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## Construction Of Character Based On Pancasila Values For Students

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ABSTRACT	ARTICLE INFO
<p>The fading of national character can be seen from the large number of people consuming drugs, the consumerist lifestyle, the practice of religious life which is only limited to formalism and symbols. The character crisis has now spread to the campus environment so that it is easy to find student attitudes and behavior that are contrary to moral values. As citizens who uphold the existence and harmony of national identity, the urgency of Pancasila values as the foundation of moral values in the life of society, nation and state needs to be implemented. Pancasila as the basis of the state and national ideology contains divine values, human values, unity values, social values and justice values. If humans are able to realize and really be able to carry out the five basic values contained in Pancasila, then the Indonesian nation can minimize the various conflicts that occur. Thus strengthening character through Pancasila values can unite the diversity of the Indonesian nation.</p>	<p><b>Article History:</b> <i>Submitted/Received 25 Jan 2023</i> <i>First Revised 01 Mar 2023</i> <i>Accepted 01 May 2023</i> <i>First Available online 03 May 2023</i> <i>Publication Date 01 Jun 2023</i></p> <hr/> <p><b>Keyword:</b> <i>Character;</i> <i>Pancasila Values;</i> <i>Students.</i></p>

## 1. INTRODUCTION

The current national character problem is very complex and requires serious efforts to establish national identity based on Pancasila values. The issue of character becomes material for thought as well as a common concern because this nation tends to be experiencing a character crisis. This crisis is characterized, among other things, by the increase in promiscuous sex, drug abuse, pornography, rampant violence against children and adolescents, such as the occurrence of fights between youths in villages and towns, brawls between students in schools, etc.

Scientific studies on dishonorable behavior by students in the world of education in Indonesia are still limited. However, in developed countries such as America which is highly developed, a national survey conducted by The Ethics Of American Youth, from the Josephson Institute of Ethics in 2006, (Rudy Kustijono: 2011) found that student behavior within 12 months (a) 82% admitted they lied to their parents; (b) 62% admitted that they lied to the teacher; (c) 33% plagiarized assignments from the internet; (d) 60% cheated during exams at school; (e) 19% stole something from a friend; and (f) 28% stole something from the store. In Indonesia, this also happens among students, the community, and even some state officials whose attitudes and behavior are experiencing a character crisis.

The existence of this character crisis indicates that students' understanding of Pancasila values has not yet had an impact on changes in good behavior in people's lives. This fact encourages the importance of efforts to strengthen the character of students based on Pancasila values, so that they have good behavior in the life of the nation and state. As the basis of the state and national ideology, Pancasila is very appropriate to be used as a basis for attitudes and behavior, because it contains divine values, human values, values of unity, social values, and values of justice. The values of Pancasila are a norm for organizing the lives of Indonesian people.

In implementing Pancasila values, there is a relationship that creates a balance between rights and obligations. First: the vertical relationship, namely the relationship between humans and God, as the embodiment of the values of Belief in the One and Only God. Second: horizontal relations, namely human relations with each other both in their functions as citizens of society, citizens of the nation and citizens. This relationship gives birth to balanced rights and obligations. Third: natural relations, namely the relationship between humans and the natural surroundings which include animals, plants, and the environment in which people live.

Pancasila is the ethical and moral foundation for the Indonesian people in politics, government, economics, law, socio-culture and various other aspects of life. Soekarno's thoughts, which are contained in Pancasila, are the most relevant thoughts in the present and the future. We make Pancasila a living ideology in resolving all conflicts, so that the Indonesian nation is able to become a developed and dignified country.

## 2. RESULTS AND DISCUSSION

### 2.1 The Nature of Building Human Character

Character is a gem that distinguishes humans from animals. Humans without character are like animals. People who have strong character and both individually and socially are those who have good character, morals and character. According to Coon, (Zubaedi, 2012: 8) defines character as a subjective assessment of a person's personality related to personality attributes that can or cannot be accepted by society. Character is the overall natural disposition and disposition that has been stably mastered which defines an individual in the

overall psychic behavior that makes him typical in the way of thinking and acting. According to Ekowarni, (Zubaedi, 2012:9) in the micro-order character is defined as (a) the quality and quantity of reactions to oneself, other people, and certain situations; and (b) character, morals and psychological characteristics.

Character is a reflection of a person's complete personality. Mentality, attitudes, and behavior as a whole are formulated as the value of living together based on the pillars of peace, respect, cooperation, freedom, happiness, honesty, humility. humility), affection (love), responsibility (responsibility), simplicity (simplicity), tolerance (tolerance), and unity (unity). Character refers to a series of attitudes, behaviors, motivations and skills.

