

Internalization Of Pancasila Values Based On School Culture

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Abstract. Strengthening Pancasila values in schools can be carried out in a structured manner through school programs in order to become a habituation for the application of character values carried out by students in school cultural activities. Students who have the character of Pancasila values are the main basis for welcoming the golden generation in 2045. This research aims to analyze the Internalization of Pancasila Values Based on School Culture as well as analyze the impact of internalization of Pancasila values based on school culture in everyday life. This research method uses qualitative descriptive, while the data collection techniques in this study are observation, interview, FGD, and documentation. The data analysis techniques used are Miles and Huberman which include data collection, data reduction, presenting data, and drawing conclusions. Furthermore, the data is tested for validity with credibility, transferability, dependability, and confirmability. The results of this study include learning process activities that are integrated in all subjects. Internalization of the value of Pancasila as a form of local wisdom in cultural-based national insights has the character of nationalism, integrity and mutual cooperation, and has knowledge related to national insights and love of the homeland (WANGSACITA) judging from the supporting factors for the internalization of Pancasila values that are used as a school culture, so that students have a spirit of unity and unity in behaving in the midst of student diversity in school.

Keywords: Internalization; Values; Pancasila; Culture

INTRODUCTION

Indonesian education is one of the steps to create a developed citizen and give birth to the younger generation who have a good intellectual level, so that it can help to educate the life of the Indonesian nation. As contained in the Constitution of the Republic of Indonesia of 1945 the fourth paragraph about educating the life of the nation. In Article 3 of the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System, which explains that "National education functions to develop abilities and form a dignified character and civilization of the nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and

piety in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen". In learning Pancasila and Citizenship Education (PPKn) which focuses on building the character of students in schools, as well as providing an understanding of the importance of being a good and high-intellectual citizen, one of the forms is the practice of Pancasila character values.

Pancasila as the basis of the state means that Pancasila values become normative guidelines for state administration. The implementation of this state refers to and has benchmarks, namely that it must not deviate from divine values, human values, unity

values, people's values, and justice values (Sisman, 2016).

Cultural values characterized by the character that has been stated in Pancasila can be said to be a relic of ancestors or that are ingrained containing local cultural wealth such as hereditary customs, life mottoes and proverbs, this is a local wisdom possessed by the Indonesian nation (Nasiwan, 2012). These Pancasila values are used as guidelines or rules in the life of the nation and state that the values of the Indonesian nation are reflected and have been summarized in the five Pancasila precepts. This local wisdom is characterized by an attitude of love for the homeland for its people that is upheld and preserved, and used guidelines or views of life in everyday life.

These Pancasila values are used as guidelines or rules in the life of the nation and state that the values of the Indonesian nation are reflected and have been summarized in the five Pancasila precepts. This local wisdom is characterized by an attitude of love for the homeland for its people that is upheld and preserved, and used guidelines or views of life in everyday life.

Strengthening the value of local wisdom values at Panjura High School in PPKn learning by being seen based on the success of a process of strengthening the value of local wisdom in the learning process is determined by the learning model used by teachers in the learning process in the

classroom, so that anti-corruption values instilled in the learning process can be easily accepted by students. In the learning process there are stages of the main learning activities that must be considered by the teacher such as the introduction, when the teacher first opens the learning, followed by core activities to the closing activities which as a whole must be managed properly in the cultivation of anti-corruption values.

A person's character or attitude can be influenced by the socio-cultural environment, be it in the family environment, society and state, that the human being is basically the social being most closely related to other human beings and that human being cannot live alone. These characters can be formed because humans interact with each other humans so that there are changes in the character of each individual, and are able to solve various forms of problems that occur with full sense of responsibility.

