

CHARACTER EDUCATION BASED ON THE VALUES AND NORMS OF THE INDOONESIAN PHILOSOPHICAL SYSTEM

La educación del carácter fundamentada en los valores y normas del sistema filosófico de Indonesia

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Abstract

This article will demonstrate how nationalism affects students' attitudes and behaviors, shaped by the norms and values of Pancasila, a philosophical system. The methodology employed for data collection involves a systematic review (meta-synthesis) of digital sources, encompassing an analysis of meta-ethnographic studies. The meta-ethnographic model functions as an interpretive tool, enabling a comprehensive examination of pivotal studies and their relationship to character education in nationalism within the Pancasila framework. One must first obtain "iterative" (spiral) data to enter the realm of interpretive studies. A comprehensive understanding of Pancasila's philosophy necessitates breaking down the data into its constituent parts, namely the ontological, epistemological, and axiological dimensions of Pancasila's philosophy. The interpretive approach employed by the author allows for the chronicling of progress in character education, with a particular focus on fostering students' sense of nationalism. This approach is grounded in the values and appreciation of norms encapsulated in Pancasila, which have not yet manifested in the school context. Furthermore, the author extends the fundamental study by meticulously analyzing the concept of Pancasila within an intricate web of philosophical interpretations. This intricate analysis endeavors to elucidate the essence of existence that students must embrace aspirations in their lives. The goal is that students can find the values of life norms that are by the spirit of Pancasila.

Keywords

Pancasila, philosophical system, character education, values, nation ideology, students

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Resumen

Este artículo demostrará cómo el nacionalismo afecta a las actitudes y comportamientos de los estudiantes, moldeados por las normas y valores de Pancasila, un sistema filosófico. La metodología empleada para la recopilación de datos consiste en una revisión sistemática (metasíntesis) de fuentes digitales, que abarca un análisis de estudios metaetnográficos. El modelo meta-etnográfico funciona como herramienta interpretativa, permitiendo un examen exhaustivo de estudios fundamentales y su relación con la educación del carácter en el nacionalismo dentro del marco de Pancasila. Primero hay que obtener datos “iterativos” (en espiral) para entrar en el ámbito de los estudios interpretativos. Una comprensión exhaustiva de la filosofía de Pancasila requiere desglosar los datos en sus partes constituyentes, a saber, las dimensiones ontológica, epistemológica y axiológica de la filosofía de Pancasila. El enfoque interpretativo empleado por el autor permite hacer una crónica de los avances en la educación del carácter, con especial atención al fomento del sentido nacionalista de los alumnos. Este enfoque se fundamenta en los valores y la apreciación de las normas encapsuladas en Pancasila, que aún no se han manifestado en el contexto escolar. Además, el autor amplía el estudio fundamental analizando meticulosamente el concepto de Pancasila dentro de una intrincada red de interpretaciones filosóficas. Este intrincado análisis trata de dilucidar la esencia de la existencia que los estudiantes deben abrazar como aspiración en sus vidas. El objetivo es que los estudiantes puedan encontrar los valores de las normas de vida que están en el espíritu de Pancasila.

Palabras clave

Pancasila, sistema filosófico, educación del carácter, valores, ideología nacional, estudiantes

244



Introduction

This research focuses on answering the following research questions based on the problems of students' character education in schools.

1. How to improve the nationalistic character by applying the core values of Pancasila in school?
2. What is the meaning of Pancasila as a system of philosophy?
3. How can character be strengthened by interpreting the precepts of Pancasila?

The purpose of this study is to describe and analyze strategies to enhance the nationalist character of students through the integration of Pancasila values within academic institutions. Additionally, the study will endeavor to elucidate the theoretical and philosophical underpinnings of Pancasila and its applicability to character development in educational environments. Furthermore, to know and describe the practical steps of strengthening character through the meaning of the Precepts of Pancasila.

On the other hand, the research conducted by Rosida et al. (2022) further underscores that Pancasila, as the bedrock of the state and the nation's life philosophy, should not solely emphasize dogmatic values but also establish methods accessible to all societal strata. This addresses the

weaknesses identified in supporting character strengthening based on Pancasila's values in schools. Arafat's study (2021) suggests that Pancasila education seeks to shape students' character in alignment with social norms, fostering belief, conduct, and action. Aryani et al. (2022) stress the meaningfulness of personality development rooted in Pancasila's values, promoting attitudes of religiosity, social responsibility, independence, nationalism, democracy, and tolerance for cultural diversity. Al Inu and Dewi's research (2021) highlights the objective of character education: to guide Indonesian citizens in embracing Pancasila's fundamental values.

Other research indicates that the formation of personality based on Pancasila values will be meaningful learning when personality development is oriented towards the formation of attitudes that are religious, social, independent, nationalist, democratic, and tolerant, with respect for differences (Aryani et al., 2022). The Pancasila education system is designed to cultivate the character of students who are faithful and moral and conduct themselves by the norms of community life. Additionally, the program aims to cultivate Indonesian citizens who can exemplify the values espoused by Pancasila (Arafat, 2021; Al Inu & Dewi, 2021). These ideas are crucial for advancing the field of character education, which is currently experiencing a significant disconnect between its conceptualization and its practical implementation. Consequently, in response to the sub-optimal implementation of character education strengthening programs based on the values and norms of Pancasila, this study aims to describe the ideas of developing philosophical aspects that include the ontological, epistemological, and axiological dimensions of Pancasila as the basis for the formation of students' nationalist character in schools. Consequently, the fundamental principles of Pancasila encompass ideas about the relationship between humans and God, themselves, and all citizens.

