

## The Integration of Pancasila Values in Building Students' Character as An Effort to Prevent Lost Generation at SMP Muhammadiyah 1 Makassar

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**Abstract.** This study aims to describe the integration of Pancasila values in building the character of students as an effort to prevent the Lost Generation and the inhibiting factors in integrating Pancasila values in the school environment of SMP Muhammadiyah 1 Makassar. This study uses a descriptive qualitative method. Data collection techniques include observation, interviews, and documentation. Research findings: 1. The integration of Pancasila values is carried out through various main activities at the school, namely: (1) through moral habituation or moral culture within the school, (2) during the Civics Education (PPKn) learning process, and (3) through extracurricular activities conducted at the school. 2. Inhibiting factors in integrating Pancasila values at the school include both internal and external factors. Internal factors are caused by inadequate funding and resources from the school, while external factors involve a lack of support from students' parents and the social environment.

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**Keywords:** Values of Pancasila; Character Building; Lost Generation

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### INTRODUCTION

The young generation as heirs, the successors of the leadership relay, and cadres who will lead the nation of Indonesia in the future. Therefore, it is necessary to prepare the young generation who are faithful and devoted to the One Almighty God, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Suryani, 2018); (Suryani, 2018); (Lubaba & Alfiansyah, 2022); (Wiyanti, 2021); (Kahfi, 2022). This is in accordance with the formulation of the national education goals.

In line with the goals of the National Education, as stated in Law No. 20 of 2003 (Jazuli et al., 2018); (Harahap et al., 2019);

(Wiji Hastuti et al., 2019); (Khairani & Putra, 2021), Ki Hajar Dewantoro also declared that education aims not only to form students to be knowledgeable, intelligent, well-informed, and clever, but also to be oriented towards forming individuals with noble character, personality, and morality (Khoirinnida et al., 2022); (Hasanah, 2018); (Indrianto & Sya'diyah, 2020). Therefore, education must also consider culture as the result of human cultivation, creativity, sense, and intellect, as culture encompasses various distinguished achievements of human beings (Agus Wibowo, 2012).

Considering the objectives of education within the National Education System, it is evident that the government and the state are

highly aware of the importance of reinforcing Pancasila values to students in their daily lives, as an effort to realize intelligence and possess high moral integrity generation in facing the challenges of globalization.

As the nation's foundational ideology, Pancasila with its core values encompassing beliefs in divinity, humanity, unity or nationalism, democracy, and justice, serves as a guiding principle in shaping the nation's character. As a reflection of the nation's identity, Pancasila demands for Indonesian citizens apply its values in their lives, and one of the primary avenues for this is through the realm of education (Dwiputri et al., 2021).

The quality of education is expected to produce a generation of future leaders who can have a positive impact on addressing the dynamic issues present within society. In this context, education will serve as a defining aspect of life within schools, communities, the nation, and the state, as well as a manifestation of a nation's cultural values and character (Zahrudin et al., 2020).

However, it is very ironic, when the moral crisis is happening at the moment, it is actually happening a lot among students or students who in fact have received moral values through Pancasila and Citizenship Education subjects. This raises a very big concern. Brawl between students or students (Nursalam & Suardi, 2022); (Sartika, 2017). become a very apprehensive sight that results in loss of life or lifelong disability. Their

attitude is very violent, there is no politeness, gentleness or attitude to appreciate and love others (Nur, 2014).

Through electronic media, we become aware that many students have overdosed (Puspitosari, 2014); (Simatupang, 2018), pelajar melakukan tindakan aborsi (Irmawaty, 2013); (Adib, 2009); (Pawitasari et al., 2015), students have had abortions, and students have physically assaulted their teachers. This phenomenon is not only happening in big cities, but it has spread even to remote areas. A deeply concerning generation, as they will lack competitiveness in the demands of the globalization era, lose their sense of nationalism, possess minimal knowledge, and easily become enslaved by other nations. If this is not promptly addressed, it will impact the nation's future. The nation will be controlled by a generation lacking quality in both insight and morals, essentially a lost generation (Barnadid et al., 2022).

The current Lost Generation poses a threat to the younger generation, characterized by the decline in the moral values of the nation's youth – a generation whose way of thinking, speaking, and behaving no longer reflects noble character, attributed to the changing times in the era of globalization. Therefore, it is hoped that the integration of Pancasila values will serve as a solution to anticipate this lost generation, fostering an outstanding generation that will lead the nation to glory in the future.

