

Exploring Pancasila Values in Junior High Schools: A Local Values Civic Education Program in Indonesia

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ABSTRACT

Pancasila and civic education in Indonesia play a crucial role in shaping the character and national identity of the younger generation. This paper examines the implementation of Pancasila and Civic Education at SMP 2 Gondang Nganjuk, focusing on seventh-grade students' understanding of fundamental values such as Pancasila, national symbols, rights and duties of citizens, and state institutions. The research employs a quantitative Augustach with an observational study method that uses questionnaires to gather data from junior high school students. The results indicate that many students have a favorable understanding of Pancasila's values, such as belief in one God (*Ketuhanan Yang Maha Esa*) and consensus-based decision-making. However, some misunderstandings persist regarding the roles of state institutions like the DPR (People's Consultative Assembly) and MPR (People's Representative Council) in Indonesia's democratic system. The implications of this research highlight the need for more effective and comprehensive teaching approaches to integrate Pancasila values into the school curriculum, as well as expanding education in state institutions to enhance students' understanding of Indonesia's system and governance.

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1. INTRODUCTION

With the largest population, Indonesia must balance population growth with equality, particularly in the field of education, as advanced education is crucial for the country's development. In education, there must also be Pancasila and Citizenship Education subjects, which are compulsory from elementary to college level (Sari, 2021). However, the current generation of junior high school students lacks an understanding of Pancasila and citizenship education, as they are unaware of the Indonesian presidents and the structure of the Indonesian state, among other things. Allowing this situation to persist could harm the younger generation, eradicating their love for their country and erasing their understanding of history and the state (Tarana, 2023).

Pancasila and Citizenship Education in junior high schools plays an important role in instilling Pancasila's noble values in the younger generation (Handitya, 2019). This is rooted in several historical contexts, particularly the history of the Indonesian nation. The foundation of the Indonesian state, Pancasila, emerged from a protracted struggle for independence. Pancasila's values reflect the Indonesian people's ideals for a just, prosperous, and prosperous society. As a result, it is important to instill Pancasila's values in the younger generation so that they can understand and practice them in everyday life (Widiatmaka, 2016).

The diverse Indonesian society with various ethnicities, religions, and cultures requires strong character building to maintain national unity. The values of Pancasila, such as *Bhinneka Tunggal Ika*, tolerance, and cooperation, are the foundation for building a harmonious and respectful society. Globalization also has various positive and negative influences on Indonesian society. On the one hand, globalization opens opportunities for the Indonesian nation's progress. On the other hand, globalisation can also bring negative influences, such as westernisation and individualism. Pancasila education plays a crucial role in empowering the younger generation with national insight and identity, preventing them from succumbing to foreign cultures that contradict Pancasila values (Widiatmaka, 2016) (Lestari, 2019).

Junior high school is a transition period for students from childhood to adolescence. At this time, students begin to develop their mindset and self-identity (Suradi, 2017). As a result, it is important to provide Pancasila and citizenship education subjects that are appropriate and in accordance with their age and development. The material must also be relevant to students' daily lives. Use engaging and effective learning methods like discussions, simulations, and projects to achieve this. Pancasila student profiles must focus on building student character in junior high schools (Zulkarnain et al., 2022). This can be achieved by instilling Pancasila values such as tolerance, mutual cooperation, and discipline in their daily lives, equipping junior high school students with the necessary knowledge and skills to become active and responsible citizens. Teachers can educate students about their citizenship rights and responsibilities, as well as how to participate in community and state life (Lestari, 2019).

Implementation Junior high schools can implement Pancasila values in a variety of ways, including learning. Teachers can incorporate Pancasila values into their classroom instruction. Various learning methods, including discussions, simulations, and projects, can accomplish this. Schools can also organize extracurricular activities that instill Pancasila values, such as scouts, Flag Raising Troops (Paskibraka), and Intra-school students organization (OSIS) (Setyani & Mediatati, 2019). Schools can also accustom students to apply Pancasila values in everyday life, such as accustoming pupils to pray before studying, respecting teachers and parents, and maintaining the cleanliness of the school environment. Teachers and school staff must demonstrate exemplary behavior when applying Pancasila values in everyday life. This will be an example for students to follow. We hope that junior high school students, through consistent and sustainable implementation of Pancasila values, will develop into a young generation with Pancasila characters, prepared to build an advanced and prosperous Indonesian nation (Nurhuda et al., 2023).

