

## Implementation Of Pancasila Values in Teaching Learning Activities in Forming Multicultural Characters on Students

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**Abstract.** The degradation of multicultural character in students is supported by concerns about this, the teacher as one of the things that must shape the character of students does not have basic values that must be used in the context of multicultural character in students. The purpose of this study is to re-analyze the values of Pancasila that can be used by teachers as a basis for forming multicultural characters in students. In this study used library research methods (Library Research). After analyzing several variables that become benchmarks in forming multicultural characters, among others: As a basis for social competence, social learning for the development of integrated intelligence, strengthening multicultural characters carried out in an institutionalized manner.

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**Keywords:** *Multicultural; Pancasila; Teaching; Values; Multicultural Characters*

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### INTRODUCTION

Globalization brings many different cultures into Indonesia, because the disclosure of information is very massive and it is easier for each individual to obtain (Harefa, 2022). This certainly brings various impacts, both positive and negative, therefore it is necessary to have a filter that is needed by individuals, especially students whose minds and characters are strongly influenced by the various incoming cultures. If students do not have a filter to filter out, then the negative culture that is not appropriate will be owned and carried out by students in their daily lives which is contrary to the morals and character of Pancasila which is owned by the Indonesian people starting from the way of speaking, dressing, and behaving. Therefore, there is a

need for teaching and implementation that must be carried out by educators to students in order to form appropriate and appropriate multicultural characters for students (Aris et al., 2022). The multicultural character itself is actually one of the values possessed by Pancasila (Kholillah et al., 2022). Pancasila itself if it is interpreted as having various values that can be the basis that can be used by educators in order to form a multicultural character in students (Muh.Yasin, 2022).

Individuals who develop psychologically, then moral decisions will always be above the principle of goodness (Ruales et al., 2020). Because human dignity mainly depends on the quality of the good done in society. the goodness of human morality develops along with the development

of the beliefs he holds, the moral experiences he does, the education he gets, as well as the rules and enforcement in society (Wilkinson, 2021). The ability of humans to develop their moral intelligence, related to their ability to feel trust in others, feelings of empathy and love for others, are all part of emotional intelligence (Harris et al., 2019). This emotional intelligence serves to build moral sense in individuals, so that they are able to feel warmth and satisfaction when being kind, and helping others (Nieto, 2017). Therefore, individual moral development is not only a personal task as western psychologists argue (Yilmaz, 2016). In this case, the role of the family is conditioned by an environment that requires order and the goodness of living together (Tjipto & Bernardo, 2019). The problem of justice is actually related to the understanding of rationality and developing norms (Gorski & Parekh, 2020). Because obedience to the law is a fair behavior, on the other hand, breaking the law is an unjust behavior so it is necessary to obtain sanctions, regardless of whether they are men or women. (Eun, 2021).

Justice does not only treat the same, but in essence assumes that all humans are equal (Hall & Theriot, 2016). ccc (Grant, 2016). It becomes a natural vision, if the task of educators is to shape the behavior of the academic community that has an integral thinking character (Forrest et al., 2016). In this

study, aimed at an ideal ideal based on the principles of the Pancasila ideology, namely:

1. Do students have strong beliefs about their lives?
2. Do students have a value system that is the norm for living together?
3. Do students have learning characteristics that form integral thinking characters?
4. Do students assess together in their community?

Previous researchers have provided many basics derived from values or ideologies from outside Indonesia (Amalia & Dewi, 2022), Therefore, researchers will analyze the values of Pancasila so that they can be used as a basis in forming multicultural characters in students so that later multicultural characters are in accordance with the philosophy of life of the Indonesian nation.

## RESEARCH METHODS

The research method used in this research is the library research method (Crosland & Kellam, 2022). The object of research will focus on determining the variables and indicators in Pancasila that can be used to form a multicultural character. Library research methods include data sources, data collection, and data analysis (Garvey, 2022). The research is not carried out by plunging into the field, but the research will start from conceptual ideas which will then be generalized to academic conclusions. Researchers will use various sources of

information including software, publishing management and bibliographies to assist the process of gathering and organizing information (Mann, 2022). After the topic and search terms have been identified by the researcher, the researcher then chooses to do a small amount of preliminary reading on the topic entries in either encyclopedias, dictionaries, textbooks, and handbooks. These texts can help determine the cultural and historical significance of many topics to assist researchers in gathering accurate information for use in research. The data sources used in this study will be classified into two, namely primary data sources and secondary data sources. Primary data sources are books that are directly related to the material object of Pancasila philosophy which is the main object of this research. While the secondary data sources that will be used in this research are related books discussing objects regarding multicultural characters. In collecting the data needed in this study, the researchers took several steps, including: Conducting a review of the primary data source, the researcher will describe critically and regularly and criticize the views related to the object to be studied. At the end of this data collection, the researcher tries to conclude the texts that are read into research results in the form of criticism and alternative new paradigms related to the object to be studied . As for analyzing the data, the researcher will use several methodologies, including: Critical Reading, Critical Analysis.

