

THE EXISTENCE OF PANCASILA VALUES IN FROM THE PERSPECTIVE OF SOEKARNO'S PHILOSOFISCHE GRONDSLAG IN INDONESIA PUBLIC ELEMENTARY SCHOOL

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Abstract

This study aims to show the existence of Pancasila values by using a philosophical analysis called "philosofische grondslag" from Soekarno for learning Pancasila and Civic Education. The research method uses qualitative with a philosophy of value approach. The philosophy of value in question is an axiology that examines the values contained in Pancasila using Soekarno's point of view. The target of the study was aimed at students in public elementary schools. The locus of research was at Sekolah Dasar Negeri 2 Kranggan located on Jalan Raya Kranggan, Ngajum District, Malang Regency. Data collection techniques use observation, interviews, and documentation. Interviews, observations, and documentation were conducted to principals, classroom teachers, parents, and learners. Data analysis techniques take the following steps, namely verstehen (understanding text), analyzing verbatim from interviews, observations, and documentation, then interpreting the text. firstly, researchers found that students know and understand what Pancasila is, but its existence that occurs in the student's environment needs to be questioned. With understanding alone is less if it is not accompanied by practice in everyday life. Secondly, the existence of Pancasila values in the environment of State Elementary School 2 Kranggan is carried out in various forms of activities. Thirdly, it can be seen that as well as the picture of morning gymnastics shows that learners are directed to carry out useful activities and also to establish familiarity with other learners reflecting the value of the second Pancasila precept.

Keywords: Existence of Pancasila Values, Filosofische Grondslag, Soekarno's Perspective, Public Elementary School.

INTRODUCTION

Pancasila is the foundation of the Indonesian state, born from the ideas of the nation's founders (Widiyaningrum, 2019). The existence of the five principles included in Pancasila is believed to serve as the guiding principles for life in Indonesia. These principles contain several important factors related to societal aspects. The values contained within the Pancasila principles, as identified by Soekarno, encompass nationality, humanity, democracy, prosperity, and divinity. These values form the basis for communal living (Soekarno, 1961; Monitasari, Furqon, & Khaerunnisa, 2021).

The values embodied in Pancasila serve as the nation's worldview, fundamental principles, and the foundation of the Indonesian state (Jiwandono & Nurbeni, 2019). The compatibility between the principles of Pancasila and the application of national life in accordance with the state ideology is a fundamental reason for this (Syamsudin, 2019). Considering the importance of Pancasila as the fundamental values of the state, it is imperative that Pancasila is understood and implemented in accordance with the meanings contained within each principle. Pancasila, as the foundational values, was conceived by Soekarno to underpin the establishment of the Indonesian state.

Sukarno was one of the founding figures of the Indonesian state. He was born on June 6, 1901 in Surabaya, East Java with his nickname Kusno Sosrodihardjo and died on June 21, 1970 in Jakarta. Since childhood, Soekarno has been an accomplished child and even able to master many languages or polyglots. With the ability of polyglots, Soekarno could know many traditions of world thought (Adam, 2009). After successfully exploring and formulating Pancasila, Soekarno tried to unite the archipelago into the Unitary State of the Republic of Indonesia (Burlian, 2020). Even nations in Asia, Africa, and Latin America were also attempted by Sukarno in the Asian-African Conference in 1955 in Bandung until finally developed into the Non-Aligned Movement. Sukarno was instrumental in the event, because he fought for the conflict to subside and for justice to occur. That is why Sukarno was known for carrying out active free politics in the international world.

The practice of Pancasila precepts in everyday life needs to be upheld by all Indonesian people (Rahma & Dewi, 2021). The many threats and challenges that must be faced in the current era of development (Salsabila Riadi & Anggraeni Dewi, 2021) cause the fragility of the practice of Pancasila values, one of which is in the educational environment. This is especially true among students who are still in elementary school. The development of the current era makes the world become more global, with many cultures entering Indonesia so that it can trigger a decline in understanding of Pancasila.