2. METHOD

Based on the type of data obtained by the author in this study, the author uses a quantitative method using a descriptive research method to describe the results of the research conducted. According to Dhall (Dhall, 2019) it is called a quantitative method because the research data is in the form of numbers and analysis using statistics. According to Siregar Sidel (Sidel et al., 2017) the problem-solving procedure in the descriptive research method is by describing the research object at the current state based on the facts as they are, then analysing and interpreting. This study's population was 60 students with a sample size of 24 and an error rate of 5%.

Table 1.1 Distribution of Population and Research Sample

No	Gender	Total
1	Man	10
2	Women	14

We developed this questionnaire using several indicators listed in Table 1.1. This study uses simple analysis to interpret the findings, allowing it to describe students' understanding of the material in the Pancasila and Citizenship Education subjects in Table 1.1.

Tabel 2.2 Questionnaire Indicators

No	Indicators
1	State philosophy and symbols
2	Pancasila in everyday life
3	Rights and Obligations of Citizens
4	State Institutions and Their Functions
5	Unity and Tolerance

3. RESULTS AND DISCUSSION

Results The author collected data by distributing questionnaires to 24 7th grade students at Junior High School 2 Gondang Nganjuk, assessing each student on 15 questions with a score scale of 6. This study's sampling technique covers five main topics: state philosophy and symbols, pancasila and its practice in daily life, citizens' rights and obligations, state institutions and their functions, and unity and tolerance.

3.1 State philosophy and symbols



Figure 3.1 the basis of the republic of indonesia

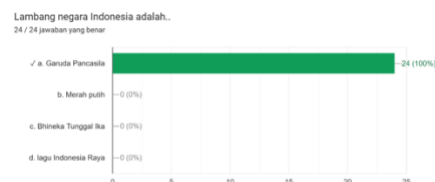


Figure 3. 2 sybol of indonesian state

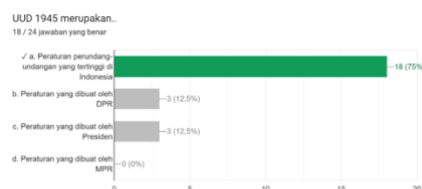


Figure 3.3. Indonesian constitution

According to diagram 3.1, the number of students who chose both *Bhinneka Tunggal Ika* and *Garuda Pancasila* was 0%. This indicates that none of the total 24 students chose *Bhinneka Tunggal Ika* or *Garuda Pancasila* as the basis of the Republic of Indonesia in the context of the questions given. On the other hand, as many as five (20.8%) students chose the 1945 Constitution as the basis for the Republic of Indonesia. This suggests that some students lack a clear distinction between Pancasila as an ideology and the 1945 Constitution as the state's foundation. The majority of students, specifically 19 (79.2%), indicated that Pancasila serves as the fundamental basis of the Republic of Indonesia. This reflects a good understanding that Pancasila is not only an ideology, but also a fundamental philosophical and ideological foundation for the Indonesian state. Pancasila contains values that serve as a guide for development and life as a nation and state (Maulida et al., 2023).

Diagram 3.2 reveals that 24 students (100%) accurately identified *Garuda Pancasila* as the Indonesian state's symbol, indicating an effective delivery of state symbol education to these students. These results demonstrate that the school curriculum is able to achieve the goal of teaching and internalizing national values to the younger generation. Thus, they not only understand state symbols theoretically, but they can also apply this knowledge in their everyday lives, strengthening their love and pride for Indonesia.

From diagram 3.3, 18 out of 24 students, or 75%, identified that the 1945 Constitution is "the highest legal regulation in Indonesia." This reflects a strong understanding that the 1945 Constitution is Indonesia's most important basic law or constitution for governing the country. As a written constitution, the 1945 Constitution establishes the basis for the structure of government, the rights and obligations of citizens, and the basic principles that govern national and state life in Indonesia. However, a small portion of respondents, specifically 3 individuals (12.5% of the total), perceive the 1945 Constitution as "Regulations made by the DPR." This indicates confusion or a lack of understanding of the 1945 Constitution's position as the main constitution inherent in the country's legal structure. Likewise, the number of students, specifically 3 (12.5%), who comprehend the 1945 Constitution as "Regulations made by the president," underscores the necessity for additional education about Indonesia's legal system and constitution. The poll results confirmed that the majority of students correctly understood that the 1945 Constitution is the highest basic law in Indonesia, while a small number required further clarification regarding their understanding of the country's constitution (Nurwahyu, 2022).