These character values will also follow the evolving situation, because one of the causes is carried out by humans and is the driver of these changes, be it constructive changes or even changes in the form of threats to the unity and unity of the Indonesian nation (Putri & Eko A, 2018). Indonesia, which is known for its cultural diversity and has different societies, gives birth to a distinctive feature of its own, so that it is different from other countries, values that can be seen such as mutual cooperation that arises in the midst

of society, because of the awareness to help each other, there is a relationship between friendships and a suave society is established between the community because of mutual respect for differences in backgrounds, be it ethnicity, religion, language, and culture, but society upholds these values, so that it has its own privileges of making or giving birth to individuals who can love their country and preserve their own culture with a sense of responsibility and pride in each of these individuals.

This is in line with previous research stated by (Maimun, et al. 2020) showing that the internalization of Pancasila values can be carried out through the process of cultural and civic literacy, namely by getting used to applying disciplined attitudes, creativity, curiosity, respect for achievements, friendly, communicative and fond of reading Such habits will be something that can be attached to students if done continuously.

In addition, it also implements and preserves some traditional games that are played together, so that it can foster a sense of friendship between students and have good communication. This is in line with previous research stated by (Maimun, et al. 2020) showing that the internalization of Pancasila values can be carried out through the process of cultural and civic literacy, namely by getting used to applying disciplined attitudes, creativity, curiosity, respect for achievements, friendly, communicative and fond of reading

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This research has an update on the process of internalizing the values of Pancasila character in school culture as a form of local wisdom in cultural-based national insights has the character of nationalism, integrity and mutual cooperation, as well as having knowledge related to national insight and love for the homeland (WANGSACITA).

Internalization of Pancasila values as a support for the growth and development of national insights in the subject of Pancasila and Citizenship Education (PPKn) as an impetus that gave birth to Indonesian nationality which originated from the struggle to realize independence, restore our dignity as human beings (Danniarti, R. 2017), which can be done by practicing the five Pancasila in daily life, it can be seen that the insight of Indonesian nationality rejects all discrimination of ethnicity, race, origin, ancestry, skin color, regionality, class, religion and belief in God Almighty, position and social status. The concept of Indonesian nationality aims to build and develop the unity and unity of the Indonesian nation as a manifestation of the ideals of the nation's founders.

The increasing number of cases that occur against the moral crisis of the character of the nation's children, it is necessary to have an existence to strengthen the character value of Pancasila as a form of local wisdom in national insight that brings a better and more organized life of the nation, without forgetting the noble values that have long been possessed by the Indonesian nation, , so that there is no cultural dualism that has a negative impact on the integrity of the nation and state, and is able to take or adopt the positive things that occur due to the existence of cultural dualism in the midst of this era of globalization. The younger generation must also be able to sort out and choose information that is widespread on social media. Educational institutions play a great role and contribution in helping to face the moral crisis in this day and age which is taught from an early age, during kindergarten to university, as a form of strengthening the values of the nation's character derived from Pancasila.

The generation that is said to be intelligent is a generation that is able to bring great changes to its nation in the eyes of the world by maintaining the noble values of its nation Having national insight can be found and further strengthened by instilling in oneself that the current generation that is needed is not only high science in utilizing increasingly sophisticated technology, but also prioritizing moral values and good noble minds. It could be that the sophistication of

technology now influences the younger generation to do things that do not have positive values and it is one of the forms of colonization carried out by other nations against the younger generation to make them falter, so that what the Indonesian nation fears is increasingly inseparable from the colonization of other nations.

The purpose of this study is to analyze the strengthening of the value of local wisdom in fostering insight into nationality and love for the homeland (WANGSACITA) at Panjura High School, Malang City. A model of strengthening the value of local wisdom values at Panjura High School in improving WANGSACITA. Strengthening the value of local wisdom at Panjura High School in improving WANGSACITA can be instilled through habituation which becomes the school culture which is shown by the daily activities of students. Related to habituation to strengthening the value of local wisdom in increasing national insight and love for the homeland. This is a strategy that schools do to instill. Habituation is carried out from extracurricular activities and intra-school activities. It aims to shape the character of students.

RESEARCH METHODS

This type of research uses a qualitative description of the internalization of Pancasila values based on local wisdom. The location of this study is at Panjura High School, Malang

City has a cultural characteristics of school culture that is different from the culture of other schools in Malang. The type of data for this study is first, primary data obtained directly through informants, namely principals, teachers and students. The two secondary data are in the form of archives and documentation related to strategies for strengthening character education programs in schools.