## DISCUSSION

In Pancasila, there is a multicultural character that is abstracted from the social reality and plurality of Indonesian society, where divinity and tolerance are important aspects. As for in this study, researchers display the results of the analysis obtained which will be displayed as follows:

Table 1. Variables & Indicators of The Value of Pancasila for Teacher in Forming Multicultural Character on Students

Variabel	Indikator
Confidence as the basis of social competence	Obedient worship. Always do good. Planning to shape student character. Obey the law.
Social Competence Based on Participation in Development	Decision making ability. Responsible. Learning forms active participation in society. The role of lecturers/institutions in developing the values of Pancasila.
Social Learning To Develop Integral Intelligence	Understanding the nature of life, based on faith. Able to avoid despicable nature. Able to avoid subjective thoughts. View life in a balanced / fair.
Strengthening the multicultural character carried out in an institutionalized manner	Strengthen national solidarity. People's behavior that maintains order. Learning in harmony with community culture. Caring for the fate of other humans.

In table 1 the author in this case groups the variables and indicators of Pancasila values

that can be implemented in forming a multicultural character. The variables and indicators are further elaborated by the researchers, including:

### **Confidence as the basis of social competence**

Education and learning activities are the basis of human existence. Thus humans cannot escape from this teaching and learning activity, as learning creatures, humans have the ability to learn and provide learning for other humans. (Gorski, 2016). Therefore, the strengthening of the morality of society mainly occurs with the best moral values, which are in line with their beliefs or which are able to help humans solve the problems of their lives (Arphattananon, 2018). This shows that humans are able to formulate relevant moral values, or strongly hold their ideological commitments (Uzunboylu & Altay, 2021).

### **Obedience as a Form of Love**

Although to choose a certain value, there is no coercion, but as people who believe in God Almighty, humans try to obey all his orders and stay away from his prohibitions. (Young, 2020). This obedience is a form of love for Him who has given life and facilities given to humans (Nahhas, 2020). Human obedience to God and government, not only because they are afraid of violating it, as Kohlberg argues, but also because they feel the benefits, and love God and their country. (Varghese, 2020). Obedience to God

Almighty, because humans believe that the order of life that can be realized is the best (Lightner, 2018). Likewise, faith guides them to actually be on the path of obedience. while obedience to government rules proves that every citizen believes that his government is able to create a just order of life for all parties (Shen, 2019).

### **Individual Choice Reflects Freedom**

The individual's choice in this context concerns his freedom to implement or not to carry out the stipulated rules (Dursun et al., 2021). The role of individual intelligence is very important in understanding the nature of these institutional arrangements. thus, disobedience to the law, is more driven by their ignorance behind the rules that have been set by the government and by religion (Peralta et al., 2016). Every individual wants to be treated fairly, so they idealize a just life; such a just life, is realized by giving equal rights for every individual to earn income, obtain education, treatment before the law; All of these values are actually the basis for human existence in the individual and social sense. (Brown & Livstrom, 2020)

### **Moral Awareness As Human Intelligence**

Humans control their actions, which gain reinforcement through learning activities (Leung & Hue, 2017). The real efficient morality of citizens is demonstrated by obedience and order. them in carrying out the

rules set by high authorities, both religious and government (Zhu, 2017). In this case, leaders and scholars have the authority to establish the rule of law or sharia, which is intended to regulate the lives of their ummah. Through educational activities, directed interactions and planned learning information, it is able to improve the relationship of the neuron network, so that more information can increase intelligence (Freire, 2020). The essence of human intelligence is its responsiveness to various stimuli that can be considered as life challenges, which must be solved by every individual and society (Kuppens et al., 2020).

The challenges of life, basically require moral action, which is fully realized by humans (Jun, 2016). Because human moral actions are fully realized by them, they are responsible for the consequences of their actions (Aragona-Young & Sawyer, 2018). Responsible, not only because of the negative risk, even for beneficial actions, those who carry out the deed are the people who are most entitled to receive respect from the authorities, or from the community, even though they do not ask for it (Barton & Ho, 2020). This is a fair act, from the leaders of the community and the nation, towards its citizens who excel. Including obedience to the law, completely based on the principle of submission to the arrangements believed to be for their good (Dunn, 2017).