3.2 Pancasila in everyday life



Figure 3.4. first sila pancasila

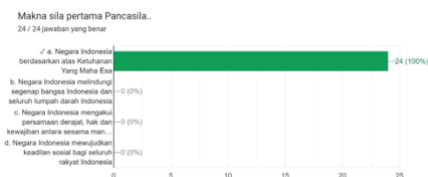


Figure 3.5. Meaning of pancasila



Figure 3.6. Meaning of pancasila

According to diagram 3.4, 24 (100%) students were tested, all of whom answered that the first principle of Pancasila reads "Belief in the One and Only God." This reflects a fairly consistent understanding among respondents of the basic values and principles that are the foundation of the Indonesian state. This first principle emphasizes the importance of belief in God in the life of a nation and state, creating a strong moral and spiritual foundation for the Indonesian people. This principle is also the basis for maintaining Indonesia's plurality and diversity of religions in line with the spirit of national unity.

Diagram 3.5 reveals that 24 students (100%) accurately understood the meaning of the first principle of Pancasila, which is "The State of Indonesia is based on the Almighty God." This suggests that the majority of students possess a profound comprehension of the concept of God in the Indonesian constitution. This understanding reflects an awareness of the importance of spiritual values in the state order, which is the moral and ethical foundation for all citizens. This meaning also confirms that Indonesia, as a country based on Pancasila, recognises the existence of God as the main foundation in carrying out all aspects of community life.

Diagram 3.6 reveals that 16 (66.7%) out of 24 students, representing the majority, selected the option that all answers are correct. This indicates that they believe that implementing the fourth principle of Pancasila in national and state life necessitates holding deliberations to reach consensus in decision-making, respecting the opinions of others, and implementing the results with full responsibility. However, it's worth noting that only a small percentage of respondents selected other options separately. As many as 4 (16.7%) As many as 4 (16.7%) respondents emphasized the importance of deliberation to reach consensus in decision-making, while another 4 (16.7%) respondents emphasized the importance of respecting the Additionally, 0% of respondents indicated that implementing the results of deliberations with full responsibility is a crucial aspect of practicing the fourth principle of Pancasila. Overall, these results demonstrate that understanding the importance of deliberation, respecting opinions, and responsibility in the context of national and state life can vary, although the majority stated that these three points are important and interrelated in effectively implementing Pancasila values in everyday life (Jannah & Fahlevi, 2018).

3.3 Rights and obligation



Figure 3.7. Human Rights

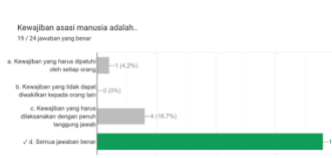


Figure 3.8. Obligation



Figure 3.9. Rihts and obligation

Diagram 3.7 displays the results of 24 students. Two students (8.3%) chose Choice a, "The right to live and maintain survival." Four students (16.7%) selected Choice b, "The right to obtain a decent education." No student selected Choice c, "The right to work and earn a decent income" (0%). Cho18 students, representing 75%, selected Choice d, "All answers are correctSo, according to diagram 1.7, 18 out of 24 students, or 75%,

agree that all of the answers given are correct. This shows that respondents recognise the importance of the right to life, the right to obtain a decent education, and the right to work and earn a decent income as an integral part of human rights. The high percentage of choice d indicates a broad awareness of the comprehensive scope of human rights. The right to live and maintain survival is the most fundamental right recognized by most people. This right includes freedom from threats to one's life and health.

In addition, the right to obtain a decent education is a key element in advancing individuals and society. The right to work and earn a decent living wage is another important component of human rights. The right to work provides individuals with the opportunity to participate in economic and social life, while a decent living wage ensures a dignified life. Overall, this diagram illustrates a comprehensive understanding of human rights among students.

