

# Civic Education as A Tool for Moral Education by Integrating The Five Basic Principles (*Pancasila*)

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**ABSTRACT**— *The long-term goal of this research is to internalize the values of Pancasila to students through Civic Education. The specific goal to be achieved in this study is a model of integration of Pancasila values into Civic Education as a implementation of the Karanganyar District Decree No. 421/2011 on Pancasila Education in School Curriculum. Integration of Pancasila values into Civic Education is done by adding one hour of Civic Education for Pancasila Education into three hours from the beginning just two hours. Creating Pancasila as moral education is caused by the existence of moral decadence of teens. Moral education is done by determining the values of Pancasila are urged to teach in accordance with the real needs in the community are: (1) Obedience to God Almighty, (2) Respect for human dignity, (3) life harmony in diversity, (4) Deliberation with common sense and conscience are sublime, and (5) hard work and independent.*

**Keywords**— Civic Education, Moral Education, *Pancasila*

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## 1. INTRODUCTION

Moral education in Indonesia has an interesting dynamic. Every era of government has different paradigms. This raises a variety of social and cultural issues in Indonesia. *Pancasila* is the five basic principles of moral education in Indonesia. Change of government led to the implementation of *Pancasila* experienced dynamics. The difference in the position of *Pancasila* is the most prominent during the era of the New Order (Soeharto regime) and the Reform Era (since 1998). The difference in position can be seen in the implementation of civic education in Indonesia.

*Pancasila* as the basic way of life, philosophy of life, and the ideology of the state since August 18, 1945 is one of the nation's most important culturally transmitted to younger generations through education. It is therefore necessary *Pancasila* passed on to the younger generation through education. Without effort *Pancasila* bequeath to the younger generation through education, the state and the nation will lose an important cultural outcome. Education plays a very important to maintain and develop the values of *Pancasila* in the life of the nation.

Reform era marked by the fall of the Suharto regime has marginalized *Pancasila* in the development of the nation and state. The euphoria of democracy which brought freedom tends to be excessive and remove aspects of moral education. *Pancasila* education that formerly used as a moral bulwark for the younger generation has been narrowed down to the format Civic Education that promotes democracy education but lack moral education. Moral decline of Indonesian teens makes aware of the importance of 'turn' back *Pancasila* education as a pillar of the nation.

The background of this research is the confusion of teachers about how to teach the values of *Pancasila*. *Pancasila* is the state ideology in which there are moral values of the nation. However, the central government does not require *Pancasila* as a compulsory subject in schools. Though, the local government of Karanganyar will implement *Pancasila* subjects. So this requires a strategy to integrate the values of *Pancasila* into school subjects.

The research problem is how to integrate the values of *Pancasila* in Citizenship Education. This issue is important to answer because there is now no longer subject *Pancasila* education. This study aims to integrate the values of *Pancasila* into the Civic Education as a tool for moral education.

Civic Education is essentially an education that leads to the formation of good and responsible citizens. Conceptually and epistemologically, Civic Education can be seen as an integrated knowledge system [1], that its mission is to grow the potential of students to have the knowledge, attitudes, and skills as citizens and civilized character [2].

Civic Education is a form of moral education that teaches personal ethics and virtues [2]. Civic Education is also a process to establish the character of the individual as a smart and good citizen [3]. Civic Education is an educational program that can be used as a means of nation character building [4]. Character education may not be separated from the existing learning system in schools [5].

This study used an integrated learning model [6]. This research can be an alternative method for applying moral education for students.

## 2. RESEARCH METHOD

The research used research and development method (R&D). R & D is a method of research that produces a product namely Integration Model of Pancasila Values into Civic Education as a Moral Education for Students. The steps of research consisted of: (1) identification of potential and problems, (2) data collection, (3) design of the model, (4) design validation, (5) revision of the design, (6) testing the model; (7) revising model; (8) trial of use; (9) revising the model, and (10) determination of the final model [7].

The first step, we identify the problems of adolescent moral degradation caused by the waiver of the values of Pancasila. The second step, we formulate a strategy on how to apply the values of Pancasila without adding any school subjects. The third step, we identify all the subjects that can be integrated with the values of Pancasila. Based on the analysis of both theoretical and practical, civic education is a suitable subject for integrating the values of Pancasila.