The importance of the topic lies in the need to understand the meaning, significance, and implications of the Indonesian education program. In response to the less-than-optimal execution of the character education program based on Pancasila's values and norms, and building on prior research findings, this study delves into the philosophical dimensions of Pancasila. It explores its ontological, epistemological, and axiological aspects internalized in Pancasila's values and norms, serving as the bedrock for nurturing students' nationalist character within schools. Thus, at the school level, rejuvenating awareness regarding the values of nationalism is crucial. This entails fostering thought patterns, behavior, and actions that embody obedience, sensitivity, and recognition of linguistic, moral, cultural, economic, and political dimensions. It also

involves positioning the nation and the state as central considerations for common interests. Sub-studies on the nationalist ethos involve appreciating local cultural wisdom, preserving local cultural values and norms, embodying a sacrificial spirit, cultivating high-quality personalities, nurturing a deep love for the homeland, demonstrating environmental stewardship, adhering to laws, maintaining order, and valuing cultural, tribal, and religious diversity (Effendi, 2020; Rahman & Suharno, 2020).

Consequently, discussing Pancasila as a philosophical system reveals the concepts of Pancasila truth that is not limited to the Indonesian nation but extends to humanity in general. The rationale for this assertion is that Pancasila is essentially a value system or crystallization of the noble values of Indonesian culture throughout history. This perspective serves as the foundation for ethical and moral actions and deeds. The values of Pancasila serve as the primary source of the formation of the state life of all citizens. These values include a) fundamental, universal, absolute, and eternal values from God Almighty, which are reflected in the core of the similarity of religious teachings in the holy book, and b) collective nationalism, which is the essence of the noble values of community culture (the core of the unity of good customs) spread throughout the archipelago.

This research methodology is based on the process of synthesizing the findings of previous qualitative research in a meta-synthesis. The data collection process employs a systematic review method (meta-synthesis) derived from digital data through data searches that focus on meta-ethnographic analysis of the meaning of Pancasila values in shaping student character. The meta-ethnographic method has evolved in response to the need for a more nuanced approach to interpretive study analysis. It has involved a more detailed examination of primary studies. This process allows for in-depth analysis of studies that examine the nationalist character values inherent in the study of Pancasila as a philosophical system. Further data exploration through the interpretive study process will reveal the practical values of Pancasila, including its ontological, epistemological, and axiological dimensions.

Furthermore, the article's discussion in detail includes the following sections: 1) Introduction, 2) Theoretical Background, 3) Material and research methods for data collection and analysis, 4) Enhancing Nationalist Character Through the Core Values of Pancasila, 5) Pancasila as a Philosophical System, 6) Characteristics of Pancasila in the context of philosophical systems, 7) Ontological, epistemological, and axiological



dimensions of Pancasila, 8) Character Strengthening through the Interpretation of the Silas of Pancasila, 9) Conclusions.

Theoretical Background

This section addresses the philosophical implications of Pancasila as a guiding principle of state life and the Indonesian national education system, which adheres to Pancasila values. The subsequent discussion will proceed as follows:

The Meaning of Pancasila as a Philosophy of State Life

Pancasila is the basic view of the life of the Indonesian people, which contains five fundamentals whose contents are the identity of the Indonesian nation. The precepts in Pancasila describe the guidelines for living as a nation and state for all Indonesian people. Pancasila is the philosophy and ideology of the Indonesian nation to emphasize the statement of philosophische groundslag or Weltanschauung (Notonagoro, 1974). Pancasila Philosophy represents a profound and rational framework for reasoning that enables the discovery of the truth of Pancasila values. Furthermore, Pancasila is a philosophical system encompassing thoughts about humans in their relationship with God, themselves, each other, and society as a nation. As a philosophical system, Pancasila possesses characteristics that distinguish it from other philosophical systems. Pancasila is a philosophical system encompassing the ontological, epistemological, and axiological aspects. Pancasila philosophy is a view of life, principles, and guidelines that underlie all aspects of the nation's life, including education (Al Inu & Dewi, 2021).

The Indonesian national education system is reflective of the tenets of Pancasila. Pancasila is a philosophy that serves as a guide to behavior for the Indonesian people by the cultural norms of the Indonesian people. Character education should be based on the values of Pancasila to create Indonesian people who are intelligent, well-behaved, able to live individually and socially, fulfill their rights and obligations as good citizens, and have faith and devotion to God Almighty. The philosophy of Pancasila education encompasses three key characteristics: integral, ethical, and religious. These three characteristics facilitate a more favorable quality of life for citizens, namely those who are able and willing to apply the values of Pancasila in their lives as citizens.

Indonesia's National Education System Based on Pancasila Values

The discourse on the education system predicated on Pancasila values centers on the impact of education on the formation of students' character as citizens.

The objective of the study of Pancasila as a philosophical system is to ascertain the fundamental nature of the Pancasila precepts. Arafat (2021) posits that the ontological essence of Pancasila is fundamentally human, as humans are the subjects of Pancasila law. Moreover, the nature of humans encompasses the full spectrum of living beings, both as individual entities and as social units. The objective of this discussion is to examine the values of Pancasila as a philosophical system. In particular, we will focus on the values of justice and civility, the unity of Indonesia, the populist society guided by wisdom in deliberation and representation, and social justice towards fellow human beings.

It thus becomes necessary to examine the values of Pancasila as a system of philosophy within the context of the national education system in Indonesia. In addition to serving as a conduit for the transfer of knowledge, education also serves as a vehicle for transmitting the nation's ideology to future generations (Yunita & Suryadi, 2018). Consequently, Pancasila must be the animating principle of Indonesia's nation-building education system. This rationale justifies the assertion that Pancasila values provide the philosophical foundation for character education in Indonesia.

According to Semadi (2019), character education based on the values of Pancasila as a philosophical system implies the following characteristics. a) Integral humanity, where, through education, each individual can recognize the inherent dignity of all human beings. b) Ethical behavior, whereby education fosters the realization of moral conduct in maintaining the spirit of unity, tolerance, and nationalism. c) Religious life, where through education, each lives the meaning of the first Precept of Pancasila, which affirms freedom of religion and forms a person who recognizes God as the creator and bearer of peace in living together in a pluralist society.

