

Pancasila As Integration Philosophy of Education And National Character

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Abstract:- The influence of the ideology of neo-liberalism with a set of values such as individualism, materialism, secularism, hedonism, rationalism, materialism, the high of consumerism culture and the effect of market culture with the values of capitalism has hit the Indonesian national identity with a democratic political life, so that we as a nation of Indonesia almost forgotten the values of its own local culture and religion which we believe. In effect, values and local wisdom did not give color Indonesia education. However, more influenced by western values compared with the European community and the United States though. The author tries to present "Integrity Of Pancasila Philosophy As Character Education Nation Indonesia" which is expected to provide the best solutions for education in Indonesia is more colored by the values of the partial, not integrated, which will be presented by some of the experts of education in Indonesia.

Index Terms:- Philosophy of Pancasila, Character Education, Integrity

1. INTRODUCTION

Educational Thinkers of Indonesia is currently seeking and formulating the foundation and basis of the national education system that can built an excellent Indonesian society and national character as the identity of a civilized society, dignified and modern. Education itself can be understood as a process of empowerment in order to reveal a variety of human potential as individuals, which in turn can contribute to the community that fostered from the local level so that can contribute to the nation, is also able to influence in any global event. There for, education should be directed to explore, discover and develop potential possessed by each of the students to be able to work it into his potential for competitiveness in an increasingly complex life competition. Every students need to be given a variety of skills in the development of a variety of things, such as ideology, the concept of life, creativity, responsibility, and skills. These clauses are important in education should always be understood by educators. In other words, educators should develop the aspect of cognitive, affective, and psychomotor to get the best result of education. In Webster's New World Dictionary, as cited by Nana Fattah, education is defined as the process of development and training aspects of knowledge, skills and character, especially those done in a form formula of education activities includes a process of producing and transferring of knowledge by the individual or learning organization. It is undeniable that education is a basic need for all human beings who have a sense as a means of thinking, because education is going to deliver people to the science and knowledge that will give all the obsession and all their goals. Religion, Pancasila, and UUD'45 is a reference in which all motion activity measures in the country of Indonesia in any form must rely to it [1]. The three basic references guidelines that can be synergistically to create order in a variety of dynamics of life in this country, including the problems of education. Religion showed the highest values by putting education as a basis of struggle, while Pancasila ideology to realize the spirit and doctrine to all children of the nation to always love their homeland.

And the 1945 Constitution is a constitution that regulates various matters concerning of the education implementation which then must be the guide for all stakeholders, especially the government as executor. The results of the fourth amendment UUD'45 ratified on August 10, 2002 (in the opening paragraph four) there are four meaningful conclusions the purpose of the establishment of the State of Indonesia is:

1. Protect all the people of Indonesia and the entire country of Indonesia;
2. Promote the general welfare;
3. Intellectual life of the nation, and
4. Participate in the establishment of a world order based on freedom, abiding peace and social justice.

2. LITERATURE REVIEW

First, The scholars who make Pancasila as the basic capital of character education, are:

IG Kingkin Space Teja in his writings, "Pancasila-based character education", states that the value of diversity in the Pancasila is the basic capital character education. We no longer need to look for shapes and even other character education model for the character of the nation's power base we already have it. [2]

1. Thanon Aria Dewangga in his article, "Character Education to Build Human Indonesia Excellence", states that Pancasila philosophy and religion who have owned this nation, has been unable to eliminate the inter-communal violence or inter-religious. The necessity of integration character education with local values and religious philosophy of Pancasila as a reference so that character education is not only at the level of discourse introduction of values and norms, access but to go further towards internalization levels in daily life applications. [3]
2. Sukandi in his article "Understanding and Student Orientation Pancasila Value in Vehicle Character Education Nation", states that a correlation between high levels of national identity crisis in the absence of commitment to the community in the practice of Pancasila values in the life of the nation. Not only that, the crisis led to the incessant influence of religious fundamentalist movements are violent, the influence of the values of the movement of ethnic assertiveness powerful, primordial tribal values and interests of the

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powerful, and the influence of the neo-liberalism ideology with a set of values, such as individualism, materialism, secularism, hedonism, rationalism, materialism, the high of consumerism culture, and the effect of market culture with the values of capitalism. [4]

Second, the scholars which makes religious values as character education capital, are:

1. Sofyan Sauri in his seminar paper, "Building a Nation of Faith and Piety Character Value in Learning" states that, the importance of religious values or with the term divine values in shaping the character transmitted by the parents since early childhood.[5]
2. Askar writes, "The mission Prophetic Islamic Education: Shaping Character Building Towards Social Transformation of Civilization" claimed that the spirituality of Islam in shaping the character is dominant where the Prophet Muhammad as the figure of character. Character formation based on Islamic values is very important in the search for national identity and a point of the main shaft turning point of civilization's success.
3. Firdaus Abdullah., Et al. in his article, "Efforts to improve the character and personality through understanding and religious education". The purpose of Islamic education is not only transmitting knowledge, but a good character in accordance with Islamic law. Transmission of knowledge without character will produce learners that backfired for the public. In this case, it is expected that learners are able to appreciate and implement Islamic values in daily life so much further able to filter the values that are inconsistent with Islamic breath.[6]

Third, the scholars which makes local values as the basis of character, are:

1. Keke T. Aritonang writes, "The implementation of Character Education Through Learning Writing Short Story Based on Traditional Batak Toba phrase" did some research to incorporate elements of the local culture, the traditional batak toba. According to Keke, traditional expression has a wealth of values of good character to learn. While media stories were chosen to stimulate students to create characters that are full of character moral message.[7]
2. Yadi Ruyadi in his study, "Character Education Model Based on Local Cultural Wisdom (Research Village Community Kerep Cirebon West Java to Develop Character Education in Schools" states that the Indonesia's diverse society composed of units that have indigenous traditions education in it will be full of good character education. This awareness is very important because of the existing educational practices in Indonesia are too Western-oriented and forgot the righteousness that exist in this archipelago.[8]
3. Al Musanna in his writings, "Revitalization of Local Content Curriculum for Character Education Through Responsive Evaluation" states that learning goals of the local content is to raise awareness of students to have good characters that are inherited from

generation to generation. Therefore, character education and the local culture is like a body that cannot be separated.[9]

3. METHODOLOGY

In this study, researchers used the descriptive analytical method is a method that provides an overview and analysis [10] of national education, national character, and the Pancasila to produce in-depth and meticulous research.

4. SUBJECT MATTER

There is something exhilarating in the culture of education in Indonesia, gradually approaches of religious understanding of educators (teachers) begin to realize that education is one area of devotion to Almighty God, the nation and the state, as well as devotion to humanity. The Indonesia Teachers who have spirited Pancasila and loyal to the Constitution of 1945, take responsibility for the realization of the ideals of the proclamation of independence of the Republic of Indonesia August 17, 1945. This means that the Pancasila serve as a reflection of the educational character of the Indonesian nation in shaping the national identity of Indonesia as a great nation, modern, dignified and civilized. Nevertheless, the authors argue that the views of education thinkers Indonesia still partial. Like, the idea of Pancasila, Islamic thought, the concept of culture, and even public opinion about falasafah still be alone and separated from each other yet both conceptually integrated. But it was the founder of the Republic, each value above trying to be mixed into a single unit Pancasila values in the frame. Actually there have been a reflection of Pancasila inside Islam and local culture called the personality values of the Indonesian nation. Pancasila is an independent Indonesian civilization. On 30 September 1960 the General Assembly to the XV Assembly of the United Nations (UN), Bung Karno with rhetoric typical, dynamic and revolutionary states that Pancasila better reflect humanity civilized than the American Declaration of Independence of Thomas Jefferson. Pancasila also raise the dignity of human beings with divinity than the Communist Manifesto ideology which the Soviet Union. Profanity moral condition of the nation that we are witnessing today is a poor measure of the prevailing value system. we can take an example from the lower levels like, teenagers are free to smoke, drink alcohol, teen school age already preoccupied with fighting agenda. At the highest levels of adults are no longer ashamed of mass clashes, corruption and also drug Mafia. Is that a mirror state based on Pancasila? However, we must not be discouraged. There is still one important instrument that has not been extensively applied, it is a Character Education. Character education is not directly an obligation for every citizen to behave commendable. This is in line with the teachings of any religion in Indonesia have certainly taught his people to behave well and respect each other. One of these is in Islam religion that has taught the greatness of honorable character, which in Islam is mentioned that Prophet Muhammad was sent by Allah. to refine the character to be honorable. He stated: ""innamâ bu'itstu li utammimâ makârimal akhlak"".[11] Relating to a variety of interests, the main issue of the educators obligation is how to Pancasila spirit dwells within every citizen. This is important as a medium in the form of nationalism leading to the belief that the philosophy and ideology of Pancasila is the best as well as the civilization of Indonesia which is able to shape the character and identity of the modern, dignified and civilized society in the midst of the nations of the world. Taking into account the thinking of education experts, the writer can illustrate their line of thought in

shaping the character of the nation of Indonesia, as follows: (see Table 1)

**Tabel 1:
Integrity of Character Education [12]**

Name	Pancasila	Religion	Local Culture	Integrity
IG Kingkin Teja Angkasa	Pancasila values diversity in the basic capital of character education			
Thanon Aria Dewangga	Necessity of integration of character education			
Sukandi	There is no public commitment to practice values of Pancasila			
Sofyan Sauri		The importance of religious values in shaping character of Indonesia people		
Askar		Character formation based on Islamic values is very important in the search for national identity		
Abdullah Firdaus., dkk.		The learners should be able to appreciate and implement the values of Islam		
Keke T. Aritonang			Traditional expression has a wealth of character values of good practice	

Yadi Ruyadi			Indonesia's diverse society composed of units that have indigenous traditions of education in which education will be full of good character	
Al Musanna			Character education and local culture is like a body that can not be separated	
Syafruddin Amir (written)				The influence of neoliberalism with a set of values, such as individualism, materialism, secularism, hedonism, materialism, consumerism, culture, and values of capitalism can be erased with the integrity between religious values with local values, called Pancasila

5. CONCLUSIONS

- a. As an integral component of this nation, we must agree that Pancasila is a revolutionary concept that advanced civilizations, especially for Indonesia, Pancasila as well as forming the character and identity of a great nation, modern, dignified and civilized.
- b. Pancasila is the ideology of the nation that should be the spirit of every pulse of life of citizens and constitutional activity, because the Pancasila is seen as media acculturation in various partial thoughts on religion, education, cultural, political, social and even economic. So by making the philosophy of Pancasila as a nation, we can realize Indonesian nationalism.

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