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## The Role of Students in Practicing Pancasila Values in the Era of Globalization

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### ABSTRACT

**Background.** Students are one of the most important assets for the Indonesian nation in the nation-building period, meaning that it is important to have a student's role in national development.

**Purpose.** The purpose of this paper is to describe the role of. The results of this paper give birth to the roles of students in practicing Pancasila values in the era of globalization.

**Method.** The study involved 288 university students from Chinese, Japanese, and Korean TFL settings, and the data from questionnaires were analysed using appropriate statistical methods.

**Results.** Pancasila values that have been agreed upon as good values that must be instilled in each soul of the Indonesian people. The next hope is that the understanding of Pancasila values to the people can provide a strong mental firmness so that it is not easily influenced by cultures that may be contrary to the culture of noble heritage.

**Conclusion.** Therefore, it is very necessary for Pancasila Education to be taught to the nation's children.

### KEYWORDS

Globalization, Pancasila, Students

### INTRODUCTION

Pancasila is the State Foundation of the Republic of Indonesia, which consists of five state precepts whose formulation is stated in the preamble of the 1945 Constitution (Nida dkk., 2023). Pancasila is the State Foundation of the Republic of Indonesia, which consists of five state precepts whose formulation is listed in the preamble of the 1945 Constitution (Zarnuji, 2023). Pancasila is the identity and personality of the Indonesian nation.

Pancasila has noble values in each of the Pancasila precepts that must be practiced by all Indonesian people in order to achieve the goals of the nation's life. Pancasila contains noble values of the nation, namely the value of divinity, humanity, unity, democracy and justice (Teguh dkk., 2023). The values of Pancasila are *das "Sollen"* or ideals about the good that must be realized into a reality or *das "Sein"*.

The problem faced lately is the lack of practice and knowledge of Pancasila (Farid, 2023). Indications of the

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diminishing knowledge and practice of Pancasila in students include students who do not memorize the precepts of Pancasila, the fading of the sense of national unity and integrity and the diminishing attitude of love for the country and the occurrence of moral degradation in society (B. Beribe, 2023). In addition to this, indications of the fading of the spirit of Pancasila in Indonesian education are the increasing number of students who are proud of foreign cultures and are less interested in preserving their own Indonesian culture (Makniyah & Khotimah, 2023). The fading of the spirit of Pancasila in Indonesian students will threaten the integrity and survival of the nation, Indonesia can be divided and the situation becomes chaotic (Yeltriana dkk., 2023). This is all a threat of globalization for the Indonesian nation so that the role of students in practicing the values of Pancasila in the current era of globalization is needed.

## RESEARCH METHODOLOGY

The role of students and the government in upholding the ideology of Pancasila is very important so that nothing happens that is not in accordance with the nation's personality as stated in the precepts of Pancasila (Minarti dkk., 2023). In an effort to complete this article I collected qualitative and quantitative data by conducting an online survey to the closest person to fill out an opinion forum on the importance of the role of students and the government in upholding the ideology of Pancasila. and get a review of the data relevant to the case that is the object of discussion.

## RESULT AND DISCUSSION

In the future, the role of students or the younger generation as pillars, drivers and guardians of national development is highly expected (Mustajab dkk., 2023). Through their organizations and extensive networks, students and the younger generation can play a greater role in guarding the path of national development (Ulum dkk., 2023). Various problems arising from a fading sense of nationalism and nationalism have occurred lately, many students have experienced deviations and are involved in an interest that is only concerned with themselves or a certain group on behalf of the people as an excuse for their activities.

Pancasila as the basis and ideology of the state is the result of the agreement of the founding fathers when the Indonesian state was founded, and until now in the era of globalization, the Indonesian state still adheres to Pancasila as the basis of the state. As the basis of the state, Pancasila must be a reference for the state in facing various global challenges that continue to grow. In this era of globalization, the role of Pancasila is certainly very important to maintain the existence of the personality of the Indonesian nation, because with globalization the boundaries between countries seem invisible.