Diagram 3.8 presents the outcomes of a survey on human rights responsibilities. "Human rights obligations are..." was the question asked, with four different answer choices. There were a total of 24 respondents who participated, and of these, 19 people gave the correct answer. The first answer choice was "Obligations that must be obeyed by everyone," which was chosen by one person (4.2%). The second answer choice was "Obligations that cannot be delegated to others," which was not chosen by anyone (0%). This choice indicates that no respondents selected this option as the correct answer. The third answer choice was "Obligations that must be carried out with full responsibility," which was chosen by four people (16.7%). This number shows that a small portion of respondents agreed with this statement as the definition of human rights obligations. Nineteen individuals (79.2%) selected "All answers are correct" as the final answer choice. So, according to diagram 1.8, there are 19 students (79.2%) who agree that all the answers given are correct.

These results indicate that most survey participants possess a thorough comprehension of the concept of human rights obligations. They realise that human rights obligations include obligations that must be obeyed by everyone, cannot be delegated to others, and must be carried out with full responsibility. The choice of "All answers are correct" reflects a holistic view of students' human rights obligations.

Diagram 3.9 displays the results of a survey on attitudes that reflect citizenship responsibility. The survey questioned 24 respondents about the rights and obligations that citizens with full responsibility must fulfill. Respondents have four options to choose from: exercising the right to vote in elections, maintaining a clean environment, paying taxes on time, and respecting the rights of others.

Based on the diagram, the most widely chosen option is "paying taxes on time," with 13 respondents (54.2%). This shows that the majority of respondents understand the importance of the role of tax payments in supporting national development and maintaining economic stability. Taxes are the main source of income for the government to provide various public services needed by the community. The second most widely chosen option is "exercising the right to vote in elections," with 8 respondents (33.3%). This shows that many citizens are aware of the importance of participation in the democratic process. By exercising their right to vote, citizens can contribute to determining the direction of policies and government that will affect their lives. The third option is "maintaining a clean environment," with 3 respondents (12.5%). Although not as many as the previous two options, this shows that some citizens understand the importance of keeping the environment clean and healthy.

A clean environment can prevent various diseases and create better living conditions for everyone. Lastly, no respondents chose "respecting the rights of others" as a citizen's responsibility (0%). This could suggest that we still need to improve our awareness of the importance of respecting others' rights. Educational and outreach efforts may be necessary to enhance the understanding of the importance of respecting others' rights, which forms the basis of a harmonious and just social life. Overall, it shows that students have a decent understanding of some aspects of citizen responsibility, especially in terms of financial contribution and political participation. However, there is room to improve their understanding, especially in terms of protecting the environment and respecting the rights of others. This emphasizes the importance of holistic and comprehensive education about citizens' rights and obligations in order to ensure that they have a comprehensive awareness and are ready to contribute to a better society (Karar & Jacobs-Mata, 2016).

3.4. State Institutions and Their Functions



Figure 3.10. State institution

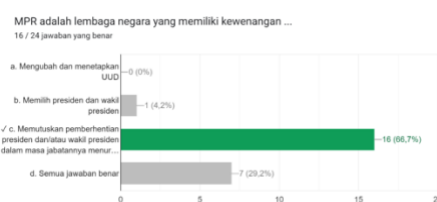


Figure 3.11 MPR as state institution

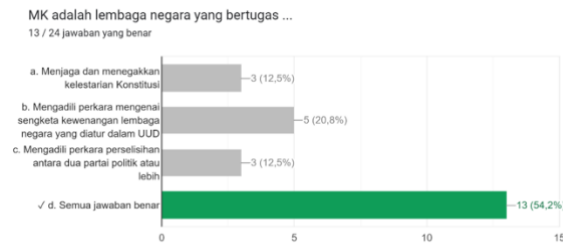


Figure 3.12 MK as state institution

Diagram 3.10 indicates that students have a good understanding of the state institution responsible for making laws. The majority of respondents (83.3%) answered correctly that the DPR (People's Representative Council) is the institution responsible for making laws. This shows that the majority of students have a proper understanding of the function of the legislative institution in Indonesia. However, there are still some misunderstandings among students. As many as 12.5% of respondents believed that the Constitutional Court (MK) was responsible for enacting laws, while the MK's role was to scrutinize laws against the constitution. Furthermore, 4.2% of respondents believed that the president was responsible for making laws, indicating a lack of clarity among students regarding the distinction between the executive and legislative roles. Choosing the MPR (People's Consultative Assembly) as the lawmaker shows a favorable understanding that the MPR has other roles, such as amending and establishing the Constitution. However, this could also suggest that not all students fully understood the MPR's role, as none of them associated the MPR with the function of making laws.