Basically, Pancasila is dynamic, factual, and can adjust to the times according to the values contained in it (Salsabila Riadi & Anggraeni Dewi, 2021). But in general, the more developed the times are, the further away the students are who are able to understand the meaning of values in Pancasila. In everyday cases, it often happens that the younger generation starting from the primary and secondary education levels do not understand what Pancasila means and what things must be done to practice the values of Pancasila (Darmadi, 2020). It often happens that Pancasila is the basis of the State but is not united with the values of practice in life (Soelistyo, 2019). Therefore, it is necessary to strengthen the practice of Pancasila values to the nation's next generation through educational institutions. By learning the values of Pancasila, it can help students face challenges in the current era of development (Fadilah, 2019). As a result, the values of Pancasila are maintained and can be practiced consistently in everyday life (Salsabila Riadi & Anggraeni Dewi, 2021).

Previous research on the values of Pancasila was conducted by Takiddin (2017) with the title "Student Perceptions of the Existence of Pancasila in the Era of Globalization." This research focuses on students' views on Pancasila in the era of globalization. The difference is, this research focuses on the values of Pancasila in Soekarno's point of view which starts from philosophical ideas turning into actions. Philosophische Grondslag became the idea of Sukarno and later in this research became concrete actions for citizens in the scope of education. The difference between previous research and current research lies

in the scope of loci taken. If previous research has a very broad scope because it took in the era of globalization, while the current research has a very specific scope, namely for students. This research, thus can draw the right conclusion.

The next previous research was conducted by Sutono (2021) entitled "Prospective Revitalization of Pancasila Values in the life of the nation and state." Previous research has focused on the values of Pancasila in life. While this study, focuses on the existence of Pancasila values as *Philosophische Grondslag* in elementary school students. The difference between previous research and current research lies in the locus taken. If the previous research has a very broad scope because it is all over Indonesia. While the current research has a strategic scope, namely the values of Pancasila from Soekarno's point of view.

The next previous research was conducted by Fuady (2019) with the title "Mohammad Hatta's Pancasila Perspective as the Basis of Islamic Education in Indonesia." Previous research has focused on Moh's opinion. Hatta about Pancasila as the basis of education in Indonesia. While the current research focuses on the existence of Pancasila values as *Philosophische Grondslag* in elementary school students. The difference between previous research and current research lies in the method used. Previous research used Mohammad Hatta's view method, while the current research uses the Pancasila values method as *Philosophische Grondslag*. In addition, it is also located at a different locus, previous research took a very wide scope, namely in Indonesia, while the scope of research at this time is very small and strategic by examining the values of Pancasila.

Based on the background above and previous research that has the same subject matter, the researcher took the title "The Existence of Pancasila Values in from the Perspective of Soekarno's *Philosophische Grondslag* in Indonesia Public Elementary School." This research seeks to answer three fundamental problems, namely: (1) What is the existence of Pancasila values?; (2) How is the existence of Pancasila values from the point of view of *Philosophische Grondslag* Soekarno?; (3) How can the values of Pancasila exist for students in the subject of Pancasila Education?

Literature Review

Theoretical foundation in this research elaborates some important concepts are existence, the idea of value, *philosophie grondslag*, the action of Pancasila.

Existence

The Dictionary of Philosophy explains that existence is existence, the existence of entities (Good, 2002). Existence has a broad view of meaning covering the concept of the beginning of human existence. The philosophy of existence becomes a point of view that can be used to see the changes in human beings in finding their identity. The philosophy of existence was pioneered by a Danish philosopher named Soren Kierkegaard.

Soren Kierkegaard is one of the philosophers of existence who studies the subject of human identity which is always overwhelmed by anxiety and suffering (agony). Kierkegaard's idea of existentialism became a counter-attack on the rigid essentialism of human beings. Kierkegaard uses subjectivity in his philosophy of existence to see that the human self exists in three areas of existence, namely aesthetic, ethical, and religious (Gultom, Munir, & Ariani, 2019).