Weaknesses in implementing character education based on Pancasila values

The Ministry of Education has initiated national education programs aimed at fortifying character. This initiative follows the Program for Strengthening Character through Education launched in 2010. The Ministry's



reinstatement of the National Education Programme, as specified in Government Regulation No. 87 of 2017, reaffirms the significance of character education. It defines character education as a pedagogical endeavor that integrates heart, mind, senses, and body. The objective of character education within the Indonesian education system is to instil in students a set of values that are both culturally Indonesian and morally upright. The goal is to cultivate a generation of moral individuals, those who are religious and globally aware. This approach involves collaboration among the school's internal components, parents, society, and the National Mental Revolution Movement, which promotes mental development.

Despite the Indonesian government's revival of the national education policy, the actual implementation of this policy within schools remains suboptimal. Several factors contribute to the lack of character education activities in schools. Firstly, the definition of character education lacks clarity due to the universal nature of character values. While these values stem from national cultural norms, they do not specifically concentrate on fostering nationalist character, which is deeply rooted in the ethos and philosophy of Pancasila (Effendi, 2020; Arafat, 2021). Hence, the alignment of cultural unity with Pancasila's values and norms (Kleden, 1987; Effendi, 2021) is crucial. This underscores the relevance of promoting national cultural values in character education to fulfill the vision of nurturing the Pancasila spirit. The pedagogical direction should emphasize understanding and embodying Pancasila's spirit and the 1945 Constitution's clauses in daily life, promoting civic responsibility (Aryani et al., 2022; Rosida et al., 2022).

Secondly, school principals have not identified a suitable approach pattern to optimize the character-strengthening education program (Effendi & Sahertian, 2022). This results in ambiguity in planning, implementation, and assessment. Schools lack guidelines for executing the character enhancement education program based on Pancasila's values and norms. Additionally, inconsistencies persist in preparing learning materials and measures that teachers employ to cultivate students' character with a nationalist perspective.

Material And Method

The study supporting this research utilized a systematic review approach, which involved synthesizing and consolidating each research finding into comprehensive qualitative descriptive data (Perry & Hammond, 2002).

This method aimed to elucidate the philosophical assimilation of Pancasila mentality, which contributes to shaping the nationalist character of participants within the school context. The study's methodology was rooted in processing outcomes from previous qualitative research foundations within the realm of meta-synthesis. The approach of meta-synthesis involves integrating data to derive a broader and more holistic understanding of the development and outcomes of concepts (Perry & Hammond, 2002), particularly pertaining to Pancasila's philosophically valuable and pedagogically meaningful study of character.

Data collection was executed through a systematic review (meta-synthesis) methodology, involving digital data acquisition via a targeted data search with an emphasis on meta-ethnographic expression. The methodology delved into metaphysical approaches, aiming to locate "interpretive" studies within an in-depth analysis of primary studies, with a specific focus on nationalism character values in the context of Pancasila as a philosophical system. Employing techniques conveyed through an "iterative" (spiral) study design, the process facilitated further data exploration through an interpretive study approach. The interactive analysis of Pancasila's philosophical assimilation accentuated the presentation of its practical values across ontological, epistemological, and axiological dimensions.

Research studies based on the synthesis approach underwent several stages: 1) Identification of primary studies laying the foundation for nationalism values driving character reinforcement based on Pancasila's values and norms, with an emphasis on the ontological, epistemological, and axiological dimensions. 2) Comparative examination of prior research findings against thematic content in individual articles, enhancing the outcomes by drawing from other articles that underscored the internalization of Pancasila's values within learning, subsequently manifesting through practical actions in daily life behavior. 3) Development of novel concepts based on empirical absorption of the digestion process concerning the resurgence of nationalism values for character formation. This occurred through the educational process rooted in the spirit and essence of Pancasila. 4) Construction of a fresh framework for the integration of nationalism values and Pancasila as a unified philosophical system, shaping students' character. 5) Reinterpretation of primary data findings, aligning them with the practical application of Pancasila's values and norms in shaping students' nationalist character (David et al., 2017).

Based on inductive interpretative analysis, the author crafted a new depiction of character application and reinforcement through education. This was grounded in Pancasila's Value and Norm, explored philosophi-



cally across ontological, epistemological, and axiological dimensions within the context of primary studies.

Results and discussion

Enhancing nationalist character through the core values of Pancasila

The comprehensive assimilation of education underscores the pedagogical maxim once articulated by the philosopher Seneca in the third century BC: “non scholae sed vitae discimus,” meaning that learning within the confines of a school is not solely about acquiring knowledge, but about comprehending the essence and purpose of life itself (Hartoko, 1989). This adage contends that education represents a conscious and essential endeavor aimed at shaping life values through stages of self-transformation. In this context, the aspiration for educated individuals to possess values aligned with life’s essence necessitates the presence of a character attuned to life’s complexities. This character development is not only a product of the educational process but must also be engendered through creative engagement within ongoing educational pursuits (Semadi, 2019).

This requirement is foundational and in harmony with the essence of education. Educational pursuits aim not merely to cultivate intelligence, but to foster a profound self-transformation that cultivates a sturdy and resilient character (Ortiz-Soriano, Agustina, 2023). This notion echoes the sentiments of socio-religious reformist Martin Luther King (Agboola & Tsai, 2015): education’s significance lies in nurturing open-mindedness and critical thinking. Thus, intelligence, though valuable, requires complementing with the development of one’s character, encapsulating the true purpose of education. Dewantara (1977) concurred, asserting that if educational objectives prioritize intellectual formation and knowledge expansion alone, there will be a conspicuous void in life’s significance, as character development and enhanced social awareness receive insufficient attention. When schools exclusively focus on knowledge acquisition, the “personal” dimension remains unattended, leading to an impoverished character cultivation and the underdevelopment of social empathy.

Educational design must pivot to redefine the significance of character education. This new paradigm of national education transforms character education programs, accentuating the concrete integration of elements aligned with the nationalist spirit. This spirit is intertwined with the

historical values and norms encapsulated within Pancasila. The objective is to instill in students the awareness, role, and responsibility as citizens, guiding them in the practical embodiment of Pancasila's values in their interactions and contributions to society. This shift prepares and fortifies students' identity, enabling them to interpret challenges and devise innovative solutions for personal and societal advancement. This is achieved within a framework rooted in the sovereign philosophy of Pancasila.

