

IMPLEMENTATION OF EDUCATION AND INTERNALIZATION OF PANCASILA VALUES THROUGH A VISIT TO PANCASILA BALUN LAMONGAN VILLAGE FOR SECONDARY STUDENTS IN LAMONGAN DISTRICT

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Abstrak: Pancasila merupakan salah satu ideologi dasar negara Indonesia yang selama ini mempunyai nilai dan norma sosial yang menjadi identitas bangsa. Sehingga pancasila punya posisi penting dalam menjaga keutuhan NKRI (negara kesatuan republic Indonesia). Implementasi dan internalisasi nilai-nilai yang terkandung dalam pancasila tidak cukup hanya diajarkan secara normatif di dalam kelas seperti kegiatan belajar dan mengajar. Perlu ada suatu sentuhan baru sehingga siswa dalam mempelajari Pancasila penuh dengan antusias oleh para siswa. Kunjungan ke Desa Pancasila Balun kabupaten lamongan jawa timur menjadi salah satu alternative dalam sentuhan baru tersebut. Dengan kunjungan tersebut siswa mampu secara empiris melihat dan menilai bagaimana dan seperti apa nilai – nilai dalam pancasila diterapkan dalam masyarakat khususnya masyarakat lamongan itu sendiri. Kunjungan ke Desa Balun bukan tanpa sebab melainkan karena adanya kerukunan dan toleransi yang ada di desa tersebut sehingga menarik untuk dilakukan kunjungan. Penelitian ini menggunakan metode penelitian kualitatif dengan melakukan pengumpulan data primer melalui wawancara dan observasi pada lokasi tempat kunjungan yakni Desa Pancasila Balun. Di Desa tersebut terdapat tiga agama yang dianut oleh masyarakat di Desa tersebut yakni Islam, Kristen protestan dan Hindu. Kerukunan di desa tersebut sudah terjaga sejak lama dan hamper tidak pernah terjadi konflik yang melibatkan antar pemeluk agama. Nilai inilah yang kemudian bagi kami layak untuk dijadikan contoh oleh para siswa untuk bagaimana mengetahui seperti apa dan bagaimana implementasi dan internalisasi nilai-nilai pancasila diterapkan secara aplikatif bukan hanya secara teori seperti yang selama ini diajarkan di dalam kelas.

Kata Kunci : Pancasila, Kualitatif, Implementasi

Abstract: Pancasila is one of the basic ideologies of the Indonesian state which has long had social values and norms that have become the nation's identity. So that Pancasila has an important position in maintaining the integrity of the Republic of Indonesia (the unitary state of the Republic of Indonesia). Implementation and internalization of the values contained in Pancasila are not enough to just be taught normatively in the classroom such as learning and teaching activities. There needs to be a new touch so that students learn Pancasila with enthusiasm. A visit to Pancasila Balun Village, Lamongan Regency, East Java, is an alternative for this new touch. With this visit, students were able to empirically see and assess how and what kind of values in Pancasila are applied in society, especially the Lamongan community itself. A visit to Balun Village is not without reason, but because of the harmony and tolerance that exist in the village, making it interesting to visit. This research uses qualitative research methods by collecting primary data through interviews and observations at the location of the visit, namely Pancasila Balun Village. In this village there are three religions adhered to by the people in the village, namely Islam, Protestant Christianity and Hinduism. Harmony in the village has been maintained for a long time and there has almost never been any conflict involving religious adherents. For us, it is this value that is worthy of being used

as an example by students to find out what it is like and how to implement and internalize Pancasila values in an applied manner, not just theoretically as has been taught in the classroom.

Keywords : Pancasila, Qualitative, Implementation

Introduction

Pancasila education is important as part of the internalization and implementation of the values contained therein. Learners or students need to be encouraged psychomotorically to get to know the real application of the values in Pancasila by using their five senses. In other words, the introduction of concepts or theories in Pancasila learning is not only done in the classroom. There is a need for further development regarding the implementation of Pancasila values. In this way, students or students are able to understand factually what and how the application of Pancasila values is carried out in a society that is not inhabited by a majority of certain religions, such as Islam or Christianity (Abdulatif, S., & Dewi, D. A.: 2021; 105).

