

## Implementing Pancasila Values in Facing the COVID-19 Pandemic – A Study from the City of Cimahi

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**Abstract.** Pancasila as the basis and ideology of the state cannot be separated from community programs, because the values in it are the original characteristics of the Indonesian. These values teach how to think and act in overcoming various problems in the life of the nation and state. During the COVID-19 pandemic, it has caused a crisis for the Indonesian, especially for the economic sector. This study aimed to find out the embodiment of Pancasila values that grew and developed in people's lives in Cimahi City during the COVID-19 pandemic. The approach used was qualitative approach. There were 115 respondents who were interviewed in three sub-districts and sub-districts, namely 30 respondents in Cibereum Subdistrict (South Cimahi Subdistrict), 20 respondents in Cimahi Subdistrict, and 20 respondents in Setiamanah Subdistrict (Cimahi Tengah Subdistrict), 25 respondents in Citereup Subdistrict, and 20 respondents in Cipageran Subdistrict (North Cimahi District). The results of the study show that the values of Pancasila as the basis and ideology of the Indonesian state, are the values that could strengthen community resilience in overcoming crises. The strength of these values was shown by their belief in God the Almighty and obedience to worship both horizontally and vertically, the belief that humans are born and created with the same dignity, respected each other without discrimination, promoting unity, togetherness and mutual cooperation, prioritizing deliberation based on the spirit of kinship in overcoming problems, being fair by maintaining an equality between obligations and rights. The people in Cimahi City were able to implement values in Pancasila as a way of thinking and acting to overcome the crisis of social life, as faced in the current pandemic situation.

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**Keywords:** Implementation; Pancasila Values; Solution; Covid-19 Pandemic

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### INTRODUCTION

Not only in Indonesia, COVID-19 pandemic is a common problem in all countries. Pancasila has become the soul of the nation's personality which reminds us that the Indonesian must work together and be united. In the context of being fond of carrying out humanitarian activities. The values of the Pancasila precepts need to be used as the basis for living as a nation. As the basis of the state, Pancasila cannot be separated from community programs, because its values are the nature of the Indonesian (Azis, 2020). In the midst of the COVID-19 pandemic which poses challenges in the actualization of

Pancasila, it is necessary to reactualize the values of Pancasila in the lives of Indonesian, so that they can face the pandemic collaboratively (Komalasari, 2020).

Generating Pancasila as the foundation in building social solidarity is a form of reflection of national values. The values of God, humanity, unity, deliberation, and justice are the essences of values of the Pancasila that underlie mutual cooperation in the life of the nation. Without mutual cooperation awareness, it will impact on the social and state segment. In this condition, a study was conducted to gain an understanding of the implementation of Pancasila values during the

COVID-19 pandemic which was obtained through conventional media (Mudjiyanto & Dunan, 2021). Finally, the success and failure of overcoming the COVID-19 pandemic will much depend on individual efforts to build endurance as individual resilience and a starting point for building national resilience (Lemhanas RI, 2020).

As the basis and ideology of Indonesia, Pancasila contains a number of values as the characteristic of the Indonesian that can differ them with other nation. The values in each of the precepts are the form and character of the Indonesian as well as the reflection of being a good citizen (Dipoyudo, 1990). Pancasila is extracted from the cultural roots and noble values of the nation, includes basic needs and universal human rights, so that it can be used as a basis and philosophy of life as well as a guide for the behavior of all citizens in realizing national goals. By these noble values and the bonds of life, the Indonesian should be able to live, practice and develop the values to realize national goals (Tim Penyusun MKU, 2016).

As an ideology, the values in Pancasila can also strengthen Indonesian as a nation, even during the COVID-19. Reasonably, it is very open, dynamic, and can adapt to the periods that are happening inside and outside the country, both in terms of social change and other changes (Fadilah, 2019). The results of the study concluded that the precepts in Pancasila can be a guideline for the Indonesian

to realize superior human resources in facing various challenges (Mudjiyanto & Dunan, 2021). The same point was concluded from the results of the study, that Pancasila is a dimension of reality, where the basic values are actually rooted in the life of the nation, because these basic values are originated from their culture and historical experience (Tirtawinata, 2021).