Furthermore, the paradigm shift towards the application of nationalist values in education aspires to nurture students' mental disposition to embody religious, humanistic, and patriotic values (Koesoema, 2015; Bellomo, Santiago Tomás, 2023). It seeks to bolster the character of civil society, fostering a profound grasp of democratic ideals, multicultural appreciation, and dignity, all anchored in the ethos of Pancasila. This paradigm promotes constructive dialogues in the intricate realm of both internal and external societal dynamics. Ultimately, it cultivates citizens capable of contributing to their nation's growth and progress, operating effectively at local, national, and international levels.

252



Pancasila as a Philosophical System

The following are discussed in detail and related to the study of Pancasila as a philosophical system.

Definition of philosophy

In the book “Philosophy of Education” (Pring, 2005), the etymological origins of the term “philosophy” are elucidated. The term “philosophy” finds its roots in the Greek word “philosophia,” which emerges from the fusion of two components: ‘phileo/philos/philia,’ connoting love, and ‘So-phi,’ representing wisdom. Hence, the essence of philosophy lies in the love for wisdom. In the context of attachment, love implies a desire to possess. Here, wisdom transcends mere knowledge mastery, for one can possess knowledge without necessarily being wise. Consequently, wisdom entails “the capacity to interpret and make decisions that exhibit coherence and sound judgment, owing to one’s accumulation of experience and knowledge.”

Wisdom involves the application of acquired knowledge to formulate decisions that are morally sound, fair, democratic, and people-centered. It is a deliberate pursuit—individuals consciously gather knowledge to attain wisdom (Marcel, 1949). Thus, the study of philosophy serves as a quest for human identity, delving into the essence and worth

of life. This exploration yields practical concepts that contribute to the advancement of human civilization, both in the present and the future. At this level of inquiry, philosophy aids human comprehension, imbuing wisdom into the subjects studied and explored within the fabric of the universe. This, in turn, has implications for individuals and the broader collective existence.

Philosophy of Pancasila

Deconstructing Pancasila within a philosophical framework involves delving into the epistemological concepts of its historical context. This pursuit extends beyond the exploration of the Indonesian nation's nature to encompass the broader significance of human historical existence. Another perspective is that the philosophical examination of Pancasila's historical context entails dissecting its ontology, axiology, and epistemology—essential components that illuminate the ideology's foundational content. In this light, the truth inherent in Pancasila functions as a guiding force for real-life praxis, grounded in the historical trajectory of Indonesia's struggle (Junaedi, 2018).

At the praxis level, the philosophical contemplation of Pancasila underscores its integral unity of five principles, rooted in profound ontological values that underpin Indonesia's diverse, multicultural, multi-religious, and multi-ethnic society. This unity fosters the principle of "Unity in Diversity" that forms the bedrock of the nation. Thus, the fundamental essence of philosophy lies in the dissection of both tangible material existence (humans, animals, nature) and the abstract-metaphysical realm (life values, the evolution of thought, moral conduct, and perspectives supporting human existence).

When seeking the essence of national identity, Pancasila, as a philosophical system, confers significance upon Indonesia's identity. This significance stems from Pancasila's emergence as a result of critical contemplation of the founding fathers' spirit, a reflection explicitly enshrined within the philosophical framework of the state's existence. This culmination, along with the tenets of the 1945 Constitution, was officially pronounced by the Preparatory Committee for Indonesian Independence (PCII) on 18 August 1945, embodying the pinnacle of Indonesia's Basic Philosophy.

In practical implementation, the philosophy of Pancasila serves as a guiding compass for citizens to embody Pancasila's values as the foundation and outlook of state life. This philosophy represents a reflective and epistemological exploration of Pancasila's power as an inspirational

state ideology and a repository of national cultural wisdom. This exploration aims to critically engage with the multifaceted views, values, and meanings encapsulated within Pancasila's diversity.

In essence, the philosophical study of Pancasila stems from rigorous, profound contemplation regarding Indonesia's historical struggle. This contemplation is substantiated through meticulous research, interpreted as an empirical reality, and translated into the practice of correct norms and values. These aspects span the ontological, epistemological, and axiological dimensions, aligning with the direction of Indonesia's multidimensional national identity. Pancasila, an authentic Indonesian philosophical framework, emerges from the synthesis of indigenous cultural wisdom and traditions, intertwined with influences from Indian (Hindu-Buddhist), Western (Christian), and Arabic (Islamic) cultures. This perspective resonates with Notonegoro's thoughts (1974), positioning Pancasila as the state's foundational philosophy.

The philosophical essence of Pancasila reiterates its role as the state's cornerstone, encapsulated within the holistic fabric of its five principles (Dewantara, 1977). These principles encompass notions of divine derivation, human values, the ideal pursuit grounded in unity's spirit amid life's diversity, democratic populism, and justice that upholds rights and responsibilities. The five principles of Pancasila underpin all applicable laws and regulations. As a pragmatic philosophical study, Pancasila finds its roots in Indonesia's rich human experience, providing a guiding direction for thought and action in resolving life's myriad challenges.

Characteristics of Pancasila in the historicity of philosophical systems

Pancasila, encapsulated within its five principles (silas), fundamentally constitutes an exploration of the historical essence of philosophical systems. This system elucidates the core of interconnected components collaborating to achieve specific objectives and create a comprehensive unity amid diversity. The attributes of Pancasila, as delineated within the rational framework of the philosophical system, are unraveled and interpreted through both deductive and inductive approaches. Deductive thinking involves seeking the fundamental essence of Pancasila, systematically analyzing and arranging it within a holistic perspective. On the other hand, the inductive approach involves observing societal symptoms within the socio-cultural sphere, critically reflecting upon them, and deriving the ultimate meaning of community life's manifestations.



In a comprehensive review of the philosophical system, the silas in Pancasila represent an organic societal unity. This signifies that the core principles of Pancasila are inherently interconnected, contributing to and even validating one another. As such, the existence of silas within Pancasila's philosophical framework embodies order, interrelation, collaboration, and a shared objective, functioning as a cohesive and integrated system. Consequently, Pancasila as a philosophical system possesses distinct and unique attributes compared to other philosophical currents (Suryatni, 2016).