In diagram 3.11, the level of students' understanding of the MPR's authority as a state institution shows some variation, but there is a clear tendency in their interpretation. The majority of students (66.7%) chose the answer that stated that the MPR's authority is to decide on the dismissal of the president and/or vice president during their term of office. Although this answer is correct, it is only one of several authorities held by the MPR. A small number of students (4.2%) chose the answer that stated that the MPR's authority is to elect the president and vice president. Although this is one of the historical authorities of the MPR, this role has changed since the political reform in Indonesia, so this answer indicates an inaccurate understanding of the MPR's current function. Answer choice d, which states that all answers are correct, was chosen by 29.2% of students. This shows that a group of students have a more comprehensive understanding of the MPR's authority, although the number is not as large as the group who chose answer c. This shows that some students realize that the MPR has various authorities, not just one aspect. No students chose answer a, which states that the MPR's authority is to amend and determine the Constitution. This indicates that most students may not fully understand or associate the MPR with this authority, which is actually one of the main functions of the MPR (Rahmawati & Nurhajati, 2023).

In diagram 3.12, the level of students' understanding of the duties of the Constitutional Court (MK) as a state institution can be considered quite good. The majority of respondents (54.2%) chose answer d, which stated that all answers were correct, indicating that they understood that the MK has various important duties that cover all aspects mentioned in the answer choices. As many as 20.8% of respondents chose answer b, which stated that the MK's duty is to adjudicate cases concerning the acquisition of state institution authority as regulated in the Constitution. This is one of the MK's main functions, and this choice demonstrates a proper understanding of part of the MK's role. In contrast, 12.5% of respondents each chose answers a and c. Answer A stated that the MK's duty is to maintain and uphold the Constitution's sustainability, which is also one of the MK's roles. Answer c stated that the MK's duty is to adjudicate cases of obstruction between two or more political parties, which, although not the MK's main duty, still shows some understanding of the court's role in resolving political conflicts. Overall, this survey reveals that the majority of students comprehend the MK's diverse and significant responsibilities, not confined to a single role. This understanding shows a substantial awareness of the complexity of the role of the Constitutional Court in the Indonesian government system. However, there are a small number of respondents who still have a limited or inaccurate understanding of the specific duties of the Constitutional Court. This indicates the need to improve a more comprehensive understanding of the specific functions of the Constitutional Court to ensure that all students have a complete and accurate picture of this institution's role.

3.5. Unity and Tolerance

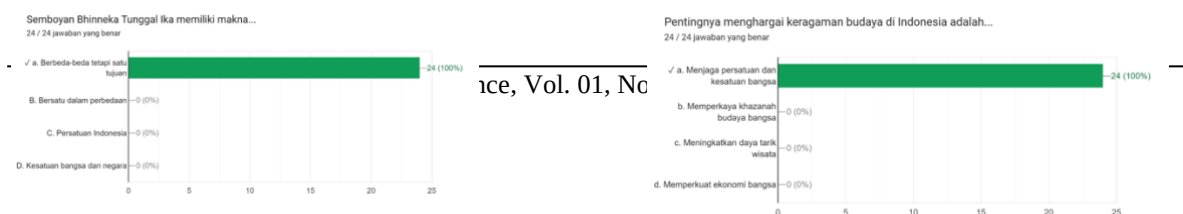


Figure. 3.13. Satate Symbol



Figure 3.14. Diversity

Figure. 3.15. Tolerance

According to diagram 3.13, the survey results show that 24 (100%) of the students who answered that the Bhinneka Tunggal Ika motto has the meaning of "different but one goal" reflect a deep understanding of the values of pluralism and unity in Indonesia. This concept emphasises that although Indonesian society is diverse in terms of ethnicity, culture, and religion, they still have the same goal of building a united and harmonious country. The emphasis on respecting and accepting differences as part of the national identity demonstrates the maturity of students' thinking in appreciating diversity as a national treasure.