This study used three data collection techniques, namely: 1) Observation techniques carried out through observational activities carried out directly in the learning process in the classroom and outside the classroom; 2) Interview techniques by giving questions to an informant in this case, namely teachers and students; 3) Documentation techniques in the form of written data, such as archives owned by the school including books on theory, opinions, laws and others related to research problems. In this study, the respondents were from the Principal of Panjura Malang High School, PPKn teachers, and several students who joined the student council organization and students who participated in other extracurricular activities. Meanwhile, the analysis of the problem in the study used miles and Huberman which was carried out interactively and in depth.

DISCUSSION

Through national insight education, it is hoped that it can generate understanding,

and arouse, instill, arouse awareness, attitudes, and behaviors, especially for students / students as the frontline in maintaining and maintaining the existence of the nation and state from interference and damage from outside and from within that endanger the sovereignty and integrity of the Republic of Indonesia.

The Process of Internalizing Pancasila Values Based on School Culture

The process of strengthening the value of local wisdom at Panjura High School, Malang City, is in ppkn learning and other learning. Strengthening the values of wisdom in PPKn learning is carried out through the development of materials, learning methods and models, as well as the process of delivering subject matter carried out by teachers in the classroom using a problem-based learning model, by examining the problems of the fading of local culture that occur in the community.

Character education has various aspects that are seen from moral education, civic education, and character development. The internalization of Pancasila values based on school culture at Panjura High School in ppkn learning by teachers not only focuses on the form of material, but also as a whole through examples in daily life at school. The success of the internalization of Pancasila values based on school culture can foster national insight in the student learning

process and can also be determined through the learning model used by teachers in the learning process in the classroom, so that the values instilled in the learning process can be easily accepted by students.

In the learning process there are stages of the main learning activities that must be considered by the teacher such as the introduction, when the teacher first starts the learning activity, then followed by the core activity by bringing the material to the closing activity which as a whole must be managed properly in the cultivation of values upholding the character values of Pancasila, so that students have an awareness that the importance of applying the values of Pancasila character in insight nationality.

The process of internalizing Pancasila values based on school culture at Panjura High School, Malang City, is in the learning of Pancasila and Citizenship Education (PPKn) and other learning. The internalization of school-based Pancasila values is carried out through the development of RPP, as well as the process of delivering subject matter carried out by teachers in the classroom using a problem-based learning model, by examining the problems of the fading of local culture that occur in the community. Students can understand that the importance of local wisdom values attached to Pancasila needs to be developed and continued to be used in the life of the nation

and state, with the smallest thing being respecting teachers and with fellow friends.

Learning that contains the character values of Pancasila can be integrated into the school curriculum, with another approach is to apply it to subjects that are in accordance with the values in the material to be presented, for example democratic values and patriotism are taught in civic education (civic), the value of appreciating nature is taught in science learning (Samani & Hariyanto, 2012).

The curriculum is a reference for a teacher in bringing material to students, in which there are models, methods, materials containing the values to be delivered and the goals to be achieved at the end of learning. The character values are in accordance with the material to be presented in each subject, that each subject has different character cultivation values. In the democratic values taught in schools, such as doing group work together with classmates is a form of democratic activity, then there is a discussion with teachers to discuss a problem that occurs and how to solve it. Meanwhile, the value of patriotism taught in schools is characterized by studying seriously, inviting their peers to be proud as Indonesian children, and carrying out an activity that has positive values that will build good character.

In the sector of education, of course, it has a curriculum that is used as a reference for a teacher to give goals to the success of the teaching and learning process. Curriculum is

not only interpreted as science that must be taught to students, but can also have an influence regarding educational activities and a great influence on the growth of character values in students, especially on behavior changes as a result of the path process carried out in educational institutions. In the actualization of character values, such as the values of discipline, honesty, justice, mutual aid, and mutual assistance, things like this need to be exemplified first by educators, so that what is taught is not only science but educators also instill in students how the application of the values that have been taught can be used more easily in everyday life.