Embedding Pancasila values in everyday life is our identity and characteristic as the Indonesian and is implemented by making the values as the basis to carry out character education. Apart from values and cultures that have entered into the life of our society, it is feared that they will replace Pancasila values, especially for the younger generation who always want to keep up with the ages (Octavian, 2018). The values in Pancasila must be known, understood, and implemented by the Indonesian to realize the ideals of the proclamation of independence.

The pandemic is a momentum to emphasize the importance of Pancasila values. This is also to test unity of the nation (Maher et al., 2021). In this term, Pancasila exists as the soul of the nation's personality which reminds us that the Indonesian people must still work together and be united. The COVID-19 pandemic is a joint obligation of the entire Indonesian, so that we are able to restore the country's condition (Damanhuri et al., 2020). According to (Widjojo, 2020), in overcoming the COVID-19 pandemic, a nation is required

to show the best values of national ideology to be able to overcome the challenges during the pandemic. One of evidences to implement one of its values is 'staying at home', not traveling, and avoiding crowds. Other values can also resemble 'gotong royong' or charity.

The city of Cimahi is one of the areas with a very diverse society. The plurality of the people is due to the diversity of ethnic groups. Number of efforts are needed to socialize Pancasila values. This urgency is based on the results of a survey conducted by the National Defense Institute (Lemhannas) in 2018, showing a stagnant national ideological resilience score of 2.44 (less tough category) (Arif, 2020), so that substantially, the aspiration is indeed very important. This means that society needs massive socialization, internalization and education on Pancasila, such as the New Order.

Pancasila values must be known, understood, and implemented in everyday life. However, at this time, literacy and understanding of the nation's generation against Pancasila values are increasingly degraded and eroded by the rush of new values that are inconsistent with national identity. Upon this problem, we aimed to overview the implementation of Pancasila values for the people at Cimahi and how they built a solution in dealing with the COVID-19 pandemic.

## RESEARCH METHODS

This study used a qualitative approach based on two reasons, namely the problems studied in research on the implementation of Pancasila values are solutions during the COVID-19 pandemic requiring a number of field data that are actual and contextual. Besides, the selection of this approach was based on the relevance of the problem under study to a number of primary data from research subjects which could not be separated from their natural background, without any external intervention (John, 2010). We chose this approach, because we wanted to know directly the implementation of Pancasila values in the city of Cimahi.

This study was originally a case study, as referred to as (Yin, 2014). The main characteristics of case study are focusing on a single case or multiple cases studied in real life, being able to explain causal relationships by developing theories in the research design phase that depend on sources of evidence, and generating generalizations of theories. This study was centered on the area of Cimahi, precisely in three districts, namely North Cimahi, Central Cimahi, and South Cimahi. The resource persons and respondents spread across the three regions involving community leaders, communities and youth. The interview was subjected to civil servants, private employees, students, traders, housewives, heads of neighborhood associations, teachers and school principals.

There were 115 respondents who were interviewed in three sub-districts and sub-districts. Thirty respondents in Cibereum Subdistrict (South Cimahi Subdistrict), 20 respondents in Cimahi Subdistrict, and 20 respondents in Setiamanah Subdistrict (Cimahi Tengah Subdistrict), 25 respondents in Citereup Subdistrict, and 20 respondents in Cipageran Subdistrict (North Cimahi District).

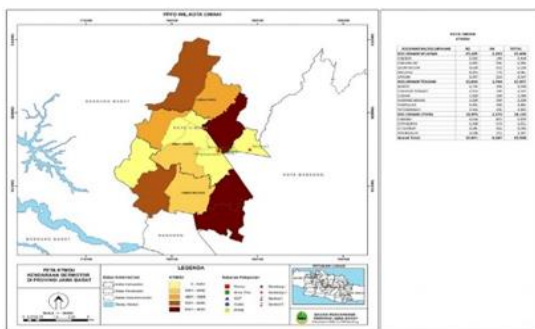


Figure 1. Map of Cimahi

Data analysis was carried out by collection of categories, direct interpretation, laying out the pattern of categories according to the standard value, and drawing conclusions.