Idea of Value

Matters of value as ideas or concepts have a history of thought that spans philosophy (Bertens, 2002; Adeney, 2000). The idea of value in the history of philosophical thought is known as axiology. Axiology in short is the philosophy of value. Axiology is etymologically derived from the words *axios* and *logos*. *Axios* means value and *logos* means science or theory, so axiology is often also called the theory of value. Value or value referred to here is not value in the quantitative sense, but value in the

qualitative sense. Axiology as a branch of philosophy focuses on discussing values to their essence (Fronzizi, 1963: 5). The search for value seems rather difficult to pinpoint the first source that was the initiator of axiology, but it must be admitted that the economist, Adam Smith (1723-1790) was the first to take an interest in the question of "value", although it was limited to the field of political economy.

Furthermore, the German philosopher, H.Lotze, was a figure who became a pioneer of systematic inquiry into value. In the midst of strong positivism that seeks to establish a value-free reality (so that the naturalist method can be applied). Instead, Lotze argues that "the idea of value is independent of reality". It is used to explain the difference between being and value. Lotze viewed value as very important, so logic, ethics, and metaphysics were reduced to axiology (Fronzizi, 1963: 32).

The discussion and study of values continues into the contemporary era. After Lotze began with his efforts to study axiology systematically, other philosophers who also certainly contributed to the development of axiology were Alexsius von Meinong (1853-1921) and Christian von Ehrenfels (1850-1932). Meinong was a student of Franz Bretano who gave subjectivist answers related to grades. According to Meinong, the key to solving value problems is in the realm of psychology, because value problems are rooted in emotional life. Therefore "something has value when it pleases us, and to what extent it pleases us." (Fronzizi, 1963:36)

Value is part of the quality of an object. The quality of objects can be divided into three, namely primary, secondary, and tertiary qualities (Fronzizi, 1963: 5). First, primary quality is an essential quality, the existence of which becomes a necessity for the existence of objects. Primary qualities consist of length, width, weight, volume, and state. The primary quality must be present in the object first, before the value is attached to the object. Secondary qualities, second, are qualities that the senses can perceive, such as color, smell, and taste. The presence of secondary qualities always accompanies the presence of objects. Third, tertiary quality, is the quality of the object that is beneficial to the object, because with the tertiary quality it will make the object more attention-grabbing. Tertiary qualities consist of traits or qualities that objects have to be good, for example the values of beauty, decency, truth, justice, health, and so on.

Philosophie Grondslag

Pancasila as a philosophy means that Pancasila contains views, values, and thoughts that can be core as the ideology of Pancasila. The term philosophy comes from Greek, consisting of the words "Philos" meaning Love, and "Sophia" meaning Wisdom. If concluded the meaning of the word Philosophy is liking privilege. While if it comes from the Netherlands, "Lag" which means norm, and "Grands" which means basic. So the basic norm is philosophical.

Pancasila as a philosophy can be described through the following aspects: first, the spec of ontology (existence). Ontology in philosophy is a branch of the problem of reality or reality. Pancasila becomes a forum in living in Indonesia, by prioritizing the content or values contained in Pancasila (Sutono, 2015). Second, the aspect of epistemology (truth). Epistemology in philosophy is a study that focuses on the process of knowledge such as sources, conditions, and validity (Sutono, 2015). Third, the axiological aspect. Axiology in philosophy is a study that focuses on the problem of value. So in this case the values of Pancasila are the target object in the axiological aspect of Pancasila philosophy.

The Action of Pancasila

Action in this study can contain two meanings, first action as a theory or theory of action. Second, action as praxis or praxeology. Action theory is a field within philosophy that deals with theories about the processes that cause deliberate movements of the human body of a more or less complex kind. This area of thought involves epistemology, ethics, metaphysics, jurisprudence, and philosophy of mind, and has attracted strong interest from philosophers since Aristotle's Nicomachean Ethics (Third Book).

