongly influenced by their psychosocial conditions, and in the end, it will shape their personality and tendencies they still in the stage of exploring (trying on) something based on their curiosity [3]. In other words, at this stage, family, school, peers, and society are still influenced the children's personality. They are still confused about adjusting their interests and responsibilities with the changes that occur biologically in themselves and the surrounding environment.

Third, Junior High School is a form of formal education unit as further education from Elementary School, becoming a transition from childhood to adolescence. Schools are expected to be able to transform the noble values of the nation's culture and develop the intellectual, moral, spiritual potential, and social-national spirit of the students [4].

Based on the descriptions of the introduction above, then the formulation of the problems of this research are

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as follows: (1) How is students' understanding of SMPN Barru Regency about the ideology of Pancasila? (2) How are the students' attitudes at SMPN in Barru Regency regarding the practice of Pancasila values? (3) How are the programs for fostering students in SMP Barru Regency in practicing the values of Pancasila?

2 Research Method

This type of research was descriptive quantitative research, the researchers used a survey research design to determine and describe the students' understanding and attitudes towards the Pancasila ideology.

The population in this study were the students in VII, VIII and IX grades of Junior High Schools and Civic Education teachers at Barru District Junior High Schools. The number of Junior High Schools in Barru Regency is 35 schools, with a total of 6,771 students. The research sample was determined using a cluster random sampling technique by selecting 1 (one) school from each sub-district so that 7 schools were used as research samples, namely SMPN 10 Barru, SMPN 5 Barru, SMPN 1 Barru, SMPN 19 Barru, SMPN 23 Barru, SMPN 34 Barru, and SMPN SATAP 31 Barru. By using the Slovin formula, the number of research samples was set at a minimum of 378 students. The number of respondents who filled out a questionnaire in Google Forms was 564 students. Techniques of collecting data namely (1) questionnaires distributed to the students through the google forms application, (2) interview guidelines and (3) documentation. The technique of analyzing data was descriptive quantitative.

3 Result And Discussion

3.1 Students' Understanding Toward Ideology of Pancasila

Based on the results of this study, it is known that the level of students' understanding of Pancasila values at SMPN Barru Regency obtained an average score was 66.50% or in the medium category. In addition, the result of this study found that there were 512 respondents or 90.80% who correctly understood that the formulation of the fifth principle of Pancasila used today, namely belief in the one and only God, just and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives, and social justice for the whole of the people of Indonesia is the result of an agreement at the PPKI session on August 18th, 1945. These data indicate a positive trend in the achievement of students' understanding in analyzing the process of formulating and stipulating Pancasila as the basis and ideology of the state.

Although the level of students' understanding of the Pancasila formulation process was very good, it is not in terms of students' understanding of the Pancasila ideology as an open ideology. The result of this study found that there were 154 respondents or 27.30% were

able to understand the meaning of Pancasila as an open ideology.

On the other hand, the result of this study also found that there were 83 respondents or 14.70% stated that Pancasila as a state ideology could not be changed to Trisila, namely socio-nationalist, socio-democratic, and cultural Godhead. Then, Trisila can be changed to Ekasila, which is cooperation. These data show that understanding Pancasila requires coherent and comprehensive information. Pancasila is a form of knowledge of the Indonesian people's view of life as a constructive form, not formed suddenly and not only created by one person but the process of formulating Pancasila through a fairly long process in Indonesian history [5]. In this perspective, the understanding of Pancasila cannot be separated from the context of the birth of Pancasila and the Unitarian State of the Republic of Indonesia [6].

Pancasila as the basis and ideology of the state is a guideline or principle of national and state life that provides direction and cognitive orientation for the Indonesian people in life in the present and the future. Pancasila as the basis and ideology of the state is final and therefore the composition and sound of the five principles of Pancasila cannot be changed or reduced. On the other hand, if Pancasila cannot be understood, then the implication is that the existence of Pancasila with its five principles is threatened and the future of the Indonesian nation is in danger. In this context, the importance of understanding Pancasila correctly, completely and thoroughly can influence maintaining the existence and preservation of Pancasila values in the life of the nation and state.

3.2 Students' Attitudes Against the Ideology of Pancasila

Based on the result of the study, the student's attitude toward the Pancasila ideology obtained an average score was 67.51%. The affective orientation of individuals and communities towards Pancasila will develop slowly over time and it is the result of what the students learned in their homes, schools, communities and other communities [7].

