

# The Vital Role of Pancasila Values in Building National Character Through Civics Education

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## ABSTRACT

This paper inquires to look at the vital role of Pancasila values in building the nation's character of students through civic education. This research was conducted to see how far the role of Pancasila values as part of the Citizenship Education subject, apart from being a national ideology, is also a nation's view of life that can shape the nation's character in students at school. This research used a qualitative and quantitative approach with a population of 21 high schools in Purwakarta with a sample of 5 schools as a sample. From this research, it was found that the Pancasila values contained in the first to the fifth precepts in the Civics Education subject are expected to be a guide for students in everyday life, both inside the classroom and outside the classroom, in the family, in the community, even in the life of the nation and state. As agents of social change, students must still be able to see the meaning of Pancasila's position as the basic foundation, which is the core of Civics learning, so that Pancasila's values can still be a guide in people's lives Pancasila and able to shape the character of the nation.

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## 1. INTRODUCTION

The tide of freedom and individualism is sweeping away the people of Indonesia as a result of the era of globalisation, which is marked by openness and inadequate filtration (Noe, 2013). According to Soekarno, the first President of the Republic of Indonesia, developing national character (nation character building) is essential to the nation's survival and growth (Rachmah, 2013). This includes promoting the principles of sovereignty in politics, economic independence, and cultural identity.

The development of national character must involve all parties, both the household and family, the school environment, and the wider community, so it is necessary to reconnect the relationships and educational networks that have begun to break off (Sari & Nofriadi, 2019). Due to the current reality,

society has not shown good character or behavior that deviates from the prevailing values, morals and norms; as Winataputra (2012) said, "In the praxis of social, national and state life, there are always phenomena that reflect the occurrence of the paradox between the spirit and collective commitment to the Unitary State of the Republic of Indonesia and cases of ethnocentrism, group and regional fanaticism such as ethnicity, and nepotism.

The building of character can be attained through the process of educational advancement and the implementation of an educational framework rooted in the inter-system (Amongsystem) principle, which serves as the foundation for Ki Hadjar Dewantara's educational concepts, as one of the methods for fostering personal growth in Javanese culture. The individual provided a concise overview of the seven principles of education. 1) Establishing a positive exemplar (a positive model); 2) favourable behavioural tendencies (habits); 3) pedagogy; 4) directives, compulsion, and punitive measures; 5) personal regulation; and 6) corporeal and cognitive encounters. According to Radcliffe (1971), the primary significance of Among is to facilitate the development of a child's inherent abilities through education, rather than relying on methods of coercion and punishment to enforce learning. According to Djahiri (1992), value refers to something that holds significance in accordance with several criteria such as logic (true-false), aesthetics (good-bad), ethics (fair-unfair), religion (sin-haram-permissible), and law (sah-illegitimate). Additionally, value serves as a guiding principle, fostering self-assurance and influencing one's approach to life.

Civic education has appeared under several different names and programs. Even though, in essence, this course is to educate citizens. Civics Education is a subject that focuses on fostering the self-esteem of diverse citizens, be it religious, socio-cultural, language, age, or ethnicity, to make Indonesian citizens who are intelligent, skilled and with character as mandated by Pancasila and the 1945 Constitution (Hidayah, Kurniawan, & Ginusti, 2023). Conceptually, Civics emphasizes political education as the main subject. From a curriculum perspective, Civics focuses on preparing and increasing the professionalism of Civics teachers. As a scientific system, according to (U. Winataputra, 2006), Civics must be seen from the dimensions: "(1) terminology used, (2) vision, mission, and academic strategy, (3) ontology, (4) epistemology, and (5) axiology". Based on this framework, the Civics paradigm is discussed from several theoretical and practical perspectives.

There are three different terms utilised, as stated by (Winataputra, 2006). Those terms refer to civics, teaching civics, and citizenship. Civics is a subset of politics and political democracy from which the origins of civics education may be traced. Academics agree that civics should be included in political education. According to Cheshire, "the science of citizenship" best describes Civics. The United States is among the countries that pioneered the concept of civics and civics education. The research is supposed to elaborate on the meaning of Civics in Indonesia by discussing the history of civics education in the United States.