With the advent of psychology and later neuroscience, many theories of action are now subject to empirical testing. Philosophical theories of action, or philosophies of action, should not be confused with sociological theories of social action, such as the theory of action put forward by Talcott Parsons.

Basic action theory usually explains actions as intentional behavior caused by agents in a given situation (Funke, 2017). The agent's desires and beliefs (e.g. I want a glass of water and believe that the clear liquid in the cup in front of me is water) cause bodily behavior (e.g. reaching for the glass). In a simple theory according to Donald Davidson, desire and belief together lead to action. Michael Bratman has raised the issue for such a view and argues that we should take the concept of intention as basic and cannot be analyzed into beliefs and desires. Aristotle argued a thorough scientific analysis should provide an explanation of efficient causes, agents, and the ultimate cause, intention.

Second, action as praxis or praxeology. In philosophy, praxis comes from Ancient Greek *πρᾶξις* (praxis) meaning deed or action, and *-λογία* (logos). Praxeology is thus the study of is a theory of human action, based on the idea that humans engage in purposeful behavior, as opposed to reflexive behavior and other involuntary behaviors. Praxiology refers to environmental influences. Praxiology is the second part of Ethics which generally deals with acts of moral virtue.

METHOD

This research uses qualitative methods with a philosophy of value approach. This approach was used to express the ideas and actions of Pancasila values in Sukarno's point of view. This research uses qualitative methods with a philosophy of value approach. This research approach uses a qualitative type of approach. This research was conducted at a public elementary school located on Jalan Raya Kranggan, Ngajum District, Malang, Indonesia. Qualitative method is research that produces descriptive description data in the form of written or unwritten words from the observed sources. The mechanism is carried out through the following stages:

1. Collect key data;
2. Transcribing data from three books written by Sukarno, namely *The Birth of Pancasila, Under the Banner of Revolution, Nationalism, and Islamism and Marxism*. These three sources will be searched for Pancasila values according to Soekarno to be identified into data, either in the form of words, phrases, or sentences;
3. Interpret the data (*verstehen*) that has been identified;
4. Explore the similarities between the meaning of primary data and secondary data. Secondary data come from books or scientific articles that write, analyze, and comment on Sukarno's thoughts;
5. Collecting data in the field, to confirm the existence of values that existed in Soekarno's thinking. Data collection is done through observation, interviews, and documentation;
6. Validate the findings;
7. The findings were analyzed using a qualitative method application called Atlas.ti version 9. This application is a qualitative research method that can be used for coding and analysis of transcripts and field notes, building literature reviews, creating network diagrams, and data visualization.

FINDINGS AND DISCUSSION

Interviews conducted with Agatha's resource persons revealed that Pancasila is compatible with the daily lives of residents. Verbatim of the interviewees, it was stated,

“Pancasila merupakan dasar negara. Dimana Pancasila harus sesuai dan berjalan sesuai dengan kehidupan yang baik. Pancasila terdiri dari lima sila yaitu pertama, Ketuhanan Yang Maha Esa. Kedua Kemanusiaan Yang Adil dan Beradap. Ketiga, Persatuan Indonesia. Keempat, Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan. Kelima, Keadilan Sosial

bagi Seluruh Rakyat Indonesia." (Agata, 2023).

The verbatim describes that Pancasila is the basis of the state in accordance with the daily lives of citizens. This implies that the five precepts, namely Divinity, Humanity, Unity, Peoplehood, and Justice are values that are in the environment of Indonesian people. Thus, Pancasila is understood and seen as the wisdom of life and is carried out as the basic guideline of life.

The next informant, Lutfiatul Farida, believed that Pancasila was the basis for which the values in it became an ideology. Farida stated,

"Pancasila sebagai ideologi dasar dari negara Indonesia. Pancasila itu sendiri berasal dari kata Sansekerta yaitu Panca yang artinya lima, dan Sila yang artinya dasar. Jadi Pancasila merupakan lima dasar yang dijadikan sebagai bahan acuan dalam kehidupan."