### **Consistency of Kindness to Develop the Soul**

As learning creatures, humans continue to perfect their morality, through the process of experiencing various pleasant and difficult events (Barzanò et al., 2017). Since toddlers, humans have fulfilled this learning task, as well as possible, so that they experience rapid development in terms of both physical and spiritual (Buzzai et al., 2022). If people are afraid of a sanction if they violate it, then they will obey the rule (Wang, 2016). But because humans are basically creatures who manipulate their morality, then that fear is not a reason for their good deeds (Iwai, 2019). In this case, it is precisely the belief that life is a reflection of the reality of a good life, so they are constantly on the path of goodness (Walton & Webster, 2019).

Human intellectuals will develop rapidly, along with the educational experience they continue to strive for. This tendency to get the best education is useful to strengthen his morality (Hjerm et al., 2018). This strengthening of individual morality, along with the development of their thinking, makes it easier for them to map life's problems more systematically (Subasi Singh & Akar, 2021). Thus, through educational activities, more and more individuals have a good level of creativity and innovation power. Likewise, it serves to strengthen the morality of the good of society, even though it has become its basic tendency (Ramadhan et al., 2022).



## **Social Competence Bases for Participation in Development**

Information wealth is basically an advantage of educational activities in the community (Amini et al., 2022). Although education can be obtained through experience, relying on experience to acquire knowledge will be very expensive. Because it must be redeemed with a very limited human life. Therefore, directing the experience of forming institutions, is responsible for systematically organizing education. The task of the government and society is to increase the role of educational institutions, to carry out social engineering, so that it meets the requirements of the social system required by the state (Dewantara & Nurgiansah, 2021). A good social system is primarily driven by (a) the best value system, which (b) is consistent with beliefs or ideologies, (c) does not conflict with human rationality, and (d) realizes a cultural life that is harmonious with its environment. For Bandura, human behavior is primarily shaped through awareness of long-term life goals, regulation of behavior through awareness of the consequences of his behavior, cognitive support, and the ability to handle the environment through symbolic thinking. (Dewantara et al., 2020).

All efforts to direct social life towards realizing the best national culture require the intellectual development of the community (Nugraha & Hasanah, 2021). Thus, the entire community is able to play an active role in the

process of nation building. The active role of the community, actually does not grow by itself, but is a continuous effort from government institutions and community institutions, which provide learning so that citizens achieve awareness of the importance of education (Prasetyo et al., 2020).

This conscious behavior manifests responsibility in realizing his life goals. Therefore, human morality which is centered on individual interests as argued by Kohlberg, actually denies the fact that humans are social creatures, and not for a moment they do not have a relationship with their environment. His dependence on technology, proves that humans are very interested in the expertise of others.

Education and teaching are primarily directed at forming active community participation in development activities. Therefore, (a) the formulated development goals must be in line with the beliefs or ideologies held by the community, (b) the values of life that accompany each policy are to build participation of the entire community without exception based on the principle of justice, (c) development intellectuality is based on the principles of objective values, pragmatic normative and based on strengthening the rationality of society, which is useful for developing and strengthening the morality of development; (d) consistently developing the original culture, or making

cultural changes that are not in accordance with the national moral values.

Through the institutionalization of education, where humans can carry out these educational and training activities in an easy way. The ability to make decisions is the ability to consider various factors in a balanced way, so that the resulting decisions can reach optimal conditions. Optimal decision results, if they provide satisfaction for the individual and for the environment. An unfair decision is a form of decision that is not optimal at the level of the process or decision material being considered. Optimal decisions, in fact, do not only pay attention to the interests of themselves, and their families. But also pay attention to the interests of society and the environment. Because humans are basically social creatures, who are bound by mutually beneficial relationships.

### **Social Learning To Develop Integral Intelligence**

Understanding people's lives is very necessary to make it easier for them to make the best decisions. The ability to decide the best behavior is obtained by humans, through sharp thinking. Thus, there is a relationship between moral choices and beliefs, knowledge and rules that apply in society. that is, a person's behavior is determined by cognitive variables, such as beliefs, thoughts, and understandings that prepare him to take action or willingness to change his actions. the ability

to observe and repeat, as Bandura called the subject of social learning, will only be a consideration, if it is in accordance with his beliefs, in accordance with the value system he adheres to, as well as a supportive community culture, then he is able to shape people's behavior. without the support of these three variables, the formation of social behavior will be hampered.