According to Zuchdi (1995), social attitudes are formed due to the influence of social interaction, personal experience, culture, mass media, social institutions and emotional factors within the individual [8]. It has been confirmed in the result of this study that, there were 492 respondents or 87.20% felt proud to be Indonesian citizens with the ideology of Pancasila. Nevertheless, globalization and the industrial revolution 4.0 also affect the affective orientation of citizens, especially on social media. The result of this study found that there were 356 respondents or 63.10% who stated that they were free to use social media, such as uploading something that they know and they gave comments based on what they wanted on social media. Fishbein and Ajzen (1992) [5] state that, among the variables of attitude and behaviour (action), there is a variable that surrounds it, namely disposition. Individuals perform an action based on disposition. If the individual believes that the action to be taken will

have a positive impact on him, then he will tend to take that action. Vice versa, if the individual believes that he is not sure to do something that will have a negative impact, then he will refuse to take the action. This is called behaviour belief. In addition, there are group beliefs that also determine individual actions. If the individual believes that his actions will be approved by his group or social environment, then he will do it, and vice versa.

This was confirmed by the finding of this study which showed that there were 469 respondents or 83.1% stated that all Indonesian people were obliged to maintain Pancasila and the 1945 Constitution of the Republic of Indonesia to remain in the Unitarian State of the Republic of Indonesia. In this context, the obligation to maintain Pancasila and the 1945 Constitution of the Republic of Indonesia, is indicated by the attitude of 415 respondents or 73.5% agreed that they were following health protocols such as wearing masks, and maintaining distance, avoiding crowds and washing hands with soap and water. This is a form of being able and willing to sacrifice for the interests of the nation and state in the middle of the COVID-19 pandemic.

Gordon Allport in "The Person in Psychology" (1968) states that attitudes and values shape an individual's tendency to act, and habits make an individual take an action [9]. Good behaviour and good habits will shape the individual character of citizens (civic disposition) and in the end, it will influence the orientation of collective community action to always do good (civic virtue). In other words, without the ethos or character of a citizen, the character of a citizen (civic disposition) will not enough to sustain the life of an effective democratic society [10].

3.3 Students' Development Programs at SMPN Barru Regency Against Pancasila Ideology

The programs for fostering SMPN students in Barru Regency in the practice of Pancasila values, among others, are through (a) curricular activity programs, namely Civics education as the mainstream, (b) co-curricular activities in the form of strengthening, deepening of knowledge, and/or enriching basic competencies or indicators on Civics education subjects in Pancasila subjects such as social project activities and social research, (c) extracurricular activities programs that support the improvement of understanding, appreciation, and practising of the values of Pancasila in the individual learners such as Scouts, Heritage Flag Hoisting Troop, Youth Red Cross, Youth Scientific Work, Karate/Self-Defence, Journalism, Islamic spirituality, Musical Arts and Dance, Choir, Student Cooperative, Sports such as football, basketball, volleyball, table tennis, and badminton.

First, the class-based approach is carried out by: (1) integrating character values in the learning process thematically or integrated with subjects according to the curriculum content, (2) planning class management and learning/guiding methods according to the character of students, and (3) evaluating learning/guidance, and (4) developing local content curriculum according to the

characteristics of the region, education unit, and students' need.

The result of this study found that the good habits practiced in the classroom learning activities carried out by Civic Education teachers at Junior High School in Barru Regency in an effort to foster students' understanding and attitudes towards Pancasila values need to be continuously developed and strengthened for example, (1) at the beginning of the learning activity, it begins with greeting activities, praying according to the religion and beliefs of students, greeting students politely, singing Indonesian National Anthem and/or one Indonesian national song that describes the spirit of love for the homeland, (2) in core learning activities, for example, students are trained and accustomed to discuss using good and correct language, they collaborate and respect without forcing certain wills and opinions as a form of practicing the ideology of Pancasila values, (3) at the end of the lesson, the students were reflecting on the subject matter that has been studied, singing folk songs, and praying led by students under the guidance of the teacher. This is intended as an effort to internalize the attitude of the spirit of diversity and tolerance of social diversity in the students' personalities effectively and pleasantly.

Second, the school culture-based approach is carried out by: (1) habituation of the main values in the daily life of the school, (2) exemplary among school members, (3) involving all education stakeholders in the school, (4) building and following the norms, regulations, and school traditions, (5) developing the uniqueness, excellence, and competitiveness of schools as the hallmark of the school, (6) providing broad space for students to develop their potential through literacy activities, and (7) for students at Elementary School or Junior High School are given ample space to develop their potential through extracurricular activities. The school culture-based approach gives authority and responsibility to school principals, teachers, and school supervisors as well as education staff together with school committees according to the needs and context of the education unit.

4 Conclusion

The ideology of Pancasila affects the students' attitude and it has an impact on their attitude in implementing the values of Pancasila. The programs for fostering Junior High School students in Barru Regency in the practice of Pancasila values are carried out through integrated curricular, co-curricular and extracurricular activities.

Based on the conclusions described above, it is necessary to optimize Civics education subjects as mainstreaming by selectively choosing and determining learning approaches, learning models, learning methods and media that encourage students to think critically, creatively, innovatively, collaboratively, and communicatively, especially for the subject matter of the process of formulation and stipulation of Pancasila as the basis of the state, Pancasila as the basis of the state and the nation's view of life and also comparing events

and dynamics that occur in society with the ideal practice of Pancasila as the basis of the state and the nation's view of life

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