Relevant and contextual methods and models of Pancasila and Civic Education for the time being are educational models that should be interesting and can be fun for anyone who learns Pancasila. Especially students must be the subject of learning and must be active in the teaching and learning process (Zuriah, 2021).

The methods and models used so that learning can look more interesting and more embedded in students, can be done with an approach to the social environment so that students can go directly down in observing events in the social environment, the relationship between teachers and students must also be harmoniously established so that when the learning process is taking place, students can capture the material given more easily and of course the character values can

be ingrained more easily in the student. In the case of the development of this era of globalization, which no longer prioritizes the noble values of the nation in Pancasila, it is the cause of the fading of these values and is replaced with the values of foreign cultural characters. As explained (Syarbaini, 2016) in his book about the fading of the value system is caused by the following 2 (two) factors:

1. The increasing prominence of individualistic attitudes, that is, to put personal interests ahead of the public interest. This is certainly contrary to the value of mutual aid.
2. The prominence of materialistic attitudes, where the dignity and dignity of humanity is only measured by the results of a person's success in obtaining a wealth. This can result in how to obtain it becomes undisputed even in fraudulent ways, and characterized by moral and ethical values has been more ruled out.

Currently there is a systematic mixing of character values related to foreign cultures, as a result of the relationship between nations carried out in the modern era or changes in globalization that affect the entire life of the world community, one of which can be seen the existence of liberalism that practices a capitalism in the economic field and liberal democratic practices in political life (Widisuseno, 2019).

The development of the era into the era of globalization has a great impact on changes

in the character or morality of the younger generation, human thinking is also growing, so that nowadays it prioritizes intelligence and sophistication which eventually forgets moral and ethical values, as well as noble minds that should be attached to each citizen. As a result of the influence that caused this change, Pancasila character values slowly eroded and became a humanitarian crisis, so it is necessary to strengthen these character values.

The existence of this globalization encourages the intensity of public relations between one country and another to be higher and higher. So that the case of the emergence of international crimes will be higher and of course have an impact on the noble values of a nation that was originally upheld will begin to fade (Syarbaini, 2016).

Strengthening the character values in Pancasila will encourage a national insight into the empowerment of national identity. For example, religious values that come from God and other values, such as mutual aid, unity and unity, mutual respect and respect, which in this case reinforces the existence of a sense of nationalism in the nation.

Local wisdom in the Indonesian nation can be instilled from an early age in the nation's children, especially in every educational institution in Indonesia, in order to provide national awareness and insight integrally in the frame of diversity (Moh. Destiny, 2014). In the face of the development

of the times, the process of instilling good character values in early childhood is very necessary as a supporting provision in the future in carrying out the life of the nation and state, so that the younger generation has a strong mentality when facing the development of the times, which of course there will be a mixture of two cultures. This is the main support and consideration in carrying out a reconstruction of national and state consciousness that has a multicultural national insight.

Internalization of Cultural-Based Pancasila Values in Daily Life

A model of strengthening the values of local wisdom at Panjura High School in improving WANGSACITA. Strengthening the values of local wisdom at Panjura High School in improving WANGSACITA can be instilled through habituation which becomes the school culture shown by the daily activities of students. Related to habituation to strengthening the value of local wisdom in increasing national insight and love for the homeland. This is a strategy that schools do to instill. Habituation is carried out from extracurricular activities and intra-school activities aimed at shaping the character of students.

The internalization of Pancasila values is used in moral development and development, so that Pancasila morality can be used as a basis and direction in an effort to

overcome national crises and disintegrations that have touched aspects of Indonesian people's lives (Syarbaini, 2016). The existence of strengthening the character values of Pancasila can be seen in the understanding of the five precepts of Pancasila, that these values grow and develop in everyday life. The Value of Just and Civilized Humanity by recognizing the equal rights and obligations that each individual has, by upholding the value of a just humanity towards fellow citizens, and establishing relationships with mutual respect, respect and tolerance (Putri & Eko A. 2018). Human values certainly come from the heart of a human being who can humanize humans, have a sense of justice and civilized or behave well by not behaving that harms others and also himself, that Indonesian citizens have those values of decency and have become a characteristic in Indonesian citizens.