Paradigmatically, Civics education has a vision of socio-pedagogics to educate citizens democratically in the wide context covering the formal and non-formal education contexts as consistently applied in the UK (Winataputra, 2006). Based on theoretical studies and reflective discussion, the vision of Civics is completely formulated, namely, as a system, Civics has functions as follows (Trisiana, 2020): (1) curriculum program in formal and non-formal educational contexts; (2) socio-cultural actional program in a social context; (3) scientific studies in social science discourse. Meanwhile, the vision of Civics consists of two dimensions, namely (1) the substantial dimension covering content and learning experiences and ontology aspects and (2) the dimension of the process covering research and teaching (epistemology and axiology aspects). In line with the reform process toward New Indonesia and civil society concept as the socio-cultural framework, So Civics mandates the socio-pedagogic, socio-cultural, and academic substantive missions.

In addition, (Winataputra, 2006) explains the mission as follows: the mission of socio-pedagogic is to develop the individual potential as a human being and social creature to become Indonesian citizens who are smart, democratic, obedient to the law, well-mannered, and religious. Second, the socio-cultural mission is to facilitate the existence of aspirations, truth and value systems and concepts.

The principle and practical democracy in civil society development context through the development of citizens' participation smartly and responsibly. These are conducted through several socio-cultural activities creatively to build the commitment to moral and social citizenship. Third, the mission of academic substantive is to develop the structure of knowledge or the spectrum of constellation Civics, including concept, principle, and the generalization of civic virtue (goodness of civics) and civic culture through research and development activities.

Civics is regarded as an academic discipline that plays a crucial role in fostering the development of responsible citizens in accordance with the philosophical and constitutional principles of the Republic of Indonesia. The study of civics encompasses a complex understanding of various disciplines within the realm of scientific knowledge. In a similar vein, Pancasila, the focal point of the Civics curriculum, encompasses two distinct ontological frameworks. Cheshire (Winataputra, 2003) posits that Civics encompasses an ontology of politics, namely pertaining to the concept of political democracy in relation to the duties and rights of citizens. The core ontology has the potential to be further developed into a concept within the field of civics. During the period of ancient Greece, the term "Civics" was adopted from Latin, where it originated from the word "citizen." Ultimately, the concept is acknowledged as the foundational basis of the field of Civics. In Indonesia, the subject of Civics has been implemented as part of the educational curriculum. Civics encompasses two distinct elements of ontology, specifically, its role as a subject of study and its potential for advancement and growth. According to Ryan and Lickona (1992), the subject of investigation in question pertains to the field of Civics.

The sense of nation is the awareness of the nation, namely the awareness to unite as a nation born naturally because of history, ideals of past struggles, common interests, and the same destiny to face the future. In addition, the common views, hopes and goals in formulating the nation's ideals for the future. In other words, a sense of nationality is the glue that unites and provides the basis for a nation's self-identity (Akbal, 2016). The form of national insight fills the jargon amongst *melt handarbeni* (sense of belonging), amongst *melt hangrungkebi* (sense of participation), and *implant Cairo hangers wani* (sense of responsibility). The plurality of the Indonesian nation requires a government that can maintain diversity and unity. Thus, the development of national unity and integrity must be carried out intensively and continuously and requires awareness from all elements of the nation (Karim, 2010).

In a prior study conducted by Rohayani (2010), it was noted that educational institutions play a crucial role in imparting values to students. However, empirical evidence suggests that schools face limitations in fulfilling this responsibility in isolation. The teaching and learning process of Civic Education had a substantial contribution, both directly and indirectly, to the development of the character of young citizens, accounting for around 19%. The conclusion aligns with the principles outlined in the Grand Design of Character Development, which posits that education serves as a key strategy for fostering national character development. Furthermore, McDonell and Russell (1999) assert that educational institutions have the utmost capacity to address the prevailing crisis of character in society. However, it is a matter of inquiry if the policies pertaining to Civic Education that are being implemented in schools and higher education institutions have the potential to foster the development of Indonesia's national character.

In contrast to prior research, the present study aims to examine the significance of Pancasila values in fostering the character development of students through the implementation of Civic education. This study aimed to examine the extent to which Pancasila ideals, in addition to serving as a national ideology, contribute to the formation of students' national character within the context of Civics Education.