Logically, if the integrity and unity between silas are compromised or disjointed, the intrinsic value of Pancasila no longer radiates its intended content. The structured hierarchy that configures Pancasila's silas interprets its existence as a multilevel progression, where each sila holds an equally valuable and enduring position in terms of meaning. A robust connection prevails among the silas, denoting a robust link between each element. This cohesiveness facilitates cooperation, whereby one sila harmoniously complements another, avoiding contradiction. If the meaning and position of one sila diminish, the others consequently lose their significance, status, and function. The aim of interpreting the silas of Pancasila as the foundational pillars of the state within philosophical studies is to embody the spirit of nationalism, as similarly encompassed in the preamble of the 1945 Constitution.

Furthermore, Pancasila, represented by its encompassing and integrated five silas, must be founded upon a sturdy philosophical dimension encompassing ontological, epistemological, and axiological aspects. These three philosophical dimensions collectively bolster the profoundness of meaning within the values of Pancasila.

Ontological dimension of Pancasila

The ontological dimension of Pancasila delves into the philosophical exploration of its existence, causes, and underlying nature. It seeks to understand why Pancasila exists, what its essential nature is, and how it can be understood in the context of being and existence. This dimension draws from the field of metaphysics and the study of the nature of being.

Aristotle's theory of causality is a useful framework for analyzing the ontological dimension of Pancasila. According to Aristotle, there are four causes that can explain the existence and nature of something: a) Material Cause, this cause refers to the physical components that constitute a thing. In the case of Pancasila, its material cause can be traced

back to the historical and cultural roots of the Indonesian people. It arises from the collective customs, traditions, and values that have shaped the identity of the nation. b) Formal cause, the formal cause is concerned with the structure and essence of a thing. For Pancasila, its formal cause lies in its formulation and philosophical framework. It encompasses the ideas, principles, and ethical foundation that define Pancasila's essence. c) Efficient cause, this cause pertains to the processes and actions that lead to the creation or existence of something. In the context of Pancasila, its efficient cause involves the collaborative efforts and discussions of key figures such as Sukarno, Yamin, Soepomo, and committees that contributed to the formulation and recognition of Pancasila. d) Final cause, the final cause concerns the purpose or telos of something's existence. In the case of Pancasila, its final cause is to serve as a guiding philosophy and ethical framework for the Indonesian nation. It aims to foster unity, social justice, democracy, and belief in God as fundamental principles for a just and harmonious society.

256



Additionally, the concept of “Tri Prakara” enhances the ontological understanding of Pancasila: a) Cultural heritage, this principle emphasizes that Pancasila's existence is rooted in the cultural heritage and historical evolution of Indonesia. It reflects the amalgamation of cultural values, norms, and traditions that have contributed to the nation's identity. b) Religion, the principle of religion recognizes the role of religious values within Pancasila. It aims to unite the teachings of different religions in a spirit of tolerance and cooperation, reflecting the diverse religious landscape of Indonesia. c) Citizenship, this principle signifies the formalization of Pancasila within the governance of the state. It underscores the commitment to unity and cooperation among citizens in a diverse Indonesian society.

Through this ontological analysis, Pancasila's existence is dissected in terms of its historical roots, formulation process, and underlying purpose. This exploration helps to deepen the understanding of Pancasila as not only a set of principles but also an ontological reality that shapes the identity, values, and aspirations of the Indonesian nation.

The ontological concept of Pancasila is further elucidated through the framework of the “Tri Prakara,” which comprises three essential principles: cultural heritage, religion, and citizenship. These principles reinforce the ontological dimension of Pancasila and contribute to its understanding as a foundational concept for the nation and state. a) Living: through cultural heritage. This principle recognizes that Pancasila's existence is deeply rooted in the cultural heritage of Indonesia. It has

evolved through the acculturation of life based on existing values, norms, customs, and traditions. Pancasila emerges as a reflection of the collective identity and historical evolution of the Indonesian people. It draws upon the wisdom and ethos of the culture, contributing to its ontological foundation. b) Principle of religion, the second principle emphasizes the recognition of religious values within Pancasila. It aims to unite the teachings of various religions, fostering a spirit of religious tolerance and cooperation. This recognition and inclusion of religious values contribute to the ontological richness of Pancasila, reflecting the diverse religious landscape of Indonesia while promoting harmonious coexistence. c) Principle of citizenship, the third principle declares Pancasila's existence through its formulation during the meetings of the Investigation Committee for Preparatory Efforts for Independence and the Indonesian Independence Preparatory Committee. This principle highlights the importance of Pancasila as a fundamental concept that shapes the actions and behavior of every citizen. It underscores the ontological connection between Pancasila and the identity of the Indonesian people.

Pancasila is presented as a reality with a distinct ontological status. Its basis for existence is deeply rooted in human nature and truth. It is not an isolated or independent principle but rather possesses a fundamental unity with an ontological dimension. In its physical essence, Pancasila exists as a concrete reality that embodies a comprehensive set of values and principles. It is empirical in nature, evident through its practical implementation as the foundation of the state.

Moreover, Pancasila is characterized as a universal reality. It contains enduring elements that remain constant over time. These elements form the core values that guide the nation and society. The universal nature of Pancasila implies that its essence transcends individual circumstances, and its principles are applicable to diverse contexts and periods.

The essence of Pancasila is deeply intertwined with the spirit and soul of the Indonesian nation. It has successfully united various dimensions of values within Indonesian society, harmonizing different aspects of national identity. The journey of Pancasila's evolution is in alignment with the historical struggles and aspirations of the Indonesian nation. Its essence is manifested existentially, reflecting the ongoing effort to realize the values it embodies in the pursuit of a just, harmonious, and prosperous nation.

In essence, the ontological dimension of Pancasila underscores its profound significance as a foundational concept that shapes the identity, values, and actions of the Indonesian people. It draws from cultural heri-

tage, religious values, and the principle of citizenship, making Pancasila an integral part of the nation's existence and development.