## 3. RESULTS AND ANALYSIS

### 3.1. The Five Basic Principles (Pancasila)

*Pancasila* (pronounced [Pancasila]) is the official philosophical foundation of the Indonesian state. Pancasila consists of two Old Javanese words (originally from Sanskrit), "*pañca*" meaning five, and "*sīla*" meaning principles. It comprises five principles held to be inseparable and interrelated:

1. Belief in the one and only God, (in Indonesian, *Ketuhanan Yang Maha Esa*). This principle emphasizes belief in God. It also implies that the Indonesian people believe in life after death. It emphasizes that the pursuit of sacred values will lead the people to a better life in the hereafter. The principle is embodied in the 1945 Constitution and reads: "The state shall be based on the belief in the one and only God".
2. Just and civilized humanity, (in Indonesian, *Kemanusiaan Yang Adil dan Beradab*). This principle requires that human beings be treated with due regard to their dignity as God's creatures. It emphasizes that the Indonesian people do not tolerate physical or spiritual oppression of human beings by their own people or by any other nation.
3. The unity of Indonesia, (in Indonesian, *Persatuan Indonesia*). This principle embodies the concept of nationalism, of love for one's nation and motherland. It envisages the need to always foster national unity and integrity. Pancasila nationalism demands that Indonesians avoid feelings of superiority on the grounds of ethnicity, for reasons of ancestry and skin color. In his 1 June 1945 speech, Sukarno quoted Gandhi: I am a nationalist, but my nationalism is humanity.<sup>[4]</sup> The Indonesian coat of arms enshrines the symbol of "*Bhinneka Tunggal Ika*" which means "unity in diversity".
4. Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives (in Indonesian, *Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan dan Perwakilan*). Pancasila democracy calls for decision-making through deliberations, or *musyawarah*, to reach a consensus, or *mufakat*. It implies that voting is not encouraged as long as deliberation is possible. It is democracy that lives up to the principles of Pancasila.
5. Social justice for all of the people of Indonesia (in Indonesian, *Keadilan Sosial bagi seluruh Rakyat Indonesia*). This principle calls for the equitable spread of welfare to the entire population, not in a static but in a dynamic and progressive way. This means that all of the country's natural resources and the national potentials should be utilized for the greatest possible good and happiness of the people. Social justice implies protection of the weak. But protection should not deny them work. On the contrary, they should work according to their abilities and fields of activity. Protection should prevent willful treatment by the strong and ensure the rule of justice [8].

### 3.2. Integrating Values of Pancasila into Civic Education

The background of the birth of Decree No. 421/2011 is the existence of Pancasila as the state basic increasingly eroded in everyday life, especially the younger generation. Therefore Pancasila as the state, outlook on life, and the philosophy of the nation must be understood and practiced optimally by all components primarily for the students.

Optimization of Pancasila education in the school curriculum is done by adding at least one hour lesson every week Pancasila Education in Citizenship Education courses (Civics). With the addition of this, Civics subject to three hours from the beginning which is just two hours. Incorporation into Civics is done because it may not create new subjects because it would conflict with the central government curriculum.

Moral and Civic Education is an essential element of whole-person education which aims at fostering students' positive values and attitudes through the school curriculum and the provision of diversified learning experiences. It also develops students' ability to analyse and judge issues relating to personal, family, social, national and global issues at different developmental stages, and enhances their willingness to make commitment and contribution.

Moral education is done by determining the values of Pancasila are urged to teach in accordance with the real needs in the community are: (1) Obedience to God Almighty, (2) Respect for human dignity, (3) life harmony in diversity, (4) Deliberation with common sense and conscience are sublime, and (5) hard work and independent.

#### **4. CONCLUSION**

Integration of Pancasila values into Civic Education is done by adding one hour of Civic Education for Pancasila Education into three hours from the beginning just two hours. Creating Pancasila as moral education is caused by the existence of moral decadence of teens. Moral education is done by determining the values of Pancasila are urged to teach in accordance with the real needs in the community are: (1) Obedience to God Almighty, (2) Respect for human dignity, (3) life harmony in diversity, (4) Deliberation with common sense and conscience are sublime, and (5) hard work and independent.

So teachers can still teach the values of Pancasila through civic education. This can be done because theoretically and practically, civic education can be used as a vehicle for moral education. This means that teaching the values of Pancasila can be done without making independent subjects.

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