Building characters is admittedly much more difficult and takes longer. The situation and condition of the nation's character which is of concern has prompted the government to take the initiative to prioritize the development of the nation's character. The development of national character is made the main stream of national development. This implies that every development effort must always be directed to have a positive impact on character development.

Gede Raka, et al. (2011: 105) suggests that factors that can be used as a basis for consideration in determining priorities for character development are: (1) maintaining the integrity of the nation; (2) building a society with noble character; (3) become a developed nation; (4) increasing the prosperity of the nation in a sustainable manner; and (5) upholding justice.

The process of character formation in a person is influenced by two factors, namely, endogenous and exogenous factors. Endogenous factors in the formation of one's character, namely factors that arise from within the person concerned. While exogenous factors are factors that arise from the environment. Endogenous factors can be said to be factors that occur from within the individual itself and are not due to the influence of the community environment. On the other hand, exogenous factors in character formation are everything that occurs due to the influence of the external environment, where individuals interact with their community environment. Normatively, the formation or development of a good character requires a good quality environment as well. There are so many environmental factors that play a role in character building, namely family, mass media, social environment and school (Gede Raka, et al, 2011: 105).

The character and national spirit of the Indonesian people before independence were very strong, this can be seen from the struggle of the heroes in achieving independence. The spirit of unity, willingness to sacrifice, and not giving up in the struggle, are the characters possessed by the heroes, so that only with sharp bamboo weapons can expel invaders from Indonesia's homeland. Now, the character of the Indonesian people's national spirit is not as strong as in the past, it even tends to weaken. The fighting spirit of this nation has almost disappeared, swallowed up by various temptations and momentary interests. According to Gede Raka, et al. (2011: 120) the current condition of the character of the Indonesian nation can be described as follows:

1. The habit of corruption is difficult to eradicate.

Indonesia is still categorized as one of the most corrupt countries in the Asia Pacific region. Everyone knows that the habit of corruption is a real manifestation of corrupt morals. However, many people still commit these despicable acts. It becomes very worrying that the attitude that accepts corruption as something that cannot be avoided, as well as the disappearance of feelings of guilt and shame for those who commit acts of corruption.

2. Weak discipline

The thing that is very concerning, more than half a century after the independence of Indonesia, our education has not been able to produce Indonesian citizens who are able to obey the rules. Even more worrying, this disobedience is becoming more widespread and more and more taken for granted.

3. The weakening of the Indonesian soul

Indonesian youth are increasingly highlighting their regional interests rather than the interests of the nation. Indonesian society seems to have lost the common ideals that could bind it as a strong nation, our society emphasizes the aspirations of the group to defeat other groups.

4. Decreased ability to accept and appreciate differences

The actualization of the spirit of *Bhinneka Tunggal Ika* in Pancasila has not been carried out optimally. This can be seen from the increasing number of acts of violence or coercion carried out by a group against other groups that are considered different, especially if these different groups are considered weaker.

5. Lack of sense of urgency or pressure

There have been many discussions regarding the importance of changes conveyed by officials, but the expected changes have not materialized or are felt to be running too late. One of the causes of this situation is a lack of sense of urgency or pressure.

6. The gap between what is known and what is done

Many people know about good behavior and attitude, but do it in everyday life otherwise. So, there is a gap between what is said and what is done.

## 2.2 The Nature of the Values of the Pancasila Precepts

Regarding the nature of the Pancasila precepts, it is necessary to analyze the meaning and meaning of each of the Pancasila precepts in an essential way in order to get an idea of the core meaning of Pancasila, then the five precepts as the basis of the state philosophy are the core similarities of all various colored conditions and are also sufficient, in the sense that there is no others that cannot be returned to one of the Pancasila precepts, Notonegoro ([Pandji Setijo, 2010:18](#)).

The first principle; Belief in the one and only God. Contains understanding and belief in the existence of God Almighty, the creator of the universe and everything in it. The Unitary State of the Republic of Indonesia (NKRI) is emphasized even though it is not a religious state, nor is it a secular state but is a religious state. It is not a religious state because it does not apply certain religious laws as positive law. Nor is it a secular state that separates state affairs and religious affairs, while a religious state means that the Unitary State of the Republic of Indonesia needs positive law that is agreed upon by all nations, including all state administrators whose religions are diverse and the state is obliged to protect all recognized religions and the state is not justified in interfering in matters of faith. any religion.