## DISCUSSION

Our observation had resulted that people had implemented Pancasila values in their daily lives. From the interview results, it was found that the implementation of Pancasila values had been developed by the people in three sub-districts at Cimahi City. The incarnation can be seen from the following lists.

1. **Divine Value;** the people in Cimahi City generally have faith in God the Almighty. They prioritize humanity, respect each

other, tolerance, do not interfere between religious communities, do not blame each other in the family, neighbors or society, mingle, greet each other, take a part in community service, and do not force religion on others, because it is a human right and each individual's personal right. During a pandemic, their daily lives were handed over to the Almighty, surrendered as best they could, and firmly believed that everything would soon pass with God's help. The disease – COVID-19 came from Him and will also return from Him.

2. **Human values;** it had been implemented by the community at Cimahi City, namely by recognizing that humans are born and created with the same dignity, respecting others with tolerance, loving each other, establishing friendship, getting along with each other, not hating each other, caring for each other, live side-by-side, respect the opinions of others, help to alleviate the suffering of others without discriminating, collect donations, invite others to help through online (by means of social media) that can distribute donations, maintain donation booths for flood victims, clean up village, and community service. During the pandemic, the community unite with each other to share and help each other, without leaving the health protocol.

3. **Unity value;** it was implemented by prioritizing common interests over personal and group interests. Furthermore,

they are willing to work together, mingle with the community without discriminating, helping, sharing, dedicating themselves according to their ability, not forgetting culture and traditions, increasing harmony, mutual respect, maintaining tolerance, fostering a sense of honesty and responsibility.

4. **Community values;** it had been implemented by the community by carrying out their obligations in obeying regulations, both from the government and from the Neighbourhood (RT), the Hamlet (RW), and Urban Village. Furthermore, paying taxes and Insurance and Social Security (BJPS) on-time, helping and caring for others, not imposing will on others, prioritizing deliberations in determining a decision, so that there are no pros and cons, deliberations must prioritize the spirit of kinship, respect the results of deliberations, the results of deliberations are in the form of decisions that are right and fair for the common good. In principle, common interests must take precedence and may not prioritize personal interests.
5. **Social justice value;** it is applied by the community of Cimahi City in the following way: be kind and set a figuration from oneself and family, help others, and cooperate. Furthermore, be fair by socializing, not being arrogant, well interacting, maintaining a balance of rights and obligations by means of self-

awareness, respecting the rights of others, keeping the conversation, greeting each other, not badmouthing others, listening to advice from others, providing help to people, so that the person does not depend on other people, does not extort other people, competes fairly, does not waste, raises funds to help the community, does not cause trouble and disturb public peace. well struggling to fulfill life's necessity and helping other people, participate in the establishment of *pesantren*, cleaning up road and drain, and being cooperative in making and supplying water resource for community's necessity.

#### **The values of Pancasila as the foundation and guidelines in the life of the nation and state**

The Indonesian has a view of life together, namely Pancasila. It is believed to be able to solve the problems and guide to achieving the desired goals, namely fairness and prosperity (Sudjana, 2018). Pancasila as the nation's philosophy and ideology connects the past and the future and becomes the glue that binds the lives of citizens of various ethnicities, cultures and religions (Mudjiyanto & Dunan, 2021). Apart from that, there is a practical value in Pancasila, namely the value contains in everyday reality, in the form of how people implement and actualize the values of Pancasila (Firdaus & Dewi, 2021). Responding to globalization which synergizes

in the flow of changes in information and technology has required to unify values of the nation, namely the values of Pancasila. Pancasila as a unifying medium for the nation has actually existed in the hearts of every Indonesian; even long before independence. This can be demonstrated by the existence of a harmonious life that is built in togetherness, mutual love, having a high sense of brotherhood, and the concept of mutual cooperation which has never been forgotten and abandoned by the people of Indonesia.