According to the National Policy Master book on National Character Building for 2010-2025 (Pawitasari et al., 2015); (Susanto, 2017); (Rachman et al., 2017); (Aprilia & Nawawi, 2023); (Faridi, 2014), the building of character which is an effort to manifest the mandate of Pancasila and the Preamble of the 1945 Constitution, is rooted in the reality of national issues that are currently evolving. These include the disorientation and lack of internalization of Pancasila values; the limited integrated policy instruments to realize Pancasila values; the shifting of ethical values in national and state life; the fading awareness of cultural values; the threat of national disintegration; and the weakening of national independence (RI, 2010).

The emergence of problems that plagued Indonesia is a manifestation of the decreased value of Pancasila in societal, national, and state life. Among the issues plaguing the country are corruption, environmental problems, national disintegration, moral decay, drug issues, fair law enforcement issues, tax awareness issues, and terrorism issues (Wulandari, 2022).

School, as a place to grow the next generation, is expected to elevate the dignity of the nation and the country. Therefore, it has become an obligation for schools, including the leadership, teachers, and everyone within the school environment, to be involved in efforts to integrate Pancasila values, both in

the classroom and outside it, through various beneficial activities for the students.

According to Lickona, good character consists of knowing good things, desiring good things, and doing good things – habits in thinking and habits in action. These three aspects are essential for guiding a moral life. Therefore, being an educator in the present era presents numerous challenges amidst the development of globalization. Students are already exposed to accessible technology and foreign cultures. If they are not equipped with education and the integration of Pancasila values to foster good character, Indonesia's future generations will lose their identity (Anna Minawati et al., 2019).

## RESEARCH METHODS

This study used descriptive qualitative research. Qualitative research is an investigation that examines and explores a phenomenon in its natural setting with minimal or no alteration (Creswell, 2014). The researcher used a qualitative approach in this study to obtain more in-depth, concrete, and comprehensive information (capturing the situation in the field as it is).

This study was conducted during the even semester of the academic year 2022/2023 at SMP Muhammadiyah 1 Makassar. The subjects in this study were the school principal, teachers, and students, while the object of this study was the integration of Pancasila values

in building the character of students as an effort to prevent the Lost Generation.

Data collection methods used in this study were observation, interview, and documentation (Suardi, 2023). Miles & Huberman, A. Michael Saldana (2014) stated that processing and analyzing data in qualitative research are carried out through three activities: (1) Data Condensation, where the data collected from field notes, observations, interview transcripts, documents, and other empirical materials are condensed. (2) Data Display involves presenting organized and compressed information in a concise and immediately accessible form. The existing data is arranged in descriptive form for ease of understanding. (3) Drawing and verifying conclusions involves drawing conclusions based on research findings and subsequently verifying them, a process in which various types of data are examined for accuracy and inconsistencies after data migration has taken place.

The data validity test used in this study is the data credibility test, utilizing the technique of increasing diligence. Increasing diligence refers to the process of conducting observations in a more precise and continuous, ensuring that data accuracy and the sequence of events can be recorded accurately and systematically (Suardi, 2023).

## DISCUSSION

Based on the research conducted from March to June 2023 through interviews, observations, and documentation review, the researcher presented data based on the research objectives, which are: (1) Integration of Pancasila values in building students' character as an effort to prevent the Lost Generation, and (2) The inhibiting factors in building Pancasila values in the school environment.

### **Integration of Pancasila values in building students' character as an effort to prevent the Lost Generation**

Based on the research results, the integration of Pancasila values, namely belief in God, humanity, unity (nationalism), democracy, and justice, within the school environment is carried out through three main activities: (1) moral habituation or moral culture within the school (school culture), (2) the Civics Education (PPKn) learning process, and (3) extracurricular activities.

### **Integration of Pancasila values through moral habituation or moral culture in the school environment**

The moral habituation or moral culture in the school environment is carried out from the moment students arrive at the school in the morning. Teachers who arrive earlier then welcome the students with greetings and smiles. Students shake hands with teachers as a form of appreciation and respect for parents

at school. The influence of shaking hands is to build an emotional bond between students and teachers at the school. This is intended to bring each student closer to the teachers at the school, both those who teach in their classrooms and those who do not. In line with (Aprilia & Nawawi 2023), it is stated that one of the aims of the school culture is to create a conducive school atmosphere through the development of healthy communication and interaction between the school principal and students, educators, educational staff, parents, community, and government.