Diagram 3.14 reveals that all respondents, specifically 24 out of 24, or 100%, identified "Maintaining national unity" as the primary reason for the importance of appreciating cultural diversity in Indonesia. This indicates that respondents prioritize maintaining national unity over appreciating cultural diversity. Other options, such as enriching the nation's cultural heritage, increasing tourist attractions, and strengthening the nation's economy, did not receive any votes at all. This indicates that while these aspects hold importance, respondents do not view them as the primary reason for appreciating cultural diversity. Overall, this survey emphasises the importance of maintaining national unity as the main goal of appreciating cultural diversity in Indonesia. This view is in line with the spirit of Bhinneka Tunggal, which emphasises the importance of unity amidst diversity (Syakif, 2024).

According to diagram 3.15, students' understanding of the concept of tolerance between religions reveals that the majority of students (62.5%) understand tolerance as an attitude of respecting others' rights to embrace a different religion. This shows a strong awareness of the importance of religious freedom as a major aspect of tolerance. As many as 25% of respondents chose answer c, which states that maintaining harmony between religions is an attitude that reflects tolerance. This shows that a number of students also understand the importance of harmony and peace in a diverse society, although this number is smaller than those who chose answer A. Only 12.5% of respondents chose answer b, which shows that not forcing others to embrace a particular religion is part of tolerance.

Although this is also an important aspect of tolerance, fewer students see it as a major component compared to respecting religious freedom or maintaining harmony. No respondents chose answer d, which states that practicing religious teachings well is an attitude that reflects tolerance. This shows that students may separate personal religious practices from attitudes of tolerance towards other religions. They seem to focus more on social interactions and attitudes towards others than on personal actions in practicing religious teachings. Overall, students show a thorough understanding of the main aspects of interfaith tolerance, especially respecting religious freedom and maintaining harmony. However, they can learn how not imposing one's will and practicing one's religious teachings can also promote tolerance. This understanding is important to ensure that students have a comprehensive and inclusive view of what constitutes a tolerant attitude in a diverse society (Verkuyten et al., 2019).

4 CONCLUSION

This study shows that junior high school students in Indonesia still have diverse understandings of the values of Pancasila. Most students understand that Pancasila is the foundation of the Indonesian state, and Garuda Pancasila is its symbol. This understanding reflects fairly adequate teaching about national symbols and the basic concepts of state ideology. Some students still don't understand the difference between Pancasila's ideology and the 1945 Constitution's law. This suggests that education needs to emphasize the fundamental differences between Pancasila as an ideological basis and the constitution as the legal basis governing the state. In terms of understanding the principles of Pancasila, students generally know the meaning of each principle. They can identify and explain the meaning of each Pancasila principle quite well.

However, we still need to strengthen the practice of these principles in everyday life. Especially in the context of deliberation for consensus in decision-making, the understanding and application of this concept still vary among students. While some students showed excellent understanding and applied it in their daily lives, others still did not fully apply the principle of deliberation for consensus. This underscores the necessity for additional educational endeavors to guarantee the comprehension and consistent application of Pancasila values in daily life. Furthermore, students demonstrated a general understanding of the rights and obligations of citizens. Every citizen must respect certain rights and fulfill certain obligations. However, we still need to improve our understanding of certain rights and obligations, such as respecting others' rights and carrying out obligations responsibly.

Several students showed gaps in this understanding, indicating that education about the rights and obligations of citizens needs to be more detailed and linked to the real situations they face every day. The students' comprehension of state institutions also revealed deficiencies. Students generally demonstrated a fair understanding of one of the primary functions of the legislative institution, which was the DPR's task of making laws.

However, there was still a need to clarify the role of other state institutions like the MPR, MK, and the president. Many students did not fully understand the functions and roles of these institutions in the Indonesian government system. For instance, many students still lack a thorough understanding of the MPR's role in amending the constitution or the Constitutional Court's role in testing laws against the constitution. This demonstrates the need for strengthening and clarifying education about the structure and function of government.

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Contribution of the authors:

Irawan Hadi Wiranata - study framework development, instrument development; data analysis; manuscript review; and manuscript submitting.

Moh Dwi Prayoga– data analysis; manuscript writing; and english proofreading.

Gilang Ardi Kurniawan and Aisyahrul– data collection and visualization/presentation of data in the text.

Ramadhani and Linda Finatalia–data collection and evidence; data input, typing; correction; and edition.

All authors have read and approved the final manuscript.