Second Precept; Just and civilized humanity. Humanity comes from the word human, namely a virtuous human being who has the potential to think, feel, initiate and create because he has the potential to occupy a high dignity. Fair implies that a decision and action is based on objective norms, not subjective nor arbitrary and authoritarian. Civilized comes from the word *adab*, which means culture that has been in human life for centuries. So being civilized means having a culture that has been around for centuries, with decency and morality.

Third Precept; The unity of Indonesia. Unity comes from the word one which means whole and not divided, containing the unity of various regional patterns into one national unanimity. In addition, national unity that is national in nature inhabits an Indonesian territory, unites

towards the life of a free-cultured nation within the framework of the unitary state of the Republic of Indonesia which is independent and sovereign towards the formation of a civil society.

Fourth Precept; Population led by wisdom in representative deliberations. This precept implies that the people within the Unitary State of the Republic of Indonesia carry out their decisions by way of deliberation led by common sense and full responsibility from professional leaders, accountable to God Almighty and to the people they represent.

Fifth Precept; Social justice for all the people of Indonesia. Social justice means justice that applies in society in all areas of life. All Indonesian people means everyone who is an Indonesian citizen both inside and outside the country. So, every Indonesian nation gets fair treatment in the field of law, politics, social, economy and culture.

Pancasila as a whole and unanimous is very appropriate to belong to the Indonesian people as the basis and ideology of the state. Every Indonesian citizen must understand the meaning of the Pancasila precepts and make Pancasila values the basis for attitude and behavior in the life of society, nation and state.

In summary, [Yudi Latif \(2017: 8\)](#) outlines the main points of morality and statehood according to the nature of Pancasila as follows: First; according to the nature of Pancasila thinking, divine values (religiosity) as a source of ethics and spirituality are considered important as a fundamental ethical life of the nation. Second; according to the nature of Pancasila thought, universal human values originating from God's law, natural law, and human social characteristics (which are horizontal) are considered important as fundamental political ethics in the life of a nation in world affairs. The foundation of ethics as a prerequisite for universal brotherhood is fair and civilized.

Third; according to the Pancasila thought, the actualization of human ethical values must first be firmly rooted in a closer environment of national association before reaching more distant world associations. According to the nature of Pancasila thought, the unity of the diversity of Indonesian society is managed based on a national conception which expresses unity in diversity, and diversity in unity which is stated in the national slogan in the phrase *Bhinneka Tunggal Ika*. Fourth; according to the nature of Pancasila thought, divine values, human values and national ideals in their actualization must uphold people's sovereignty in a spirit of deliberation led by wisdom. Fifth; according to the nature of thought of Pancasila, in the vision of social justice according to Pancasila what is desired is a balance between fulfilling physical and spiritual needs, a balance between the role of humans as individual beings, social beings, as well as a balance between fulfilling civil and political rights with economic, social and cultural rights.

### **2.3 Framework for Building Student Character based on Pancasila Values**

Building student character is carried out using three approaches, namely (1) curricular (lecture) and co-curricular programs; (2) faculty, department and study program extra-curricular programs; (3) University ormawa extra-curricular programs. Building student character based on Pancasila values requires the involvement of all elements of the nation, including; parents, lecturers, community leaders, mass organization leaders, and religious leaders. Realizing students with good character needs to be supported by a good campus climate and other institutions outside the campus to strengthen student personality. The character values that are developed are values that become habituation in people's lives.

Pancasila as the basis of the state and the nation's ideology contains five precepts which in essence contain five fundamental basic values. The basic values of Pancasila are the values of Belief in One Almighty God, Just and Civilized Human Values, Indonesian Unity values,

Populist values led by wisdom in deliberations/representation, and values of social justice for all Indonesian people.

#### **4. CONCLUSION**

Building character in college students is very important as a continuation of character education in schools. Building character in tertiary institutions is not enough to do through curricular activities, but must also be done through co-curricular and extra-curricular activities. Building the character of students in tertiary institutions must be based on basic character values, which are then developed according to the needs, conditions and environment of the campus itself.

Pancasila as the basis of the state and national ideology which has the core of divine values, human values, values of unity, social values, and values of justice is very important to be used as a basis for building student character. Pancasila contains basic values that are in accordance with national conditions in facing challenges and reflect the characteristics of the nation. Thus, the values of Pancasila are used as the norm in overcoming all problems of life in society, nation and state, are very relevant and must be realized in the life of the Indonesian nation.

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