The journey of the Indonesian nation's history is characterized by a unique perspective on independence. Unlike pursuing individual interests or benefits from colonial powers, Indonesia's struggle for independence was rooted in the idea of national consciousness. This perspective aimed to foster awareness of an independent life that embraces religious diversity, humanity with autonomy, unity in diversity, cooperation, and justice. This embodies the ontological essence of Pancasila, which is integral to the humanity of its citizens.

The implementation of Pancasila's ontological framework in character education within schools is a deliberate effort to guide students in understanding the core values of each sila. The words that begin and end with "ke-" and "-an" (sila I, II, IV, and V) and "per-" and "-an" (sila III) signify the importance of understanding these values as integral parts of a comprehensive whole. This approach interprets human nature as both personal and social, as well as religious, which underscores the hierarchical relationship of the first sila of God Almighty underlying the other four silas.

In the ontological sense, the first sila examines the existence of God not merely as an object, but as the essence of the universe – the "causa prima." Character education in schools focuses on understanding and dissecting the presence of God, emphasizing the importance of leading a religious life according to individual beliefs. Religious experience is seen as a deeply personal and spiritual connection that reflects the core of human life's search for meaning.

The second sila accentuates the state's responsibility to protect and respect human dignity, positioning character education as a means to develop awareness among students to recognize, protect, and respect others' dignity. This value is enacted through equal treatment, mutual help based on love, and a commitment to justice, reflecting the embodiment of humanism and socialism in the second sila. This spirit of unity is grounded in recognizing the religious and humanistic values inherent in every individual, and it guides decision-making policies in the administration of the state.

The third sila emphasizes the "existence of the State" as a reconciler of human nature's paradoxical aspects – autonomy and togetherness. It underscores the essence of togetherness and unity among citizens, where individual lives unite to form a harmonious whole. This sila reflects the relational concept of subjects and affirms unity in diversity. The state's responsibility to fulfill common welfare and promote unity, safety, and harmony within a diverse society is a key aspect.

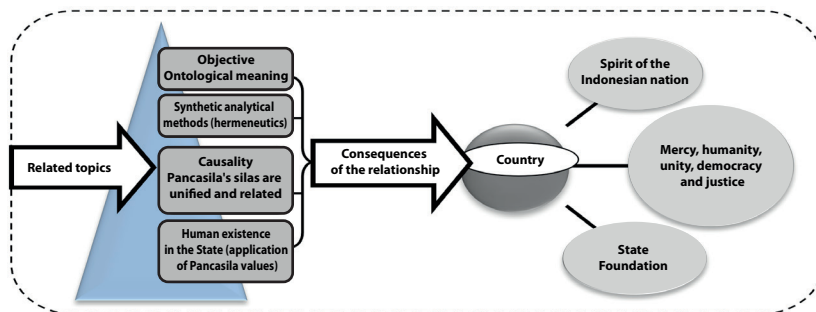


The fourth sila's ontological meaning in character education is rooted in recognizing the dual nature of citizens as autonomous individuals and social beings. This sila encourages the development of policies through democratic consensus, ensuring a balance between rights and responsibilities and reinforcing the role of the state as essential to, by, and for the people.

Finally, the fifth sila focuses on fair treatment for all Indonesian people, manifesting the affirmation of humanity in the nation and state. It represents the unity between the state's role in facilitating interests and citizens' role in forming a cohesive society. This sila underscores the causal relationship between the state's support of interests and citizens' values, such as godliness, humanity, unity, populism, justice, and equality.

In summary, the ontological dimensions of Pancasila's silas provide a comprehensive framework for understanding the philosophical underpinnings of the Indonesian nation's values. The integration of these values into character education in schools aims to instill a deep appreciation for religious, humanistic, democratic, and just ideals, fostering a harmonious and prosperous society. This ontological interpretation reinforces the unique historical journey of Indonesia's struggle for independence and its subsequent commitment to building a diverse, united, and just nation.

Figure 1
Causality Relationship of Ontological Aspects of Pancasila



Epistemological dimension of Pancasila

Epistemology, derived from the Greek words “episteme” (knowledge) and “logos” (word/thought), is a branch of philosophy concerned with the study of knowledge, its nature, sources, and validity (Agboola & Tsai, 2015). In essence, it is often referred to as the “theory of knowledge.” Epistemology delves into fundamental questions such as what constitutes truth and

how we can acquire and validate knowledge. This field encompasses both the content of knowledge and the processes of thinking.

In the context of Pancasila, its epistemology revolves around examining the reliability and validity of knowledge related to Pancasila itself. It seeks to understand how we come to know about Pancasila, the sources of this knowledge, and its truthfulness. Pancasila's epistemological investigation is an endeavor to reveal the nature of Pancasila as a knowledge system. It recognizes Pancasila as the foundational source of knowledge that underpins the formation of the Indonesian nation. Within this context, Pancasila's epistemological rationality extends across socio-historical, socio-cultural, nationalist, humanistic, and ideological domains. The epistemological basis of Pancasila is closely intertwined with its ontological foundation. In other words, how Pancasila is known is inherently connected to its understanding of human nature. The source of knowledge for Pancasila is the inherent values of the Indonesian people themselves, serving as the material cause of Pancasila.

Each of Pancasila's silas carries an epistemological significance when it comes to character education in schools: The first sila, emphasizing religious tolerance and mutual respect among diverse religious communities, draws knowledge from the intuition and revelations derived from the experiences of Indonesia's religious life. The recognition of religious diversity as a strength rather than a conflict is a key aspect of its epistemological importance. The second sila, centered around the liberation from colonial oppression and the restoration of human dignity, is based on the epistemological understanding that freedom is a fundamental right for all citizens, irrespective of any discrimination. The third sila, which promotes unity in diversity, seeks to maintain the shared integrity of Indonesian society. Its epistemological significance lies in emphasizing the need for a peaceful and caring society as a prerequisite for building solidarity, justice, and peace. The fourth sila, emphasizing deliberation and consensus-building, reflects Indonesia's culture and democratic values. Its epistemological importance is in cultivating a spirit of democracy in policy-making processes. The fifth sila, rooted in the spirit of cooperation (gotong royong), underscores the interconnectedness of all things and the importance of justice for the common good. Its epistemological significance lies in the recognition that justice and cooperation are essential for achieving social welfare and economic prosperity.