Another moral culture is performing the Dhuha prayer before the first class begins or during break time. This practice is intended for students to start their activities in the morning or to perform the Dhuha prayer in order to gain blessings from Allah SWT. The blessings referred to the willingness and ability to receive knowledge. Then, before starting the learning process, students read the Qur'an. This activity of reading the Qur'an not only brings humans closer to the Creator but also, importantly, enhances emotional intelligence in children (Rokhmiati, 2018).

Another activity from the moral culture is the congregation of Dhuhr and Asr prayers, followed by wirid together and religious lectures, commonly referred to as *kultum*, which are conducted alternately by the students. These congregational activities strongly foster discipline and togetherness among the students. As for the *kultum* session

held by the students, the main goal is to integrate a habit of mutually reminding each other about kindness and building students' public speaking skills.

The researchers' findings on the integration of Pancasila values through moral culture implemented in the school environment, especially in terms of the values of divinity, humanity, and unity. The characters nurtured include religious character, honesty, tolerance, and discipline among the students. This moral culture is intended to habituate students to act kindness towards themselves and those around them. This is in line with (Zhahira & Dewi 2021) who emphasize that the implementation of Pancasila is crucial in daily life. Failure to apply or implement Pancasila as the foundation of our lives can lead to various issues with negative impacts on one individual and others.

### **Integration of Pancasila values through Civics Education (PPKn) learning process**

In the process of teaching Civic Education (PPKn), the integration of Pancasila values is conducted both through instructional materials and through activities carried out during the teaching process. The activities implemented in this teaching process such an effort to integrate Pancasila values, are expected to build the character of the students, particularly in intra-curricular activities.

The researchers' findings regarding the integration of Pancasila values as an effort to

build the character of students through learning activities include: (1) Preliminary activities, where the teacher starts the lesson by giving greetings, ask the class leader to lead a prayer for studying, and then reminds the students for always express gratitude for Allah's blessings. (2) During the core activities, the instructional materials are conducted in groups, and the teacher emphasizes the importance of being responsible for tasks, respecting classmates' opinions, and always being fair in answering assignments. Subsequently, the teacher explains to the students the character values contained in the subject matter being discussed. (3) Closing activities involve allowing students to summarize their learning outcomes and reflect on the learning process, whether it was enjoyable or not. After that, the teacher administers a post-test. If the subject is the last class for that day, the teacher permits students to recite a closing prayer for the learning activity, then offers farewells before leaving the classroom.

The internalized Pancasila values are divinity, humanity, sovereignty, and justice. The characters built in this learning process include religious, honesty, tolerance, discipline, hardworking, democratic, communicative, democratic, respect for achievements, social care, and responsible (Jamilah, 2016); (Eva, 2015); (Suardi, Nursalam, et al., 2020); (Sukitman & Ridwan, 2016); (Nursalam et al., 2020).

The entire sequence of the learning process, whether in activities designed for learning reinforcement or during the exploration of materials, aims to integrate awareness in students to consistently engage in acts of kindness in their lives as an effort to prevent lost generations and to create excellent generations for a better civilization.

### **Integration of Pancasila values through Extracurricular Activities**

Extracurricular activities are programs conducted outside the regular curriculum schedule that aims to explore, foster, and develop students' potential. In SMP Muhammadiyah 1, there are several extracurricular programs, namely: *Ikatan Pelajar Muhammadiyah (IPM)* (Suardi et al., 2018); (Suardi, Agustang, et al., 2020); (Mutiara et al., 2022), Tahfizh Class, Teenage Scientific Group (*KIR*), *Hizbul Wathan* (Suardi, Agustang, et al., 2020); (Sriyanto, 2013); (Dewi et al., 2020), *Tapak Suci* (Sari et al., 2021); (Suardi, Agustang, et al., 2020); (Towaf, 2014a), *Drumband* (Khairani & Putra, 2021); (Perguruan et al., 2013), *Marching band*, *Red Cross Youth (PMR)* (Sari et al., 2021); (Suardi, Agustang, et al., 2020); (Towaf, 2014a), *Archery* (Dahliyana, 2017); (Prasetyo, 2010), *Futsal* (Towaf, 2014a); (Towaf, 2014b), *Art Studio* (Iswatiningsih, 2019) and *Choir*, *Math and Social Science Olympiad Teams*, *English and Arabic Language Clubs*.