Of course, religious moderation and tolerance are one of the ideal Pancasila values to be developed and become a guide in social life in Indonesia, especially in Lamongan district. There is a village in Lamongan that applies an extraordinary concept of religious moderation, tolerance and civility between religious followers in the village has become a normal and commonplace thing. This is interesting considering that there are not many areas in Indonesia that can get along well and are inhabited by many religious adherents. Balun village is one of the Pancasila villages in Lamongan Regency. In this village there are three religions embraced by the villagers, namely Islam, Protestant Christianity and Hinduism. They implement diverse moderation and tolerance between religious followers as part of implementing Pancasila values. Balun Village is located in Turi sub-district, Lamongan district, the village is often a place for Pancasila tourists to visit from various groups, including elementary, middle, high school and even university students who conduct research there. So we see the potential that the implementation and internalization of Pancasila values with religious diversity can look good in the village (Interview, Suwito: 2023).

According to local residents, middle class students, both junior high school and high school, often visit Balun Village. This is proof that Balun village deserves to be called a Pancasila village which is able to simultaneously implement the values of Pancasila. On the other hand, the village of Balun (Pancasila) has become a learning tourism destination for many groups as we explained previously (Interview, Kusairi: 2023). Thus, there needs to be a certain academic approach to carry out an analysis of the benefits of the visit for secondary students' understanding and implementation and real internalization of Pancasila values in the field. Of course, this cannot be understood from the lessons or lectures given by the teacher in front of the class. Implementation and internalization of Pancasila values is important. Considering that issues of radicalism have become widespread in recent years (Karmelia, M. :2020;21)). With the example of applying Pancasila values in a village, students are able to see in real terms what is happening in the field. So that students are cognitively and affectively able to understand what the implementation and internalization of Pancasila values are like in the Pancasila village of Balun Lamongan.

Apart from that, learning in the classroom also sometimes needs to be developed so that students do not become bored with normative lesson explanations. So learning outside the classroom needs to be done as part of the learning itself. So with a little modification, Pancasila lessons can become interesting and even popular with students. Implementation and internalization of Pancasila values is important to shape the character of students so that they have a good identity as part of the successor to the struggle of the Indonesian nation. In the current context, Pancasila must become a national education spectrum that is able to provide a forum for religious tolerance and moderation in Indonesia (Rahmawati, M., & Harmanto, H.: 2020; 45).

So that this can be used as a medium for massive national regeneration which will certainly have many benefits in the future. A visit to the Pancasila village as part of learning outside the classroom certainly has many benefits that can be felt directly by students. This method seems simple but has a big impact related to the implementation of Pancasila values which they actually see which they don't only know about through the teaching materials they get in the classroom. Basically, visits to Pancasila villages are an important part of implementing and internalizing Pancasila values. Apart from that, this can also bring goodness to village residents in the form of developing the village's creative economy with many visits made by many groups in the village (Suharyanto, A.: 2013: 31).

In the realm of education and education, these visits can be an alternative as part of the out-of-class teaching tools that students really need. So far, students understand the value of Pancasila only based on texts and explanations from subject teachers. In terms of interpretation, this will reveal differences if carried out directly with field visits. In this way, students are able to understand the concept of values and the implementation of Pancasila

values carefully. This is needed by students considering that they are the main subject in the national education scheme, especially strengthening Pancasila values which are currently being echoed in the independent learning curriculum. On the other hand, students are also able to make their own interpretations according to what they see. For us, this simple activity can be an alternative to avoid the bad impacts of radicalism which has emerged recently (Hadisaputra, P. :2020;76).

It is impossible to implement and internalize the values of Pancasila only through teaching in the classroom which sometimes causes students to feel bored. There must be a form of direct practice regarding the values contained in Pancasila. This of course requires assistance from the school and related agencies so that cases of exposure to radicalism can be resolved gradually but surely. We also found that not many secondary level students in Lamongan had memorized the principles of Pancasila. Of course, this is risky considering that Pancasila has become a national ideology and has become a cornerstone for many educators in Indonesia. So with this visit we believe that there will be a positive impact that can be taken apart from the many variables that we explained previously. In general, these visits not only provide stimulation to psychomotor sensors but also stimulate other sensors such as affective and cognitive which are really needed by students.

Methods

The research method in this article uses qualitative research using a sociological approach. The data we obtained was primary data from interviews and observations. Then we get secondary data from books, the internet, magazines and other sources that we consider relevant. Apart from that, we also carry out library research to make it easier for us to collect secondary data sources to bring this research closer to good objectivity to serve as useful research material. Then the object of our research was Balun Village, Turi subdistrict, Lamongan district, which is known as Pancasila Village. We also carry out theoretical data using approaches and paradigms from sociological sciences related to religion and society.