## 2. METHODS

This research uses a case study because the research focus has been determined to find out the vital role of Pancasila values in building national character through Civics Education. With this emphasis and focus, researchers use case studies. Based on the explanation above, researchers also use

qualitative and quantitative approaches (Brannen, 2005). In this study, researchers investigate the problems that arise against the object under study. Then, the problem is described as it is. The population in this study were 21 high schools (high schools) in Purwakarta, with a sample of 5 schools. The respondents of this study consisted of students from classes X, XI, and XII.

According to the above characteristics, data can be categorized into two types: primary and secondary. Primary data is data obtained directly from primary sources such as Civics experts, Civics curriculum planners, Civics teachers, and high school students in Purwakarta whom the five high schools represent. In addition, the researcher completes this data by adding secondary data obtained from school documentation such as teacher and student identities, academic records, or informants who can explain the nation's character development. Five data collection techniques are used in this study: literature study, observation, interviews, documentation and questionnaires were given to high school students in Purwakarta.

### 3. FINDINGS AND DISCUSSION

#### 3.1. *The Vital Role of Pancasila Values in Civics to Form the National Character of Students*

The strength of Pancasila's viewpoint is derived from the implementation of Civics subjects, which serve as a means to educate the populace. Pancasila serves as the official ideology of the nation in accordance with legal provisions. The implementation of Pancasila values by citizens in various facets of daily life is vital. This philosophy encompasses various dimensions, including state aspirations, national aspirations, regional aspirations, community aspirations, political aspirations, and foreign and domestic political aspirations. The establishment of national character is influenced by the contribution of Pancasila values, which is contingent upon the behaviour and the rights and obligations of citizens. This value offers guidance for the overall trajectory of a nation's existence, albeit with certain limitations in its applicability to all facets of national affairs. Pancasila represents the embodiment of philosophical principles, a system of values, and the cultural framework of the nation. According to Pahlevi (2017), the implementation of Pancasila values is anticipated to be incorporated into various aspects of life.

In principle, Pancasila values adopt Islamic values. From the history of the formulation of the basic state of Pancasila and the process of making the 1945 Constitution, most of the formulators are Muslims. Thus, it makes sense if Islamic values are included in the values of nationalism. From the sequence, the first precepts of Pancasila are divine values determined as the basis for other Pancasila precepts. Thus, as human beings, our actions will always be supervised by God Almighty. Human values place humans in a valuable or honourable position, so education is an effort to make humans more humane. Islam views humans as good if they can respect fellow human beings. Civilized humanity is, in principle, the same as democracy. It has two concepts: 1) Wisdom is a truth value from God Almighty, and 2) Policies originate from humans.

Pancasila must be given since students are small to adulthood. Indoctrination is necessary when students are young. Then studied, understood, tried, and finally carried out in everyday life. There may be differences between formal and informal education, but Pancasila can resolve this difference by bridging the two. This can be done by correlating essential/categorical values with life skills and instrumental values (Maftuh, 2008). Repositioning citizenship education is needed and developed by building national character. However, there needs to be an effective method that suits the needs of students. Therefore, the teacher must be creative and think to find out what students need, and the teacher must try to find the best way to make students happy in learning Pancasila.

The essence of Civics Education is Pancasila. However, currently, Pancasila does not dominate Civics subjects because teachers hesitate to include Pancasila in their teaching. Pancasila has yet to be placed as the core of Civics, but Pancasila is placed briefly. Pancasila and the 1945 Constitution should be the main core of Civics courses. This is possible because, in any country, the constitution is still the core. Furthermore, the constitution is the personification of the ideals of a nation. It is ideal for raising

the nation's spirit by learning the values of Pancasila, which are specified in the constitution. Even though Pancasila is the same as other aspects, Pancasila is still the core (Usmi & Samsuri, 2022).

The content of Pancasila values is contained in Civics material in the 2004 Competency-Based Curriculum (KBK 2004) and in content standards. One aspect of Civics is the values of Pancasila. However, currently, there is a tendency for teachers to be allergic to the Pancasila state. This happened because in the era of the Soeharto regime, Pancasila had great majesty, but the implementation of Pancasila was wrong, so people were reluctant to declare Pancasila. In addition, the "problem-solving" approach is difficult for teachers to implement because teachers often find big differences between facts and theory. Teachers are required to be responsive to political issues. On the other hand, most teachers are worried about revealing the truth. Therefore, teachers should democratically create Civics classes to free the atmosphere from pressure, anxiety and the inability to express reality in everyday life (Haryati & Rochman, 2012). In addition, teachers can create and develop several methods that are adapted to Civics material.