Students demonstrate because they want to change the wrong order or disagree with a policy put forward by the government which is considered not in accordance with the people, justice, and others (Nurzen dkk., 2022). Students want to defend the people because they love their own nation, while sports supporters riot for reasons of injustice against referees, etc., so that their team loses, this is a manifestation of love for their team, defending their team which is treated unfairly by the referee. While student brawls, residents and the like are also triggered by the reason of "defending" what they "love" so that various foreign cultures can enter easily into society (Roshayanti dkk., 2023). This can have a positive and negative impact on the Indonesian nation, if we can filter well the various things that arise from the impact of globalization, of course globalization will be a positive thing because it can add insight and strengthen relations between nations and countries in the world, while the negative things from the impact of globalization can damage the nation's

morals and the existence of Indonesian culture (Fuadi & Mirsal, 2023). In connection with this, the younger generation as a pillar of the nation is expected to have a spirit of patriotism and nationalism by sticking to the cultural values of the Indonesian nation despite the many foreign cultures entering the country of Indonesia.

There are three levels of values in the Pancasila ideology, namely basic values, instrumental values, and praxis values (Suryaningsih, 2021). The three values are explained as follows:

1. Basic value, an abstract and fixed value, which is independent of the influence of changes in time. Basic values are principles, which are abstract and general, not bound by time and place (Mutalib & Dylan, 2021). The basic value of Pancasila grows both from the history of the Indonesian people's struggle against the colonizers who have tormented the Indonesian people (Arsul dkk., 2021), in addition to the ideals of the nation oppressed by the colonizers.
2. Instrumental value, a value that is contextual. Instrumental value is an elaboration of the value of Pancasila, which is the direction of performance for a certain period of time and certain conditions. Instrumental values can be adjusted to the demands of the times (Rahmah & Martin, 2022). However, instrumental values must refer to the basic values described (Mudinillah & Rizaldi, 2021). From its value content (Afifah dkk., 2023), instrumental values are policies, strategies, organizations, systems, plans, programs (Kamaluddin dkk., 2023), and even projects that follow up on the basic values. The state institutions authorized to formulate instrumental values are the MPR, the President, and the DPR.
3. Praxis value, the value found in everyday life. In the form of how the Indonesian people practice the values of Pancasila (Yennizar dkk., 2022). Praxis values are many forms of application of Pancasila values, both written and unwritten; both from the executive (Pathurohman dkk., 2023), legislative, judicial branches; by community organizations, economic bodies, community leaders, even by individual citizens (Maulida dkk., 2023). Therefore, efforts to foster self-attitude based on Pancasila must be applied from an early age. The family and school environment must be a supporter of fostering Pancasila attitudes (Muhammadong dkk., 2023). Small things that can be done easily are familiarizing a sense of helping others and getting used to greeting when meeting others (L. R. Putri dkk., 2023). Because small habits will have a continuous impact if done (Lasmi dkk., 2023). With such an attitude, of course, the social sense will be more visible. Then intensify worship, where we think that our life is short so we must remember God. And there is much more that can be done from an early age Anggraini, D., Fathari, F., Anggara, J. W., & Al Amin, M. D. A. (2020).PAGE:13

who have not applied the values of Pancasila in their daily lives. Among them are as follows:

1. The first principle states "Belief in One God". When observing, there are still a lot of people and students who do not carry out their obligations to worship as religious people (Andra dkk., 2023). When the Dzuhur adhan sounded, there were still many people who remained at the hangout location even until the Asr adhan sounded, it was very clear that the person intended to leave his worship obligations (Maulida dkk., 2023). Not only that, in the Batu City and Malang areas there are also several Islamic groups that form and divide.
2. The second principle states "Fair and Civilized Humanity" (N. A. Putri dkk., 2023). When gathered together in one place, it shows individuals (Sari dkk., 2023). Where each of them is only focused on the gadgets they have (Susanti dkk., 2023). Even though there are friends beside them they still play gadgets like they don't care about the people around them (Johanna dkk., 2023). Then it also often happens, a group that does not defend the right actually defends the wrong because their group mates are involved in making mistakes.