Pancasila is a guideline for living together in Indonesia. It strengthens the life of the nation and brotherhood among people in the social life of citizens. Pancasila values must be built and grounded in the daily activities of Indonesian (Nurgiansah, 2021). It is fully realized that efforts to realize these ideals are not easy, because the Indonesian is very plural and heterogeneous, with the fourth largest population and is widely dispersed, so it is very prone to conflict due to reasons that are difficult to predict and sudden (Zaedun, 2012). As a nation, a large population of 237 million people in the 2010 census and geographical conditions are the main capitals of the struggle (Latif, 2015). The results of the Population Census in September 2020 recorded a population of 270.20 million (Badan Pusat Statistik, 2020).

Pancasila as the basis of the state implies that the values of Pancasila must be the basis and guide in forming and administering

the state, including being a source and guide in the formation of laws and regulations. Pancasila is the nation's view of life and personality whose values are national and underlies the nation's culture, so these values are the embodiment of the aspirations. By Pancasila, the division of the Indonesian will be easily avoided, because the view of Pancasila is based on equality and harmony, so that any differences that exist can be fostered into a dynamic pattern of life, and full of diversity in one solid uniformity (Muzayin, 1992).

#### **Pancasila values become national character that grows and develops in the community**

The values in Pancasila are part of the character education process, namely instilling religious, social, cultural values, deliberations, values of justice that should exist in every learning process in schools and social life. In other words, educating the nation's culture and character has meant to develop Pancasila values in students through mental, spiritual, and physical education (Fajar, 2011). Character education is an attempt to build society in Indonesia (Widiatmaka, 2016).

Pancasila contains group values, such as a just and civilized humanity. Every human being must have a sense of humanity towards humans and the nature around them. No human being can live alone, so that cooperation is needed that can be manifested in the unity of Indonesia. Without the desire to

unite, it is certainly difficult for the Indonesian to achieve their dream as mandated by the constitution, namely the realization of a just and prosperous Indonesian. Living as a citizen certainly requires active participation, so that the life of a democratic country can be realized properly. However, the process of electing state administrators must be considered by all Indonesian (Saputra, 2017).

The actualization of Pancasila concerns the process of Pancasila values that can truly be reflected in the attitudes and behavior of all citizens, ranged from state leaders, state apparatus to ordinary people. The actualization of Pancasila values in the life of society, nation and state requires situation and condition that allow all layers of society to reflect the values of Pancasila and can be seen in the behavior of society, nation and state (Darmadi, 2013).

In the opinion of MS Branson, there are three competencies in civics education, namely civic knowledge, civic skills and civic virtue which includes civic commitment and civic disposition (Winarno, 2013). Civic commitment is implemented by accepting and having a commitment, while civic disposition is the basic values. Based on this explanation, civic knowledge in nationalism discourse is knowledge of nationalism, while civic skills include the skills of students to explain, analyze, think critically about nationalism, civic commitment accepts and is committed to the values contained in Pancasila and the Constitution 1945. Civic disposition includes

that students are encouraged to have the character of nationalism, patriotism, national spirit, religion, responsibility, and so on.

Pancasila and society cannot be separated, because each value in Pancasila exist in every joint of society, namely the value of religious life, the value of social life to help each other, tolerance, mutual respect, the value of deliberation to reach a consensus without any element of group interests, the interests of the nation and state, and the value of social justice for all the people of Indonesia. Thus, every citizen gets their rights and obligations, without discrimination, distinction, isolation, and all in the unity of a law-abiding country in diversity (Sumarto, 2018).

### **The values of Pancasila as the solution in the global wave of world influence**

The emergence of the COVID-19 pandemic has become a global problem. This virus has made all affected countries carry out social distancing, even doing lockdowns to stop the spread of the virus. This pandemic is still ongoing and has not given a signal when it will end soon. The pandemic is not only a challenge in Indonesia, but also the whole world. The Indonesia government has appealed to the public to reduce activities outside the home to reduce the number of victims infected with COVID-19 and the number does not increase. Pancasila exists as the soul of the nation's personality which reminds us that the Indonesian must still work

together and be united. Facing the COVID-19 pandemic is a shared obligation for the entire Indonesian to be able to restore the country's conditions to carry out normal state life. The key in dealing with a real problem is to unite regardless of differences among groups. Blaming the government is certainly not a part of the personal character of the Indonesian, because the true principle of implementing Pancasila is finding solutions through the cooperation of the Indonesian (Azis, 2020).