The statement from Farida above reveals that Pancasila as the foundation of the Indonesian state, which in its history comes from the Hindu-Buddhist tradition, especially the origin of its name. Pancasila in Sanskrit means five basics. The five principles contain universal values that guide the life of Indonesian citizens. In this understanding, Soekarno also understood that Pancasila came from the earth of Indonesia which was excavated and made into a view of life of the Indonesian nation.

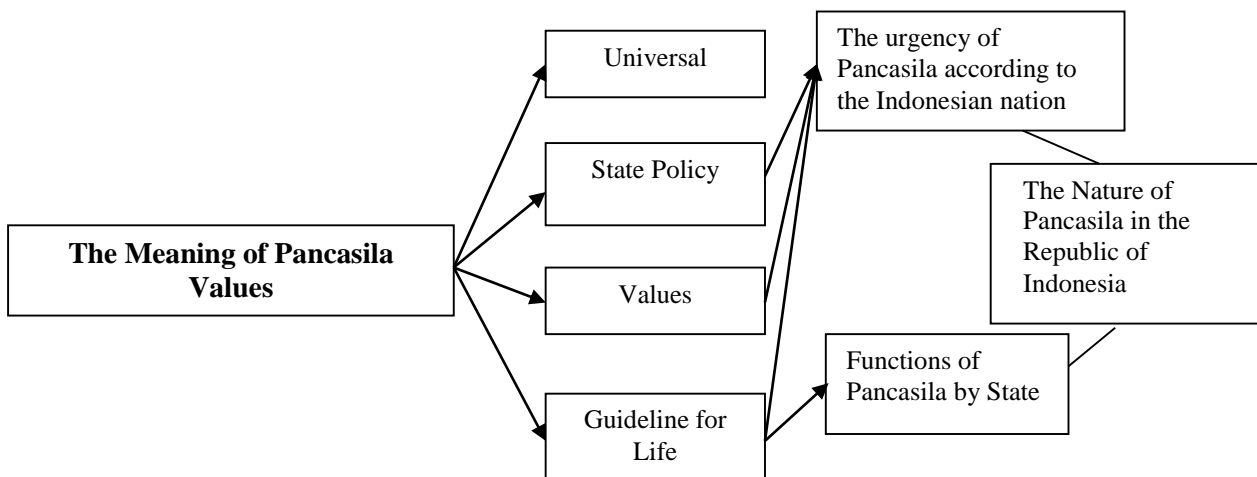


Chart 1. The Meaning of Pancasila Values

Based on the observation data above, it shows that understanding the values of Pancasila is a general thing. The values of Pancasila are a basic foundation that is used as the basis of this state in Indonesia. In addition, the values of Pancasila, which basically has five values ranging from divine values, human values, unity values, popular values, and justice values, are values needed in carrying out life, especially in Indonesia. Basically, before the formation of Pancasila, the ancestors also lived according to what is in the values of Pancasila today. So that the values of Pancasila are very suitable to be used as a guideline in life for the Indonesian nation.

Based on the results of the interview above, it shows that Pancasila is the basis of a recognized state in Indonesia. In addition, the values contained in Pancasila are values that need to be practiced in everyday life. Pancasila has a broad meaning so that the meaning taken from Pancasila also varies. The values of Pancasila are basically in accordance with the personality of the Indonesian nation, so that the

values contained in Pancasila cover everything related to people's lives. As is the case when viewed based on the value of Pancasila contained in each precept can be described as follows;

1. Divine Value, the value contained in the first precept of Pancasila reflects that each community chooses their own religion and recognizes the existence of God.
2. Human Values, the values contained in the second precept of Pancasila reflect that every community has equal rights. So it is important that there is a sense of humanity between each other.
3. The value of unity, the value contained in the third precept of Pancasila reflects that in this diverse country a high sense of unity is needed regardless of the differences that exist. This is evidenced by the existence of the symbol of Bhineka Tunggal Ika.
4. People's Values, the values contained in the fourth precept of Pancasila reflect that in Indonesia is a country that prioritizes common interests above personal interests by using the path of musyawarah to reach consensus.
5. The value of justice, the value contained in the fifth precept of Pancasila reflects that in Indonesia respects the rights and obligations of every human being. So as to create justice for all Indonesian people through mutual respect for their rights.