In summary, Pancasila's epistemology is concerned with understanding how knowledge about Pancasila is acquired, validated, and ap-



plied. Each sila contributes to the broader understanding of Pancasila's values and their practical implications for character education and society.

Dimensions of Pancasila axiology

Pancasila holds both intrinsic and instrumental values that are significant to the Indonesian people. These values encompass various aspects, contributing to the ethical, cultural, and societal fabric of the nation.

Intrinsic Values: 1) Pancasila's intrinsic values derive from a combination of original Indonesian cultural values, influences from external cultures through historical acculturation, and the intellectual contributions of scholars and thinkers. These intrinsic values are deeply integrated into the fabric of Indonesian society, and they underline various aspects of life: 2) Religious Norms: Pancasila emphasizes the importance of religious norms, acknowledging the spiritual dimension of human existence and the sacredness of life. This recognition of spiritual values forms the foundation of ethical behavior and guides individuals in leading meaningful lives. 3) Humanitarianism: The intrinsic value of humanitarianism is embedded in Pancasila, promoting compassion, empathy, and care for fellow human beings. This value reflects the essence of treating others with kindness and understanding, fostering a sense of interconnectedness within society. 3) Unity in Diversity: Pancasila's emphasis on unity in diversity acknowledges the rich tapestry of Indonesian society, which comprises various ethnicities, cultures, religions, and languages. This intrinsic value celebrates differences and underscores the importance of mutual respect and harmony among diverse groups. 4) Populism and Democracy: The intrinsic value of populism, within the context of democracy, promotes participation, inclusivity, and representation. Pancasila recognizes the significance of allowing citizens to have a voice in the decision-making processes that affect their lives. 5) Justice: Justice is an essential intrinsic value that Pancasila upholds. This value underscores the importance of fairness, equality, and care in societal interactions. Pancasila's vision of justice is aligned with the spirit of cooperation (*gotong royong*) and emphasizes the well-being of all members of society.

Instrumental Values: 1) The instrumental values of Pancasila guide its practical application in realizing the nation's ideals. These values serve as guiding principles for creating a just and harmonious society: 2) Religious Nature: Pancasila's religious nature is instrumental in fostering a society that values spiritual well-being. This value encourages individuals to live in accordance with their religious beliefs while respecting the

beliefs of others. 2) Human Dignity: The instrumental value of upholding human dignity promotes the recognition and protection of individual rights and autonomy. Pancasila recognizes each person's intrinsic worth and advocates for the liberation of human dignity from oppression. 3) Unity: The instrumental value of unity underscores the importance of solidarity among citizens. Pancasila's emphasis on unity serves as a driving force for cooperation and collaboration, enabling the collective pursuit of common goals. 4) Democratic Principles: Pancasila's instrumental value of democratic principles stresses the significance of open dialogue, deliberation, and consensus-building in decision-making processes. This value empowers citizens to actively participate in shaping their society's future. 5) Justice and Cooperation: The instrumental value of justice and cooperation encourages the establishment of a just and cooperative society. Pancasila envisions a harmonious environment where individuals work together to achieve shared prosperity and well-being.

In summary, Pancasila's axiological foundation is rooted in both intrinsic and instrumental values. These values contribute to the ethical, cultural, and societal framework of Indonesia, guiding individuals and the nation as a whole toward a just, harmonious, and prosperous future.

Character Strengthening through the Interpretation of the Silas of Pancasila

The meaning of Pancasila, as framed within its five principles (Silas), represents a manifestation of unified purpose as follows: Primarily, the significance of each Pancasila Sila is structured in a hierarchical pyramidal arrangement. This hierarchical structure organizes the Pancasila Silas in a tiered manner to strengthen the essence of each subsequent Sila. The first Sila reinforces the application of the second Sila; the second Sila enriches the unity of human beings united by the third Sila's essence; the third Sila reinforces human unity amid differences and diversity through democratic deliberation for consensus, which embodies the fourth Sila's meaning; and the fourth Sila fortifies unity in the pursuit of social justice as an embodiment of the fifth Sila's essence.

Mathematically, this pyramidal structure signifies the dialogical relationship between the hierarchical meanings of Pancasila's Silas, enhancing the sequence and position of each Sila that precedes it. This implementation signifies that the first Sila acts as the foundational pillar, fostering a humanistic spirit, unity in embracing Indonesia's diversity, and a democratic fabric to ensure equitable social treatment. Thus, the divine aspect



within this unity manifests in humane behavior, preserving and valuing differences within Indonesia's unity, and populism, encapsulated in democratic principles to achieve consensus and equality for societal well-being.

The diffusion of the meaning within each Sila signifies the correlation of Indonesian identity within the order of the other Silas. The internalization of the ontological interpretation of each Sila in Pancasila elucidates God as the primal cause of human existence. Each Sila's application is clarified by the understanding that human existence emanates from a divine source. This foundation establishes human beings as the fundamental subjects upholding the state's existence, as the state is an extension of human existence institutionalized within community groups.

Instrumentally, the state's existence emerges from human unity in groups, forging alliances, coexisting amidst diversity, and institutionalized within the framework of citizenship. Citizens, alongside territory and governmental structure, constitute core dimensions of the state. Institutionalized human existence mandates fair treatment to achieve the collective objective of justice and welfare—a goal embedded in the essence of living collectively, the state. Moreover, the interconnected relationship of Pancasila Silas complements and enriches a pyramid of hierarchical associations. Each Sila's strength is determined by its support for affirming the other four Silas.

The first sila, belief in one God, embodies the essence of God within the depths of the human spiritual soul. This essence is expressed through humane, just, and civilized treatment of others. It unites Indonesian diversity and is rooted in a populist consensus that seeks wise decisions, ultimately guiding equitable treatment for the welfare of the Indonesian people.

