INTERNALIZATION OF PANCASILA VALUES BASED ON SCHOOL CULTURE

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| **Abstract**.  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 |
| **Abstrak.**  Penelitian ini bertujuan untuk menganalisis Internalisasi nilai-nilai Pancasila Berbasis Budaya Sekolah serta menganalisis dampak internalisasi nilai-nilai Pancasila berbasis budaya sekolah dalam kehidupan sehari-hari. Metode penelitian ini menggunakan deskriptif kualitatif, adapun teknik pengumpulan data dalam penelitian ini ialah observasi, wawancara, FGD, dan dokumentasi. Teknik analisis data yang digunakan ialah Miles dan Huberman yang meliputi pengumpulan data, reduksi data, menyajikan data, dan penarikan kesimpulan. Selanjutnya, data diuji keabsahannya dengan kredibilitas, transferabilitas, dependabilitas, dan konfirmabilitas. Hasil penelitian ini meliputi kegiatan proses pembelajaran yang terintegrasi dalam seluruh mata pelajaran. Internalisasi dari nilai Pancasila sebagai bentuk kearifan lokal dalam wawasan kebangsaan berbasis budaya memiliki karakter nasionalisme, integritas dan gotong royong, serta memiliki pengetahuan terkait wawasan kebangsaan dan cinta tanah air (WANGSACITA) dilihat dari faktor pendukung internalisasi nilai-nilai Pancasila yang dijadikan suatu budaya sekolah, sehingga siswa memiliki jiwa persatuan dan kesatuan dalam berperilaku di tengah keragaman siswa di sekolah.  **Kata Kunci:** Internalisasi; Nilai-nilai; Pancasila; Budaya |

**INTRODUCTION**

Globalization is now better known as the growing human human or moral crisis, besides that religious and social ties are slowly fading. This happens in the development of an era that has become increasingly sophisticated supported by the advancement of the era of globalization, of course, it has an impact on all citizens in the world, including Indonesian citizens who are very following the times. The existence of globalization is characterized by technological developments that cannot be stopped in use and will continue to expand from year to year, and the Indonesian state takes advantage of the technological advances of this era in all fields, both in the fields of education, social, cultural, political and economic.

This impact causes concerns about the loss of character values of the nation's children which have become a culture and are ingrained in Indonesian cultural values contained in the character values of Pancasila and these values will slowly be replaced with the values of global cultural character. In the Pancasila values contained in the five precepts, it needs to be applied in the face of technological advances or often referred to as digitalization transformation which is characterized by following a Westernized culture that is not in accordance with the culture in Indonesia. This can be done by instilling a mindset in the younger generation with things that are easy to do by applying in daily life in activities with inaction that can harm others. Strengthening the character value of Pancasila becomes a national insight in developing the culture in schools, of course, it must be studied and understood for better development of the nation, this has also been taught starting from elementary school education, to universities, so that a large role in strengthening character values is held by parents, teachers, and lecturers.

The Indonesian nation from ancient times until now still often faces problems that are so complicated and also very complex, which can be seen from multidimensional crises that are difficult to solve (Widisuseno, 2019). Starting from the existence of a monetary crisis then developing into an economic and political crisis marked by the rampant cases of corruption carried out by power holders who were not based on the character values of Pancasila, then expanded to the point of its roots into a moral crisis and cultural crisis, so that Indonesian society slowly lost the orientation of noble values. Pancasila as the basis and ideology of the state is the result of the agreement of the founders of the nation in forming a country and until now in the era of globalization, the Indonesian state still adheres to pancasila as the basis of the state.

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.

Pancasila plays a big role in fostering a sense of nationalism and patriotism among the younger generation. Pancasila has precepts in which each precept animates each other's precepts and has a complete unity (Lestari, et al. 2019). Education with Pancasila as the basis emphasizes the values to cultivate good and patriotic citizens, noble values as a form of local wisdom that has been ingrained for every Indonesian citizen who has been hereditary. The awareness of the Indonesian people about Pancasila, citizenship, and national insight is very low. This can be seen in everyday life. For example, there are many conflicts between groups, anarchist demonstrations, and violations of Human Rights (HAM), so that the awareness of the Indonesian people regarding this matter is grown through the subjects of Pancasila and Citizenship Education (PPKn) taught from elementary to tertiary level (Danniarti, R. 2017). In fostering national insight in order to give birth to an educated generation and instilling the values contained in Pancasila, it should be further strengthened by advanced learning, because in this era of globalization, the character value of Pancasila slowly begins to erode, so that there are many violations between fellow citizens. Starting from a monetary crisis, it developed into an economic crisis and a political crisis, then expanded its roots embedded in the moral crisis and spread into a cultural crisis, making society has lost its cultural value orientation (Widisuseno, s2019), so it is undeniable that the Indonesian nation is still trapped in the shadow of colonialism from before independence, to after independence. Even Indonesian citizens themselves are the same as colonizing their own country, considering that many cases occur in the midst of today's moral crisis, and this is also done by power holders.

Character is not only an attitude that is reflected by behavior, but also related to the motives that underlie an attitude of a person. The influence on the environment has great potential on the development of a person's character (Samani & Hariyanto, 2012). 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 this value, so that it has its own privilege 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. Internalization of Pancasila values can be done through the process of cultural and civic literacy, namely by getting used to applying disciplined, creative, curious attitudes, respecting achievements, being friendly, communicative and fond of reading (Maimun, et al. 2020). Such a habit will be something of value that can be attached to the student if it is carried out constantly. 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. Another thing that can be accustomed to is also by listening to or singing national songs and folk songs, so that the activity becomes a stimulus for the attitude that will be instilled in students, indirectly the values of Pancasila have been well internalized if students carry out these habits continuously. The cultivation of Pancasila character values in learning Polysyncronous-based Civic Education in the New Normal Era is carried out using strategies, such as mapping the substance of character values developed based on RENAMAGI values, namely Religious, Nationalist, Independent, Mutual Cooperation and Integrity (Zuriah, 2021), these values can be internalized in the precepts of Pancasila, develop creative, innovative and contextual learning methods, and develop a good evaluation system and in accordance with the Polysyncronous platform and online model.

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.

**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. 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. Meanwhile, the analysis of the problem in the study used miles and Huberman which was carried out interactively and in depth.

**DISCUSSION**

**The Process of Internalizing Pancasila Values Based on School Culture**

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. Terutama mahasiswa harus menjadi subyek pembelajaran dan harus aktif dalam proses belajar mengajar (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**

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 build a nation character that has character values that build 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.

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).

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 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 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.

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 each citizen having the right and obligation to participate in the defense of the state and meet the applicable conditions regarding the defense of the state regulated by law. The awareness of defending the country is essentially a willingness to be devoted to the country and a willingness to sacrifice to defend the country. The dimensions in the defense of the country are very wide, from the most delicate, to the loudest. Starting from good relations with fellow citizens to jointly deterring the real threat of armed enemies (Rahmat & Marzuki, 2018).

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.

**Supporting Factors for the Internalization of Pancasila Values Based on School Culture**

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.

This national insight needs to be instilled from an early age in educational institutions, especially in the subject of Pancasila and Citizenship Education (PPKn) in strengthening the 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, 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**

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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