Belief or doubt about a rule makes them continue to think, so that they are able to put forward arguments that support their beliefs, then lead to behavior that supports or refuses to do certain actions. This is not what Gilligan thinks, who considers moral decisions to be related to moral knowledge. Because moral knowledge serves to strengthen moral choices, even before someone understands the nature of a behavior, they need to adjust their understanding, so that they can act according to their beliefs. In the adult stage, even without knowledge, humans must obey the moral law, which has clear sanctions. thus, obedience or transgression precedes moral knowledge, and so must receive punishment for the transgression. then he will not repeat, or even rebel against the rules that he feels are unfair.

Sharp mind, showing the ability to analyze events from a clear perspective. this is evidenced through the ability to build arguments, so as to be able to communicate, convince the people around him, about the perspective he holds. Communication serves to convince others, to follow our opinion, is

called persuasive communication. This can be exemplified by the communication between teachers and students, which tries to convince them to have a better attitude towards science; a Friday preacher to his congregation, always recommends doing good deeds and piety and avoiding evil deeds. A president to his citizens, always advised to be patient with the perceived development results and participate in various developments proclaimed by his government.

Therefore, communication is related to social life, which is able to bring society towards change and progress. That is, people who understand the nature of their existence, are able to make it happen through a process that they understand. Thus, the individual's introduction to the purpose and process of his life, allows him not to be easily trapped in an unsystematic pattern of life (chaos). The messy pattern of life reflects the irregularity of the social system. this is as a result of various forms of violations that are ongoing, dissolved because there is no effort to enforce the rules properly. The regulation of social life is a human tendency to achieve institutionalization as well as the process of realizing community arrangements and efforts to enforce them. Education and learning, basically, is to strengthen thinking so that it is able to consider complex situations and conditions. Good human rationality actually has (a) a solid foundation of belief in understanding the nature of life, so that they are not easily swayed by daily life, as well as (b) based on a

good morality basis that is able to avoid despicable traits, so that (c) the human mind is spared from self-justification (subjectivity); (d) view life in harmony, which is beneficial to avoid unbalanced (unfair) thinking.

In this case, education and learning function to liberate every human being, to liberate his soul, in the truest sense. Sharp thinking, because the person concerned has mastered the theory and the data he needs, so that subjective decisions are avoided. In this case, learning is needed that enriches the understanding of the culture of the community. Thus, the various policies he takes remain grounded in the principles of community life.

### **Institutionalized multicultural character**

Community culture is a collection of behavioral practices based on selected value principles, which are consistently maintained by the community. In this case, human behavior is shaped by the cultural environment, besides that it is determined by beliefs, value systems and learning or mastery of community knowledge. in this case Bandura, suggests that human behavior is influenced by the environment, cognition, and behavioral factors. It appears that differences mainly ignore human beliefs or ideologies, besides that they are reductionist in terms of learning factors and moral values.

To maintain and strengthen the cultural values of this nation, efforts are needed to institutionalize them. Efforts to institutionalize



the moral development of society means basing it on the rule of law and enforcing it through state instruments. Thus, people's behavior will always be maintained, from various types of behavior that violate the order of public life.

The institutionalization of these life values mainly takes place through educational institutions. Thus, educational institutions are primarily tasked with (a) strengthening and developing the beliefs of a nation; (b) strengthen the nation's moral values that have proven to be useful; (c) hone their ability to think and argue so that they are citizens who are free from indoctrination and deception by other nations; Finally, the task of education is (d) to strengthen and develop the nation's culture, through efforts to develop science and technology as well as cultural arts to increase the role of the nation in the context of international relations.

Thus, the ability of a nation to maintain the existence of its nationality, shows that they are able to maintain solidarity for all the children of the nation. Furthermore, it is more useful to develop and strengthen a mental attitude of solidarity with others, develop an attitude of concern for the fate faced by other humans, in turn realizing social bonds based on feelings of the same fate and shared responsibility. This social solidarity is built, because humans are unable to escape from the participation and assistance of other humans. Thus, strengthening and developing this

attitude of solidarity is very necessary, to increase the common good.

## CONCLUSION

Learning activities basically have and should lead to the formation of multicultural characters. After being analyzed there are several variables that become benchmarks in forming multicultural characters, including: Belief as the basis for social competence, social competence as a basis for participation in development, social learning to develop integrated intelligence, strengthening institutionalized multicultural character.

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