The contribution of values to enriching Civics material in building national character is significant. In the substance of the nature of the state and nation, it can be seen that we as a nation of Indonesia need to build a national identity that has a national identity with a national identity such as Belief in the One Almighty God, a just and civilized Humanity, Indonesian unity, democracy, and social justice for all Indonesian people. The developed strategy can use an application of CTL (*Contextual Teaching Learning*). Literature study can be carried out as a student's initial understanding, and then students can apply it in everyday life. Many methods can be applied to study Civics, for example, portfolios where student work can be evaluated. The portfolio includes written spoken, student creativity, and tolerance, respecting the opinions of others. This includes the cognitive, affective and psychomotor domains (La ode Onde, Aswat, Fitriani, & Sari, 2020).

Civics material includes the following values: a) Fundamental values: Belief in One Almighty God, just and civilized humanity, Indonesian unity, democracy, and social justice for all Indonesian people; and b) Instrumental values: elaboration of basic legal values, government regulations, presidential decrees, regional decisions and so on. Juridically, historically and practically, our way of life is included extrinsically in school regulations and government operational regulations. The strategy that can be applied to include Pancasila values for enriching Civics material in building the nation's character is to correlate the material. Discussed in class and actions of daily life (family, community, nation and state) (Hermawan, 2013)

The contribution of these values exists or is real even though not all of these values are implemented by students in everyday life. The strategy used in Civics learning in building national character can be done in several ways, such as incorporating Pancasila values into the teaching and learning process in the classroom or observing phenomena in the field. There is no limit to teaching methods. Many methods can be used, such as case studies on actual issues, controversial issues, etc. Evaluation can be done using multiple choice and essays that cover the cognitive, affective, and psychomotor domains.

### 3.2 Analysis of Quantitative Data on the Responses of High School Students in Purwakarta to the Statement of Pancasila Values

Student responses to Pancasila values can be seen in Table 1 below:

**Table 1.** Student Responses to the Statement of Pancasila Values

Student Response	Score Value	Frequency	Total Score	Percentage %
Strongly disagree	1	28	28	0.15
Do not agree	2	90	180	0.99
Neutral	3	618	1,854	10.20
Agree	4	2,102	8,408	46.26
Strongly agree	5	1,541	7,705	42.39
<b>Total</b>		<b>4,379</b>	<b>18,175</b>	<b>100</b>
% Total score of the maximum total score = $(18175/21895) \times 100\% = 83.01\%$				

Source: Results of data processing from the given questionnaire

Table 1 above shows the diversity of student responses to the statement of Pancasila values. However, some students strongly disagreed, but the frequency was small, namely around 0.15%, compared to the answers of students who agreed with the statement that the value of Pancasila was relatively higher, namely 46.26%. Overall, based on the analysis of the percentage of total scores, the student responses were included in the very good category. This means that overall, the student's response to the statement of Pancasila's values is very good.

Subsequent analysis was conducted to determine the variety of student responses from each school. The results of data processing based on Appendix A are as follows:

**Table 2.** Student Responses from Each School to Pancasila Values

School	% Score					Total Score	% Total Score	Interpretation
	Strongly Disagree	Do Not Agree	Neutral	Agree	Strongly Agree			
SMA A Purwakarta	0.02	0.69	10.03	46.00	43.27	5,835	83,84	Very good
MAN A Purwakarta	0.11	1.57	12.40	44.99	40.92	3,556	81.75	Very good
SMA DD	0.00	1.42	13.80	47.11	37.66	3,651	81,22	Very good
SMA PG	0.69	0.78	6,67	36.76	55.11	3,330	85.06	Very good
SMA PS	0.00	0.33	5,66	65.45	28.56	1,803	82.90	Very good

Source: Results of data processing from the given questionnaire

Table 2 above shows that there are variations in student responses. For example, most SMA PG students stated that they strongly agreed compared to students from other schools, namely 55.11%. Meanwhile, SMA DD, although the number of students who strongly agreed was relatively small compared to other schools, no students strongly disagreed. Table 2 above shows that overall, students in each school respond very well to Pancasila values. This relates to the results of the previous data analysis in Table 1.