The value of the Unity of Indonesia, characterized by every citizen having the right and obligation to participate in the defense of the country and fulfill the applicable regulations in terms of the defense of the country regulated by law. Awareness in defending the country is basically a willingness to serve the country and a willingness to sacrifice to defend the country (Rahmat & Marzuki, 2018). The dimensions in state defense are very broad, and state defense is carried out in guarding against external threats that can be carried out

by other countries as well as threats from within the country, namely conflicts between groups. Starting from good relations with fellow citizens to jointly blocking the real threat of armed enemies.

Every citizen lives in harmony by maintaining a sense of solidarity between citizens so as not to cause divisions that will threaten the Indonesian nation. People's Values Led by Wisdom in Consultative/ Representative, people are led by a leader who is full of a sense of responsibility to his people (Putri & Eko A. 2018). This is seen in the democratic system owned by Indonesian citizens by prioritizing common interests over personal interests, and having agreements for the common interest by not imposing the will on others is seen in decision making based on deliberations to reach consensus discussed in society when making decisions that get mutual agreement, and have responsibility.

The value of Social Justice for all Indonesians can be seen from the sensitivity and social care that is very crucial. Human beings with character one of the indicators are human beings who are able to fight for others, not just for themselves and are treated fairly (Zuriah, 2021). The value of social justice which includes all respect for the existence of a citizen who demands to be enforced fairly in terms of the sector of life, that all Indonesians get the same position without any differences.

Based on the description above, that the internalization of strengthening the character

values of Pancasila has been clearly explained starting from the first precept to the fifth precept, has its own meaning from each of its precepts in regulating all aspects of the life of Indonesian citizens and it is clear that the values of Pancasila are a foundation for the establishment of the Indonesian nation which has its own characteristics, and all the differences in it are intertwined with harmony and will walking in accordance with the ideals of the nation's founders to love the homeland of the Indonesian nation by respecting differences and upholding human values.

One example is in Islam which encourages its people to do the obligation to pray 5 times as the pillar of Islam and also believe or believe in the 6 pillars of faith in Islam. All subjects taught in schools contain the character values of Pancasila as a national insight for students. Pancasila as a unifying means in society and conflict resolution procedures as a manifestation of the integrative value of Pancasila. A mutual agreement that Pancasila contains the unifying values of Indonesian society (Sisman, 2016).

According to the Ministry of National Education or The Ministry of National Education has formulated 18 (eighteen) character values that will be instilled in students as an effort to strengthen the character of the nation that has a character value in the reflection of Pancasila character

values (Suyadi, 2013). These character values are contained in the values of Religion, Humanity, Unity, Peoplehood and Social Justice, each of which has its own role to be applied in everyday life. For example, in the value of Divinity students can be taught through religious subjects which teach there are 6 recognized religions in Indonesia, each citizen has their own beliefs and beliefs and carries out something in accordance with their teachings, as well as mutual respect and tolerance between these religious differences.

The value of Pancasila was agreed to be a reflection of the character of Indonesian citizens that had been formulated before Indonesian independence, and it was agreed that the values of Pancasila were used as legal norms or views of life that would always be used by the Indonesian nation. National insight is closely related to knowledge of the identity or personality origin of the Indonesian nation. However, now with the rise of globalization and the easier it is for foreign cultures to enter Indonesia, national insights must be maintained and developed, so that the existence of unity and unity of the Indonesian nation can still be maintained and can compete with developed countries in the world.

Therefore, the efforts made can be by implementing the values of Pancasila in all aspects of the life of the Indonesian people in order to develop national insights which are now increasingly eroded by the times

(Nurfatimah & Dinie A. D. 2021). In its application, this national insight is characterized by someone who understands his existence as a good citizen must obey the norms that apply and develop in the community environment, so as to develop a character or personality that is in accordance with the values in Pancasila as the basis of the Indonesian state.