The second sila, humanity practiced with just and civilized attitudes, captures the essence of being human. It stems from a consciousness that requires mutual respect as fellow creatures and partners with God. Faith in God Almighty strengthens diversity, fostering unity within the nation's life. This unity is built through a populist existence that seeks wisdom via democratic deliberation and representation, aiming to achieve justice in the lives of Indonesian citizens.

The third sila, unity amidst Indonesia's diversity, affirms the importance of respecting differences. It embodies unity as fellow creations of the Almighty and strives for a humane community. Rooted in justice and civility, it also embraces a populist spirit within the state, uniting thoughts through democratic attitudes to reach wise agreements. These agreements guide just lives by defining the rights and responsibilities of all Indonesian citizens.

The fourth sila, populism in the spirit of democracy, leads to collective decisions full of wisdom through joint deliberation. It acknowledges the value of mutual respect for fellow beings created by God Almighty. The purpose of this unity is to uphold just and civilized lives, uniting all differences within the framework of Indonesian society. It expects equal and socially just treatment for all citizens.

The fifth sila, social justice for the benefit of all citizens, manifests awareness of the importance of fair treatment. It recognizes all as God's creatures through faith and belief in God Almighty. This principle upholds the aspects of humanity and civilized living. It embraces populism to bridge differences, generating wisdom through democratic deliberation and representation.

Together, the five silas of Pancasila form a unified and solid whole. a) Pancasila is a compound and singular dimension, an organic unity characterized by:

1. United and integrated parts, avoiding separation.
2. Autonomous function and position of each part.
3. Diversity in differences that complements rather than contradicts.
4. Unification to create a humane, fair, and civilized life.
5. A unifying element that integrates the parts.

Absence of negation or shifts in the meaning of each precept, resulting in a unified whole. b) Structured hierarchically pyramidal (multi-level unity): The First Sila encompasses the meaning of the Second, Third, Fourth, and Fifth Silas. The Second Sila is inspired by and informed by the First Sila and encompasses the Third, Fourth, and Fifth Silas. The Third Sila draws inspiration from the spirit of the First and Second Silas while incorporating the Fourth and Fifth Silas. The Fourth Sila is inspired by the First, Second, and Third Silas and incorporates the Fifth Sila. The Fifth Sila, supported and inspired by all the Silas, forms an integral part of the whole.

The concept of the state based on Pancasila and the 1945 Constitution initiates an understanding of the Indonesian state through various aspects:

- a. Social-religious humanism
- b. Intact kinship and togetherness
- c. Unity in diversity
- d. Deliberation in the spirit of democracy to find dimensions of wisdom and discretion
- e. Strive for social justice for the common good

The main idea of the nation and state's endeavors can be examined through the balanced dimensions of Pancasila's precepts, including:

- a. Tolerant balance in addressing the interests of religious (Islamic) and nationalist groups.
- b. Balance in perceiving and understanding human existence as autonomous and socially paradoxical beings (mono dualism).
- c. Balance between the ideas of Indonesia's founding and the blending of outside cultures through assimilation, acculturation, and inculturation of the state (cultural dialectics).

The integralistic ideology, the foundation of the unitary state, is strengthened through cultivating fundamental values to foster a familial atmosphere:

- a. Strong unity in building a safe and harmonious community life.
- b. Determined and united will to strive for a life with a national perspective of freedom, independence, unity, sovereignty, justice, and prosperity.
- c. Cultivation of love for the homeland and nation through a spirit of togetherness.
- d. People's sovereignty based on democratic and tolerant attitudes.
- e. Promotion of social solidarity, justice, and non-discrimination.
- f. Pursuit of social justice to achieve coexistence, ensuring equal welfare and balanced rights and duties.
- g. Reinforcement of Indonesia's place within global diversity in a competitive world order.
- h. Respect for the dignity of human beings as creatures made in the image of God (Junaedi, 2018).

Conclusions

In light of the complex dynamics of multidimensional human life across political and ideological spheres, spanning local, national, and global levels, it becomes imperative to underscore the significance of interpreting Pancasila, a philosophical system, for bolstering the cultivation of nationalism among students. The escalating intricacy, fragmentation, and disintegration within Indonesian society underscore the mounting lack of clarity and direction in both national and local political orders and structures. Hence, an urgent imperative emerges: to scrutinize the essence of Pancasila as a philosophical system. Such an endeavor seeks to

alleviate these concerns, reinforcing and engaging with the epistemological dimensions of Pancasila. Notably, this engagement extends beyond the bounds of Indonesia, encompassing the global realm as a manifestation of the value of global diversity. To further elaborate, an additional assertion can be made: Pancasila, functioning as a philosophical system, encapsulates viewpoints, values, and ideas that inherently constitute and shape the pursuits of the nation and the state.

This signifies that the epistemic veracity of Pancasila, when subjected to philosophical reflection, operates as a guiding principle for the conduct of Indonesian citizens in their daily lives. Consequently, the fundamental inference drawn from the initiative to integrate Pancasila as a philosophical system, bolstering the nurturing of nationalistic attributes within students, is that Pancasila must be reinstated and repositioned to fulfill its intrinsic role and stance as the bedrock of the state.

On a pragmatic plane, the philosophical contemplation of Pancasila reiterates that it stands as the embodiment of the Indonesian nation's philosophy. This assertion finds its roots in the profound soul-searching of the nation's founding figures, their contemplative introspection coalescing into a structured system. Pancasila's construction is inherently intertwined with the Indonesian populace, imbued with an air of mysticism. This mysticism, in turn, is embraced as a pillar of inspiration to grapple with life's challenges, as well as those of the nation and the state.

In summary, the intricate dynamics prevailing across various dimensions of human existence necessitate a comprehensive interpretation of Pancasila as a philosophical system. Such an interpretation holds the potential to invigorate the cultivation of nationalism among students. The evolving complexities and uncertainties in Indonesian society underscore the urgency of this endeavor, emphasizing Pancasila's epistemological dimensions that resonate globally. The upshot is a call to reinstate Pancasila's pivotal role as the cornerstone of the state, founded in deep contemplation and embraced as a source of national inspiration.

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