Pancasila as the basis of the state cannot be separated from community activities, because the values contained in it are the nature of the Indonesian. An in-depth understanding of the values of Pancasila and its application is important as preventive efforts, so that people do not violate government regulations related to efforts to resolve and deal with COVID-19. The values of Pancasila will become the nation's shared capital and strength in facing the COVID-19 pandemic, because Pancasila contains the value of belief in God the Almighty as the regulator and determinant of all life on earth. Besides, egalitarian values or equality of fellow human beings form the basis that we have the same obligations and rights, the value of 'gotong royong' is a strength for society, the value of deliberation is the basis for society when facing problems, and the value of social justice is our common goal. With religious values, unity, integrity, and social justice, it has been proven to be able to become the

foundation of life for the Indonesian (Susilo, 2020). Overcoming the COVID-19 pandemic, a nation is required to show the best values of national ideology to be able to overcome the challenges of the pandemic (Widjojo, 2020). This can be implemented by staying at home, not traveling, and avoiding crowds. Other values as a reflection of the local wisdom contained in Pancasila are 'gotong royong' and togetherness.

The application of Pancasila values is expected to be able to quickly overcome the COVID-19 pandemic, namely: 1) application of the first precepts; "belief in the One and Only God" which contains religious values as the foundation in the spiritual life of society. Belief in God is the greatest foundation in all aspects of life. During the COVID-19 pandemic, this application can be done by praying and surrendering to Him, and making efforts for safety, so that this virus will end soon from the world. So, the first precept becomes the foundation of reinforcement in human at this time; 2) application of the second precept; "just and civilized humanity" means that everyone must recognize that human beings are equal in rank, must treat each other with due regard to ethics, so that an attitude of humanizing humans emerges. This precept emphasizes having an attitude of tolerance by upholding human values; 3) application of the third precept; "unity of Indonesia" which means that as the people of Indonesia must unite even though we are



different, by implementing unity something that feels heavy will become light. This pandemic can be faced and defeated by uniting to be disciplined in using masks, keeping a distance, washing hands frequently with soap, and doing activities from home; 4) the fourth precept; “democracy led by wisdom in the representatives” which means that citizens' obedience to the government is a preventive step in dealing with this virus. Commitment to support and implement government policies in minimizing the spread of the COVID-19 pandemic, such as complying with large-scale social restrictions (PSBB), micro-scale social restrictions (PSBM), COVID-19 vaccination, and other regulations related to COVID-19; and application of the fifth precept; “social justice for all Indonesian” which means that the state/government of Indonesia must be socially just towards its people. The implementation of these precepts is very important and really needed by the people. In this case, good and proper synergy is needed between the community and the government and the communities.

Implementing Pancasila values, especially in dealing with the pandemic, is expected to minimize the spread of the virus and in turn, we are able to fight it together, so that the Indonesian and even the world will be free from the pandemic. The ideology of Pancasila as a way of life, the foundation of the state and national identity has various challenges from time to time so that the

existence of Pancasila as an ideology must be maintained, especially in the industrial revolution 4.0. The results of research on the challenges and strengthening of the Pancasila Ideology in facing the 4.0 industrial revolution era are: (1) reinventing Pancasila, (2) increasing professional human resources based on Pancasila values, (3) maintaining the existence of Pancasila as the state ideology (Fadilah, 2019).

## CONCLUSION

Pancasila as the basis of the ideology of the Indonesian state has values that strengthen Indonesia as a nation, namely the existence of belief in God the Almighty by obediently carrying out worship both horizontally and vertically, the belief that humans are born and created with the same dignity and respect for others without discrimination, prioritizing unity, solidarity and mutual cooperation, prioritizing deliberations based on the spirit of kinship in overcoming common problems, being fair by maintaining a balance between obligations and rights. The behavior of the people at Cimahi City was very much needed in dealing with a global pandemic. The values contained in Pancasila teach to think and act to build a solution during the COVID-19 pandemic. To make Indonesia a big and sovereign country, we should know, understand, and implement Pancasila values in every aspect of life, so that the ideals of independence are realized. The

implementation of good and correct Pancasila values can build and strengthen national character that is able to face waves of world influence globally.

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