Soekarno when formulating and proposing Pancasila as a view of life and the basis of the Indonesian state which was used as a source of all sources of law at the 1945 BPUPKI meeting, which said that Pancasila was not formed from foreign cultural factors, but Pancasila was unearthed and then could be born as a result of layers of the history of the Indonesian nation (Putri & Eko A. 2018). These Pancasila values are closely related to the historical process of ancient times, before forming a country president Soekarno gave a basic design of the state which was the main factor in the formation and establishment of a country, that the character values of Pancasila came from the values of Indonesian society itself, then Pancasila was born as a formulation of various kinds of character values that exist in the Indonesian state then concluded into 5 (five) precepts, namely divine values, human values, unity values, people's values, and justice values. These values are born on the basis of a reflection or classification of character values owned by the People of Indonesia.

The Value of the One True Godhead, each Indonesian citizen has the right to embrace their respective religions and beliefs and carry out worship in accordance with the religion and beliefs of each Indonesian citizen. Because Indonesia is a multi-religious country, Indonesia can be said to be a country prone to national disintegration (Hendrizal, 2020). Every citizen has his own religion and every citizen respects a different religion in the Indonesian state. Other religions should not assume that their religion is better than other religions, all religions equally teach to respect each other, and do not impose the religion they adhere to on other religions.

Efforts in internalization or the process of instilling pancasila character values certainly cannot be separated from the existence of an education system. Based on the view of Ki Hadjar Dewantara who said education is a process of learning to become a whole person by studying and developing life in carrying out daily activities. Education that is carried out from an early age and organized, both through formal, non-formal, and informal education, which will later become a foundation or basis in order to give birth to virtuous citizens and have a strong character that is in line with the process of instilling Pancasila character values.

The factors that encourage strengthening in internalizing the character values of Pancasila are supported by several factors, including factors that come from

within educators and students that everyone has awareness in terms of doing an action that reflects attitudes according to Pancasila values.

The next factor is the influential factor of the commitment of Pancasila and Civic Education in helping the improvement and development of a learning that leads to the formation of pancasila character (Octavia, 2017). Another thing that can help the internalization of Pancasila values as local wisdom in developing national insights in educational institutions is carried out by conducting an evaluation in discussing strengthening the character values of Pancasila to find the right formulation for teachers and students in knowing the achievements of the results of the teaching and learning process. If failures are found in the teaching and learning process, improvements or updates can be made to the program that will be run and produce a learning success.

The existence of beliefs from the power of Pancasila which is used as state ideology, legal norms, and the basis of the state or the nation's view of life in maintaining state sovereignty, national unity and unity, the territorial integrity of Indonesia, and national jurisdiction by prioritizing the values in Pancasila and the 1945 Constitution (Rahmat, & Marzuki, 2018), all forms of external threats will be easier to enter if they are not based on a strong foundation of character

values and do not easily take information that is not based on real evidence.

Character values are formed in a person which is the result of the existence of the correct educational process, because in essence the education will give birth to individuals who have a strong character (Destiny, Muh. 2014), who are encouraged with self-confidence and want to change in a more positive direction in behaving reflecting the nation's children with a national perspective. Such a thing that can help continue to uphold the unity and unity of the nation, done from a small thing first, then do something big and bring positive changes to the Indonesian nation, and keep away from all forms of threats that will occur.

In learning in schools, there are values that reflect the character values of Pancasila in the subject of Pancasila and Citizenship Education (PPKn) which discusses the role of Pancasila character in building the Indonesian nation, in addition to Pancasila there is the 1945 Constitution which is used as an elaboration of the five Pancasila. In Pancasila and Citizenship education, it also discusses Citizenship which views the quality of people related to the rights and obligations of an individual as a citizen of relations between citizens and the relationship between citizens and the Indonesian state which is used as an implementation of national insight. The existence of democratic values by prioritizing common interests over personal interests,

conducting a relationship between individuals and other individuals, as well as relationships between individuals and community groups that jointly carry out something to achieve common goals.