3. The third principle states "Persatuan Indonesia". In mid-2019, there was a riot of Papuan students in Malang demanding independence for Papua. This should have been done by coming to the government and not by rioting in an area that was not their place.
4. The fourth principle states "Democracy Led by Wisdom in Consultative Representation". The attitudes that are seen are not respecting other people's opinions when discussing because they think their opinions are right and other people's opinions are not appropriate, refusing to attend when invited to meetings by organizations, forcing other people's choices in general elections.
5. The fifth principle states "Social Justice for All Indonesian People". For this principle, there are many attitudes that do not seem to be applied. Namely, the attitude of favoritism in community relations, which is mutually grouped and chooses in making friends. Then the sense of gotong royong which is increasingly fading, breaking the rules of the society.

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- The fifth principle states "Social Justice for All Indonesian People". For this principle, there are many attitudes that do not seem to be applied. Namely, the attitude of favoritism in community relations, which is mutually grouped and chooses in making friends (Yakir dkk., 2023). Then the sense of gotong royong that is fading away, breaking traffic rules, groups that damage public facilities, littering, committing acts of corruption of money and other things.

unwilling to cooperate when a friend needs help. From the five precepts that have been described above, it is clear that the attitudes carried out by the community in everyday life do not apply the values of Pancasila that have been upheld in Indonesia. Therefore, it is necessary to replant the values of Pancasila in the millennial generation. PAGE:14

According to students in Indonesia, Pancasila as the basis of the state and ideology of the nation has declined in existence. Some of the factors causing the decline in the existence of Pancasila include the rapid globalization era so that many new ideas that easily enter and influence the younger generation, lack of education and understanding of the importance of Pancasila, the

attitude of indifference and ignorance of the younger generation towards Pancasila, the attitude of religious but not spiritual or rigid, and the attitude of the people who are easily provoked so that they are easily divided, especially between religious communities so that the third precept of Pancasila has no value and law enforcement is considered less assertive to the Pancasila.

According to students who act as the younger generation to restore the existence of Pancasila as the basis of the state and the ideology of the nation can be done by understanding the meaning of Pancasila as the ideology of the nation and applying it in everyday life and inviting other young people to uphold Pancasila again.

According to students who act as the younger generation to restore the existence of Pancasila as the basis of the state and the ideology of the nation can be done by understanding the meaning of Pancasila as the ideology of the nation and applying it in everyday life and inviting other young people to uphold Pancasila again. besides that, by teaching the basis of religion that teaches tolerance between religious people in order to create peace between people. The role of the family also plays an important role because a person learns first from his own family so that a solid foundation must be created.

## CONCLUSION

Roles include norms that relate to a person's position or place in society. Namely:

1. a role in the form of organized rules and regulations that guide a person in social life.
2. Role is a concept that individuals can do in society as an organization.
3. Role can be said to be an important individual behavior for the structure of society. The role in relation to efforts to improve the economy of small communities, both individuals and groups that play a role through processes that begin with community development that can be done through government channels or outside organizations.

To become a great nation, the Indonesian people must instill an attitude of nationalism from an early age, from childhood, or from elementary school. Because if the attitude of nationalism is implemented late to the Indonesian nation, the Indonesian nation has lost a young generation that has a low attitude of nationalism. So to overcome this problem and to increase the sense of nationalism of the Indonesian people is by trained about good attitudes in accordance with the values of Pancasila, do not teach things that violate the values of Pancasila, instill a sense of love for the country from an early age, preserve the culture of the Indonesian Nation, and provide counseling to the entire Indonesian nation about the importance of nationalism to the future of Indonesia.

Pancasila as the basis of the state means that the values contained in Pancasila are the basis or guidelines for Indonesian society. Pancasila values are basically the fundamental philosophical values that are used as the rules and basis of the norms that apply in Indonesia. At this time it is necessary to affirm and restore the position of Pancasila as the basis of the state, and this is a very important thing because there have been too many misinterpretations of Pancasila as the basis of the state. Therefore, it is very necessary for Pancasila Education to be taught to the nation's children.

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## AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.



Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

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