The results of student responses based on their responses to the Pancasila Values statement were obtained in Table 3:

**Table 3.** Student Response Every Point Towards a Statement of Pancasila Values

No Items	Strongly Disagree		Do Not Agree		Neutral		Agree		Strongly Agree		Total Score		Interpretation
	F	%	F	%	F	%	F	%	F	%	F	%	
	1	0	0	0	0	0	0	160	21.19	555	73.51	715	
2	0	0	0	0	0	0	244	32.32	440	58.28	684	90.6	Very good
3	1	0.13	2	0.26	165	21,9	296	39.21	100	13.25	564	74.7	Good
4	3	0.4	18	2.38	15	1.99	216	28,61	400	52.98	652	86.36	Very good
5	4	0.53	16	2,12	204	27	172	22.78	140	18.54	536	70.99	Good
6	1	0.13	2	0.26	57	7.55	304	40.26	270	35.76	634	83.97	Very good
7	1	0.13	10	1.32	117	15.5	336	44.5	110	14.57	574	76.03	Good
8	0	0	12	1.59	39	5,17	396	52.45	165	21.85	612	81.06	Very good
9	0	0	0	0	51	6.75	388	51.39	185	24.5	624	82.65	Very good
10	0	0	2	0.26	63	8.34	368	48.74	185	24.5	618	81.85	Very good
11	0	0	4	0.53	18	2.38	272	36.03	375	49.67	669	88.61	Very good
12	5	0.66	24	3,18	42	5.56	264	34.97	270	35.76	605	80.13	Good
13	0	0	2	0.26	9	1.19	312	41.32	345	45.7	668	88.48	Very good
14	2	0.26	2	0.26	117	15.5	304	40.26	165	21.85	590	78.15	Good
15	0	0	2	0.26	0	0	188	24.9	515	68.21	705	93.38	Very good
16	0	0	4	0.53	60	7.95	292	38.68	280	37.09	636	84.24	Very good
17	5	0.66	30	3.97	195	25,8	220	29.14	55	7.285	505	66.89	Good
18	1	0.13	0	0	18	2.38	172	22.78	505	66.89	696	92.19	Very good
19	0	0	0	0	15	1.99	296	39.21	360	47.68	671	88.87	Very good
20	0	0	0	0	6	0.79	260	34.44	420	55.63	686	90.86	Very good
21	2	0.26	10	1.32	93	12,3	344	45.56	135	17.88	584	77.35	Good
22	1	0.13	4	0.53	195	25,8	304	40.26	35	4.636	539	71.39	Good

23	2	0.26	10	1.32	111	14,7	320	42.38	135	17.88	578	76.56	Good
24	0	0	0	0	24	3,18	360	47.68	265	35.1	649	85.96	Very good
25	0	0	0	0	42	5.56	384	50.86	205	27.15	631	83.58	Very good
26	0	0	2	0.26	114	15,1	372	49.27	95	12.58	583	77.22	Good
27	0	0	14	1.85	42	5.56	276	36.56	305	40.4	637	84.37	Very good
28	0	0	4	0.53	6	0.79	276	36.56	390	51.66	676	89.54	Very good
29	0	0	6	0.79	30	3.97	312	41.32	300	39.74	648	85,83	Very good

Source: Results of data processing from the given questionnaire

Table 3 shows the variety of student responses to the points of Pancasila values. For questions number 1 and number 2, all students agreed and even strongly agreed about the right to religion and the ease of doing charity. In addition, several students strongly disagreed, even though the percentage was relatively small, especially on item 12 concerning freedom of expression. Then question number 17 is about nationalism, and question 5 is about equality before the law and government.

### 3.3 Analysis of Quantitative Data on the Responses of High School Students to Statements About National Character

With the same procedures and processes for processing quantitative data on student responses to Pancasila values, based on the results of the questionnaire in Appendix 9, data processing was obtained as follows:

**Table 4.** Student Responses Towards National Character

Student Response	Score Value	Frequency	Score Figures	Percentage %
Strongly disagree	1	46	46	0.31
Do not agree	2	101	202	1.38
Neutral	3	500	1,500	10,24
Agree	4	1,979	7,916	54.02
Strongly agree	5	998	4,990	34.05
Total		3,624	14,654	

% total score of total maximum maximum score =  $(14,654/18,120) \times 100\% = 80.87\%$

Source: Results of data processing from the given questionnaire

Table 4 above shows that most students responded in agreement with the statement of national character. The highest percentage is 54.02%. There were even some students who answered strongly agreed. The percentage is quite large, 34.05%. Overall, the student response to all the nation's character items was very good.