Based on observations, researchers found that students know and understand what Pancasila is, but its existence that occurs in the student's environment needs to be questioned. With understanding alone is less if it is not accompanied by practice in everyday life. Thus, it can be concluded that from the results of observations related to the formulation of the second problem, it can describe the existence of Pancasila values as *Philosophische Grondslag*. Because basically after knowing what Pancasila is, students also need to know how to practice or apply the existence of Pancasila values as *Philosophische Grondslag*. With this research, it is expected to make students practice the values of Pancasila so that the existence of Pancasila is maintained as a *Philosophische Grondslag* or state policy.

The interviews are conducted offline (face-to-face) and online (online). Because there is an urgent matter so that one of the informants or sources is unable to conduct interviews offline. But the interview was still able to take place according to what the researcher expected. The following informants participated in the research on the second problem formulation. The precepts in Pancasila are as follows; 1) Almighty Godhead 2) Just and Civilized Humanity 3) Indonesian Unity 4) Peoplehood Led by Wisdom in Representative Consultation 5) Social Justice for All Indonesian People Of the five precepts, it reflects that Pancasila is the basis of the state that is very suitable for the Indonesian state and the Indonesian nation. Because from the first precept to the fifth precept discusses in detail what the Indonesian people must do, from things related to God, the creator, to how to have a humanitarian attitude between fellow creatures created by God.

The existence of Pancasila values in the environment of State Elementary School 2 Kranggan is carried out in various forms of activities as a result of the documentation above, it can be concluded that there is a match between the answers of informants or sources during interviews with photo file evidence obtained by researchers in the field. It can be seen as well as the congregational *dhuha* prayer showing that the practice of Pancasila values in the first precept, besides that the commemoration of the Youth Pledge Day Ceremony on October 28 shows that students at State Elementary School 2 Kranggan are taught to keep remembering the services of the fallen heroes as proof of love for the motherland. And students are also trained to have a respectful attitude between friends by eating together even though sitting *lesehan* below but does not reduce the sense of togetherness that arises in between.

Pancasila values exist among students of State Elementary School 2 Kranggan showing that students are directed to carry out activities related to the practice of Pancasila values. Based on the results of interviews and also the results of documentation obtained by researchers, it can be concluded that

there is a compatibility between the answers given by informants to the formulation of problems regarding how Pancasila values can exist among students of Basic School Negeri 2 Kranggan.



Figure 1. Students are outbound to get to know nature better (Source: SDN 2 Kranggan)

It can be seen that as well as the picture of morning gymnastics shows that learners are directed to carry out useful activities and also to establish familiarity with other learners reflecting the value of the second Pancasila precept. In addition, the dance selection picture also shows that each student can participate and be encouraged to further develop their talents to represent the school institution to participate in the competition, this is in accordance with the practice of the fifth Pancasila precept value.

For the results of the final documentation that describes the outbound atmosphere is a form of character cultivation in students, that outside the classroom learning environment there are also other nature and humans so that how students can establish good relationships with each other, this is a reflection of the practice of the second Pancasila precept value.

CONCLUSIONS

The conclusion of the research entitled The Existence of Pancasila Values from the Perspective of Soekarno's Filosofische Grondslag in Indonesia are: firstly, researchers found that students know and understand what Pancasila is, but its existence that occurs in the student's environment needs to be questioned. With understanding alone is less if it is not accompanied by practice in everyday life. Secondly, the existence of Pancasila values in the environment of State Elementary School 2 Kranggan is carried out in various forms of activities. Thirdly, it can be seen that as well as the picture of morning gymnastics shows that learners are directed to carry out useful activities and also to establish familiarity with other learners reflecting the value of the second Pancasila precept.

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