Extracurricular activities internalize Pancasila values in every conducted activity. As one of the extracurricular programs in the school, *Ikatan Pelajar Muhammadiyah (IPM)* engages in various activities such as conducting *Pelatihan Kader Dasar Taruna Melati I (PKDTM I)*, monthly religious gatherings led by IPM leaders, and regular study circles held alternately at students' homes. Additionally, there's the Arts and Culture Sports Week (*PORSEDA*). The activities carried out by the IPM extracurricular program aim to strengthen faith, worship, morals, and interpersonal interactions, as well as to build leadership skills.

Another extracurricular activity is *Hizbul Wathan (HW)*, which is generally, similar to scouts. Its activities include weekend camping, aiming to build a strong and responsible generation, fostering patriotism, a high national spirit, and environmental awareness. The same goes for *Tapak Suci, Futsal, and Archery*. These activities foster a democratic spirit to prevent conflicts or fights between classes or schools.

Teenage Scientific Group (*KIR*) extracurricular, which engages in Friday literacy activities, creates and publishes scientific works, and produces a bulletin board magazine to provide a platform for students to convey various information without restricting grade levels, allowing students to feel a part of all school activities. This activity is highly

beneficial as it encourages students to develop a love for reading and express their reading outcomes through scientific works.

The Youth Red Cross, as one of the extracurricular activities, pays significant attention to the disasters that occur, both within the school and in other social environments. They engage in community service during incidents such as fires, floods, earthquakes, and various other calamities. Another interesting activity they participate in is promoting the recycling of waste, transforming it into useful materials.

The researchers' findings on the implementation of Pancasila values in extracurricular activities reveal an overarching objective to build students' character as an effort to prevent the lost generation phenomenon. Leaders, teachers, and students collaborate synergistically to incorporate Pancasila values into various extracurricular activities. This collaboration builds a strong sense of sympathy and empathy within the students, motivating them to consistently engage in acts of kindness. It also builds awareness that performing numerous acts of goodness requires physical strength and a healthy body. They initiate kindness within themselves and spread it to the broader community. The characters fostered through extracurricular activities encompass religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalistic spirit, patriotism,

appreciation for achievements, friendliness, patriotism, enthusiasm for reading, environmental consciousness, social consciousness, and a sense of responsibility.

### **The inhibiting factors in integrating of Pancasila values in the school environment.**

Various activities carried out in school to integrate Pancasila values in building the character of students are undoubtedly accompanied by obstacles faced by the school, both internal and external. Internally, it cannot be denied that facilities and funding are indeed hindrances in maximizing efforts to integrate Pancasila values in various activities, both in moral habituation or moral culture within the school, during the teaching process, or in the various extracurricular activities within the school.

External obstacles involve the understanding and participation of parents in the activities carried out at the school. Usually, parents do not provide opportunities for their children to engage in school activities. There is still insufficient involvement and participation from parents to reinforce activities conducted at school when transferred to the home environment, resulting in a lack of continuity in the implementation of integrated values. For instance, activities like congregational prayers, Dhuha prayers, or other activities that really need cooperation or participation from parents. The financial support from parents for various activities is

also weak. Therefore, it necessitates an analysis of strategic steps by the school to facilitate parental understanding and willingness to actively participate in various school activities.

The social environment also constitutes an external obstacle due to the school's location in the old city. It cannot be denied that the atmosphere and habits that exist in the surrounding community are not entirely well-structured, particularly in terms of language usage and social interaction patterns. This cannot be ignored, as character formation requires exemplification, not only from teachers and school leadership but also from the social environment in which they engage.

### **CONCLUSION**

Based on the research findings regarding the integration of Pancasila values in building the character of students as an effort to prevent the lost generation phenomenon at SMP Muhammadiyah 1 Makassar, the conclusion is that the integration of Pancasila values is carried out through three main activities: (1) through moral habituation or moral culture within the school environment, (2) during the Civic Education (PPKn) teaching process within the classroom, and (3) through extracurricular activities. The inhibiting factors in the internalization process of values include: internal factors related to insufficient school funds and resources, causing some activities to not reach their full



potential. External factors include inadequate support and participation from parents, as well as the influence of the social environment or the community surrounding the school.

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