Findings and Discussion

The Importance Of Implementing And Internalizing Pancasila Values

Pancasila as a state ideology has been agreed upon by the founding fathers since 1945. However, the values of Pancasila do not necessarily have been immediately internalized within the Indonesian nation. In fact, for some time, Pancasila seemed to only be a symbolic expression of statehood without clear implementation, both in state and social life. Interpretations of Pancasila sometimes vary depending on the group and even depending on the political current in power (Maftuh, B.: 2008; 135). Pancasila is the thoughts and beliefs of life in Indonesian society. In Pancasila there is a formulation of basic points regarding God, nature and humans which are explained in detail. Citizens must know, understand and apply the values of Pancasila in all their life activities. With the Pancasila ideology, this actually makes Indonesia feel like it has been put down by its people (Hakim, A. N., & Dewi, D. A. :2021;239).

Pancasila education is an important aspect for building the character of the nation's generation. Almost all nations place educational development as a top priority in their National Development Programs. Quality human resources are a product of education and are the key to the success of a country. Therefore, education is very necessary because it plays a very important role, whether for oneself, other people or the country. For ourselves, the benefit gained is knowledge, for other people we can teach the knowledge we know to people who are still laymen and for the country, if we are smart, we will raise the good name of our country in the international world (Handitya, B.: 2019; 20).

Pancasila as a guide for implementing educational system reform has a very important role, namely it is hoped that it will be able to support efforts to realize the quality of Indonesian society which is advanced and able to face developments in science and technology. The Nine Year Compulsory Education is an implementation of Pancasila as a state ideology which is a joint program between the government, private sector and social institutions and society. Completion of the Nine Years of Compulsory Education is a national program. Therefore, to make this program a success, comprehensive cooperation between the government, the private sector and social institutions and the community is needed, because this program is very good for increasing the awareness and responsibility of all of us towards the future of the nation's quality next generation as well as efforts to make the nation's life smarter. (Handitya, B. :2019;18).

Education is an effort to form a complete human personality encompassing various academic aspects solely adapted to mastery of science and technology. Improvements in science, economics and technology are not the only reasons to guarantee a sense of happiness in humans. (Agustian, 2008:15) Education must be developed through harmonizing intellectual, spiritual and emotional intelligence in order to present a spiritualist attitude in

education that can leave a deep meaning in the life of the nation (Hakim, A. N., & Dewi, D. A. :2021;239) .

These intrinsic belief values are a national living road map that leads the Indonesian nation to become a Pancasila nation, because these intrinsic belief values are the soul and breath of life of the five principles contained in Pancasila. These intrinsic belief values are the value of religiosity, family values, harmony values, people's values, and justice values (Lemhanas: 2015; 45). Long before the Indonesian nation proclaimed its independence, these five intrinsic belief values had become the basic views of everyday life in Indonesian society, as well as a basic ideological belief that differentiated it from the ideologies of other nations in the world. These five basic values are also the great values of the existence of the people of the Indonesian nation state in every aspect of social life which leads to the realization of a just and prosperous Indonesian society based on Pancasila and the 1945 Constitution of the Republic of Indonesia (Pasaribu, P. Y., & Briando, B. :2019 ;36).

It is hoped that the internalization of Pancasila values will be able to ward off radicalism by strengthening the education system, education is just one component of the various components of the nation. Religious education in particular is part of national education as mandated in Law No. 20 of 2003, and is therefore recognized by the state, as stated: types of education include general, vocational, academic, professional, vocational, religious and special education. Religious education is formulated in PP no. 55 of 2007. Education provides knowledge and shapes students' attitudes, personalities and skills in practicing their religious teachings, which are applied through subjects/lectures at all pathways, levels and types of education. Currently, citizenship education plays a strategic and important role in preserving, enhancing and transforming the values of state ideology and nationalism to the younger generation (Bunyamin: 2008; 70). The model of internalizing the learning of Pancasila values and implementing them in schools using various models different models in each lesson such as lecture models, discussions, problem solving, jigsaws, audio visuals, case studies and role plays. (Wiratomo, Wahono, & Kristiono, 2017; 47)

Pancasila Village as a Form of Application in Implementing Pancasila Values

Villages are one of the important administrative areas for a country, because the community has strong cultural roots in places called villages. Pancasila Village is located in Balun Village, Turi District, Lamongan Regency, East Java, not far from the center of the capital of Lamongan Regency to the west. Balun Village became known as Pancasila Village starting from research conducted by a student from a university in East Java. With this kind of start, there are also many researchers besides students, namely lecturers and trainees, who carry out research in the village (Interview, Kusairi: 2023).