Students of each school with the same procedures and processes for Pancasila values as follows:

**Table 5.** Student Responses from Each School to National Character

School	% Score					Total Score	% Total Score	Interpretation
	Strongly Disagree	Do Not Agree	Neutral	Agree	Strongly Agree			
SMA A Purwakarta	0.17	1.30	11.41	56.77	30.35	4,629	80.36	Good
MAN A Purwakarta	0.27	1.25	12.97	51.61	33.90	2,891	80.31	Good
SMA DD	0.27	1.29	13.57	57.82	27.04	2,940	79.03	Good
SMA PG	0.77	1.68	5.36	35.71	56,49	2,744	84,69	Very good
SMA PS	0.07	1.52	3.52	76.97	17.93	1,450	80.56	Very good

Source: Results of data processing from the given questionnaire

Table 5 shows that the response of the two schools was very good. This happened because students from both schools mostly agreed and strongly agreed. The table also shows that although there are variations in the final interpretations of each school, the variations are very small. Therefore, overall the school's response was very good, according to the analysis results in Table 3. In addition, table 5 results from data processing of student responses to the nation's character items.

Students' responses to the nation's character items for each item, as well as students' responses to the Pancasila value items, varied. For questions number 19, number 13 and number 18, for example, most of the students' answers were agree and strongly agreed. None of the students answered disagree

or strongly disagree. However, the percentage of neutral students' neutral answers was relatively slightly large, especially for question number 9 concerning efforts to maintain the nation's integrity.

**Table 6.** Student Response Each item leads to the National Character Point

Item No	Strongly Disagree		Do Not Agree		Neutral		Agree		Strongly Agree		Score Figures		Interpretation
	F	%	F	%	F	%	F	%	F	%	F	%	
1	0	0	10	1.32	24	3.18	224	29.67	410	54.3	668	88.48	Very good
2	1	0.13	30	3.97	210	27.8	184	24.37	95	12.58	520	68.87	Good
3	0	0	6	0.79	57	7.55	380	50.33	170	22.52	613	81.19	Very good
4	0	0	10	1.32	30	3.97	328	43.44	270	35.76	638	84.5	Very good
5	0	0	2	0.26	114	15.1	392	51.92	70	9.272	578	76.56	Good
6	0	0	2	0.26	66	8.74	348	46.09	205	27.15	621	82.25	Very good
7	3	0.4	6	0.79	114	15.1	272	36.03	195	25.83	590	78.15	Good
8	1	0.13	20	2.65	144	19.1	312	41.32	70	9.272	547	72.45	Good
9	0	0	0	0	66	8.74	408	54.04	135	17.88	609	80.66	Very good
10	0	0	2	0.26	24	3.18	260	34.44	385	50.99	671	88.87	Very good
11	3	0.4	8	1.06	42	5.56	372	49.27	185	24.5	610	80.79	Very good
12	1	0.13	2	0.26	48	6.36	428	56.69	130	17.22	609	80.66	Very good
13	0	0	0	0	12	1.59	260	34.44	410	54.3	682	90.33	Very good
14	0	0	2	0.26	39	5.17	404	53.51	180	23.84	625	82.78	Very good
15	1	0.13	2	0.26	48	6.36	364	48.21	210	27.81	625	82.78	Very good
16	0	0	4	0.53	60	7.95	404	53.51	140	18.54	608	80.53	Very good
17	0	0	2	0.26	15	1.99	276	36.56	380	50.33	673	89.14	Very good
18	0	0	0	0	36	4.77	352	46.62	255	33.77	643	85.17	Very good
19	17	2.25	68	9.01	30	3.97	216	28.61	180	23.84	511	67.68	Good
20	2	0.26	4	0.53	51	6.75	396	52.45	155	20.53	608	80.53	Very good
21	3	0.4	4	0.53	81	10.7	396	52.45	100	13.25	584	77.35	Good
22	12	1.59	12	1.59	99	13.1	244	32.32	195	25.83	562	74.44	Good
23	2	0.26	4	0.53	57	7.55	364	48.21	185	24.5	612	81.06	Very good
24	0	0	2	0.26	33	4.37	332	43.97	280	37.09	647	85.7	Very good