In addition to ppkn learning that provides values about nationality in the form of internalization of Pancasila, there is a study of Indonesian national history that describes the struggle of the founders of the nation in liberating the Indonesian state. From this history subject, it will foster the spirit of nationalism and patriotism of the students, as well as the process of instilling Pancasila character values in school culture can run in balance, so that it is easier to be embedded in students. In the insight of Pancasila, it is necessary to have an awareness of nationalism that contains the values of liberation in order to have the rights that each human being should have.

Indonesian nationality derived from Pancasila values can be used as a guide in anticipating the next generation of the nation or millennial generation which offers a combination of global vision and also local wisdom owned by the Indonesian nation as a characteristic that distinguishes it from other nations. Learning about Pancasila values can also be done by forming study groups or playgroups which are useful as an encouragement for students to develop various activities carried out in the form of practicing Pancasila character values.

This national insight needs to be instilled from an early age in the field of education, one of which is in the subject of Pancasila and Citizenship Education (PPKn) in strengthening character values of Pancasila, which discusses all matters that underlie the integrity of the nation that has been maintained since ancient times, such as discussing the basis of the Indonesian state, the history of the formation of the Indonesian nation, teaching what kind of good form of citizenship by looking at legal norms that have been maintained since ancient times, such as discussing the basis of the Indonesian state, the history of the formation of the Indonesian nation, teaching what kind of good form of citizenship by looking at legal norms that have been maintained since ancient times, such as discussing the basis of the Indonesian state, the history of the formation of the Indonesian nation, teaching what kind of good form of citizenship by looking at legal norms that have been maintained since ancient times, such as discussing the basis of the Indonesian state, teaching what kind of good form of citizenship by looking at legal norms that have been maintained since ancient times arises in each region in Indonesia, there are relationships with other cultures or nations, as well as discussing and studying problems that occur in the Indonesian nation. The national insights developed by the PPKn subjects are also supported by other subjects, such as religious education and arts subjects.

CONCLUSION

In the process of internalizing the strengthening of local wisdom values at Panjura High School in increasing national insight and love for the homeland

(WANGSACITA) requires cooperation between all parties with a little coercion so that students are familiar with the values of local wisdom that have been instilled through learning and school culture. Through the habituation process at Panjura High School, Malang City is an effort to develop a learning process that invites students and school residents to do something that shows the love of the homeland and the spirit of unity, which of course is carried out repeatedly and continuously in order to create a relatively sedentary and consistent anti-corruption character. Internalization of Pancasila values as a school culture in fostering national insight will give birth to an understanding of attitudes that must be shown in responding to the era of increasingly sophisticated technological advances. The moral decline has become increasingly apparent and there are many cases of moral threats to the younger generation who have not prioritized the character values of Pancasila. The character value of Pancasila is a form of local wisdom that should be maintained and preserved, because other nations do not have as much culture as in Indonesia. It should be noted that Indonesia is a very large nation characterized by a variety of different tribes, races, religions, and cultures in each region That is what makes the Indonesian nation can be known as a diverse and multicultural nation, with so many differences that exist in each part of the Territory of Indonesia with these differences it

does not mean that it cannot unite, and the existence of these differences makes Indonesian people more respect the existence of others who have different backgrounds.

The younger generation has the ability to develop their identity to have and reflect the values in Pancasila as a form of culture or local wisdom owned by the Indonesian nation to be maintained and preserved so as not to cause divisions in the unity and unity of the Indonesian nation. The author quotes motivational words from president Soekarno who told Indonesian youth that "Give me 1,000 parents, I will undoubtedly uproot Semeru to the root. Give me 10 young men, I will undoubtedly shake the world. If we have a strong desire in our hearts, then the entire universe will work hand in hand to realize it" that way the generation expected for the future is a generation that can bring good changes to the Indonesian nation and make Indonesia proud so that it is known by all countries in this world. There is a sense of community in helping each other build the country and protect this country from all forms of threats that will endanger the unity and unity of the Indonesian nation.

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