Students as the Nation's Next Generation

The Pancasila ideology is the philosophy of the Indonesian people which is no longer negotiable. Pancasila is a national consensus that has been formulated and agreed upon by the diverse Indonesian people, to maintain harmony and also build peace. However, in this era of globalization, people's understanding, especially the millennial generation, of Pancasila is starting to be eroded by the influx of other ideologies. Elaborating Pancasila into its implementation to build national character is part of the effort to revitalize Pancasila into a functional form in shaping the character of the Indonesian nation. In other words, making Pancasila the paradigm of national character (Sutan Syahrir Zabda: 2016; 110).

The essence of the Pancasila principles are the values contained in Pancasila itself. The values contained in Pancasila have different levels and weights, but these values do not conflict with each other, but complement each other. This is because as a substance, Pancasila is a round and complete unity, or an organic whole. This means that the values contained in Pancasila are a unified and complete whole. These values are closely interconnected and one value cannot be separated from the other values. Or the existing values are owned by the Indonesian people, which will provide a pattern (patroon) for the attitudes, behavior and actions of the Indonesian people (Handitya, B. :2019;16).

The role of youth in nation building, especially in economic development, is very much needed. In essence, the development carried out is the development of human beings, so that they can become quality Human Resources (HR), because abundant Natural Resources (SDA) are not enough if they are not supported by competent HR in science and technology. Youth are the heirs of a generation that should have noble values, behave well, have a constructive spirit, love the country, have a positive vision and goals. Youth must be able to maintain local traditions and wisdom as national identity. The formal education that is carried out must also be a provision for socializing in society. (Pramudyasari Nur Bintari:2016;57)

Education is the basis of the various roles mentioned above, and without a strong education, Indonesian youth will inevitably struggle to serve as the next generation of the Indonesian nation. Therefore, it is also important

to instill compulsory education in Indonesia's young generation. Some of the roles of young people in educational development in Indonesia can also be seen from the large number of relatively young teaching staff who are enthusiastic about providing quality education to the next generation. No doubt, there are many activities of Indonesian youth aimed at improving the quality of education, especially in remote areas of the islands scattered across Indonesia. This condition is also included in the efforts of the nation's next generation to help Indonesia's young generation build better education than before (Khansa, S. D., & Dewi, D. A.: 2022;1025).

The role of youth as the next generation of the nation is to awaken the noble fighting spirit of the current and past young generations. What we can do is always do our best to achieve results that we are proud of in the eyes of the Indonesian people, eliminate the spirit of giving up easily, and immediately maintain the unity and unity of the Indonesian nation (Khansa, S. D., & Dewi, D. A.: 2022; 1025). Apart from that, the enthusiasm of youth in efforts to achieve national development goals, such as the desire to instill new development ideas and be directly involved in the development of the Indonesian state. Indonesian youth often experience failure, but it is important to remember that failure is of course the beginning of awakening and the beginning of success, so it is not easy to give up. Needless to say, this pride can also be achieved by continuing to implement the meaning of the Youth Pledge and the meaning of Indonesian independence. Youth are the successors of the country, especially the country of Indonesia itself, because youth are the milestones or keys to the development and change of the Indonesian state. For the younger generation to achieve independence, this could be the first step or door for the Indonesian state to progress and develop further in the future, especially in the eyes of the world (Khansa, S. D., & Dewi, D. A.: 2022;1025).

Conclusion

Pancasila Balun Village is one of the villages in Lamongan which has a character of strong tolerance between religious followers in the village. There are three religions in Balun, namely Islam, Christianity (Protestant) and Hinduism. The adherents of the religions in the village have never been involved in horizontal conflicts involving them because of issues of their faith. With this high level of religious tolerance, Balun Village is called a Pancasila Village. Many groups or parties visited the village to see firsthand the harmony and religious tolerance which are aspects of the implementation and internalization of Pancasila values. In this way, this will have benefits for students, especially middle or upper middle class, to better understand the values contained in Pancasila in real terms. The visit made by the students to Balun Village will not only stimulate psychomotor sensors but will also improve their active cognitive aspects. So that they not only learn about Pancasila from class in the form of lectures and explanations of concepts and theories from the teacher but are also directly able to see the application of the Pancasila values that they have been studying.

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