### 3.4 Position of Pancasila values in Civics courses

Civics Education contains a complete content of values, especially Pancasila values. In reality, these values have a higher position. Pancasila is the legacy of our ancestors. Therefore, this heritage must be considered by the younger generation, in this case, high school students, as the nation's next generation so that they behave following Pancasila values. First is the behaviour of Belief in One Almighty God, which reflects faith and devotion to God Almighty in a society consisting of several religions. Society should respect each other in carrying out deeds or worship following their respective religions and not impose one religion on another. Second is fair and civilized human behaviour in which we treat everyone as human beings with the same mandatory rights and help people consistently fulfil their rights in accordance with applicable regulations. We must also place human rights following the conditions and situation in Indonesia and international human rights. Third, behaviour that supports Indonesian unity, namely, in a multicultural society and interests like ours, hand in hand, creates peace and harmony in our environment. We must respect each other regardless of ethnicity, religion, race and party differences.

Furthermore, behaviour that supports the fourth precept, namely democracy guided by the inner wisdom in the unanimity arising from representative deliberations, prioritizing the public interest over the party's interests. Consequently, differences in thoughts, opinions and interests can be overcome by using deliberations between representatives. Finally, behaviour that supports social justice is getting used to living frugally, working hard and working together to improve people's welfare.

Civics subjects also aim for students to be able to express and behave following social norms that exist in society, such as religious norms, legal norms, politeness norms, and decency norms. Basic

knowledge and skills related to the relationship between citizens and the state and fostering a sense of love for the Indonesian homeland, and being ready to sacrifice for the goals of the nation and state of Indonesia

### ***3.5 Content of Pancasila Values in Civics***

The field of civics encompasses a diverse range of topics and is characterised by its interdisciplinary nature. According to Winataputra (2003), Chreshore argues that Civic Education primarily focuses on the political ontology of citizenship, particularly in relation to political democracy, encompassing the rights and responsibilities of citizens. The instrumental dimension of Civics serves as a practical instructional tool intentionally designed and developed to elucidate the replacement of ideal elements. The practical application of Civics involves the utilisation of specific educational instruments that serve as tangible representations of the concepts, principles, procedures, and values within the political dimension of Civics (Carr & Kemmis, 2003; Winataputra, 2006). The objective of this development encompasses the socio-psychological domain. This domain encompasses the entirety of the socio-psychological capacity. Krathwohl (1962) classified them into three dimensions: cognitive, emotional, and psychomotor. Educational activities are employed systematically to enhance both the quantity and quality of these domains (Winataputra, 2006).

### ***3.6 Civics Learning Strategy***

The pioneering of the younger generation in building the nation's character must be carried out to preserve the existence of a nation with unique characteristics. From the ability to attract students' interest, it is hoped that all contributions from society and the government will help the achievement of education towards good progress. There are many strategies for incorporating Pancasila values in Civics materials. This can be done as follows: a) Teachers must master formal material taken from scientific disciplines and laws that have been mutually agreed upon; b) The teacher knows the actual phenomena that occur in society as material to be conveyed to students; c) The teacher must always check students' understanding through discussion and question and answer; and d) There is harmony between the interests of individuals, society and the state. The "problem-solving" approach is very difficult for teachers because there are differences between facts and theory. Teachers must be responsive to political issues, but most are worried about revealing the true condition. In this case, the teacher must arrange certain classes in Civics learning so that the class becomes democratic. As a result, the atmosphere in the classroom is free from pressure, worry and the inability to express the truth in the field (Baidhawiy, 2005).

### ***3.7 Method for Implementing Pancasila Values in Civics Subjects***

Both methods are more reliable than one method. Here the competence is different, like *Civics Knowledge* different from *Citizenship Commitment*. In addition, the Teaching Method must be based on teaching competence. The methods used in Civics' teaching and learning process are very numerous, such as modelling, utterances, expressions or proverbs. For example, the nation's character gives respect to the nation, state and government. The process of teaching and learning Civics in grades X, XI, and XII can use various methods adapted to basic competencies. The method can be: the discussion was followed by discussion reports, presentations, case studies, simulations, role-playing, and portfolios. Both methods are effective. It must be adapted to the needs of students. Therefore, teachers must be creative to recognize what students get. The method used in Civics's teaching and learning process relies on what values will be given to students to build national character.

### ***3.8 Evaluation for Examining the Content of Pancasila Values in Civics Courses in Building National Character***

Appropriate evaluations that can be used in Civics learning can vary. However, the evaluation must cover three domains: cognitive for understanding, affective for attitudes and psychomotor for intentions. In conducting evaluations, Civics teachers must collaborate with other teachers by

agreement (Rukajat, 2018). Evaluation can be done in two ways: tests (written tests) and non-tests: brainstorming, case studies, role-playing, and unfinished story. The most appropriate assessment form for assessing Pancasila values in Civics subjects in building national character is diverse namely multiple choice, essay, and attitude scale. To carry out this evaluation, the teacher must be sacrificed time, insight, and approach. The selection of the right evaluation is expected to align with the vision and mission of Civics as one of the values-education to maintain the nation's noble values so that they become the basis for society in facing life in society, nation and nation and state citizenship.

The proper evaluation can be used in assessing the affective domain because it can build a national character that aligns with Pancasila values (Suardi, Herdiansyah, Ramlan, & Mutiara, 2019). In addition, evaluation can be done using an attitude scale or direct observation. In addition, the assessment can be done through a written test to assess students' understanding of Pancasila values. If students have not mastered the material, the teacher can provide remedial. For those who have mastered the material thoroughly, the teacher can provide enrichment so that students can implement Pancasila values in building national character. Affective domain assessment can be done through an attitude scale or direct assessment.

Another evaluation that can be used in assessing Pancasila values in Civics learning is through processes and products and can be done using essays. In addition, evaluation is carried out through good attitudes, behaviour and morals. It can be carried out by observing data by collaborating with interested parties at the school so that the assessment of students is not the result of a subjective assessment of the teacher himself/himself. The evaluation looks at the results of the Civics subject process, which is integrated with the subject matter and sub-subjects through an attitude scale. It is important to see the Pancasila values students implement in everyday life. The attitude scale can be implemented openly after the teacher manages the assessment. Then, the results of the assessment are informed to students. This is important so that students know about the attitude that students have, and this is an indicator of the expected national character.

The process of decision-making involves the execution of an activity, which subsequently leads to the formation of a decision. This implies that through the process of observing adolescents engaging in decision-making, educators have the opportunity to gain insights into the progression of their cognitive development. Adolescence is a developmental stage during which individuals engage in self-improvement endeavours. Alternatively, he should make a decision. In this scenario, individuals exercise agency in determining their own future. The act of selecting companions, the determination to pursue further education following the completion of high school studies, or the inclination to seek employment, the choice to enrol in English or computer courses, and similar decisions are all examples of individual choices individuals may face. The expeditious cultivation of attitudes and behaviour within the societal, national, and governmental contexts facilitates the transformation of students into virtuous and accountable members of society. The attainment of a national character is contingent upon its alignment with the principles of Pancasila. The imperative of cultivating Pancasila principles in pupils for the sake of fostering national character is undeniable. The discourse commences with the allegation. Therefore, education plays a key role in the development of a nation's character. A school is an established educational institution that plays a significant role in fostering the development of a nation's collective character. Hence, it is imperative for stakeholders within educational institutions, like school administrators and office staff, to exemplify commendable conduct in their daily lives. This practise of habituation is crucial in instilling Pancasila values inside pupils, thereby fostering their adherence to such principles.

#### 4. CONCLUSION

Students are supposed to use the values of Pancasila, as outlined in the first five precepts of the Civics Education curriculum, as a compass in all aspects of their lives, from the home and school to the local and national spheres. In order for Pancasila's principles to continue to govern people's lives and define the character of the nation, it is essential that students, as agents of social change, understand

the significance of Pancasila's position as the basic foundation, which is at the heart of Civics education. The scope of this study is confined to a select group of five educational institutions situated within the municipality of Purwakarta. In future investigations, it is recommended to employ a more extensive sample size in order to examine the correlation between Pancasila Values and the development of national character.

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