



Building Indonesian Humanity through Civic Education in High School

Hijriana¹

¹Civic Education Department, Faculty of Teacher Training and Education, University of Muhammadiyah Makassar, Indonesia

Corresponding Author: Hijriana



Article Info

Article history:

Received 7 December 2020
Received in revised form 16 December 2020
Accepted 21 December 2020

Keywords:

Civic Education
Humanity
Pancasila

Abstract

This article provides an explanation of the concept of Building a Whole Indonesian Man in Pancasila Education. Developing Indonesian people as a whole is, in essence, Indonesia's national development. It is also the basic concept of Indonesian education. Building a Whole Indonesian Man has a relationship with Pancasila. As discussed earlier that Pancasila is the basis of the state which is the guideline for the Indonesian nation. So whatever is to be done within the Indonesian state basically must make Pancasila as a guideline in regulating the life and welfare of its people.

Introduction

Developing Indonesian people as a whole is one of the hopes and goals of the Indonesian nation to get a better survival and development of the country. To achieve this goal, what we have to do is reflect the values that exist in Pancasila itself.

Developing Indonesian people as a whole is the essence of national development with the increasingly rapid development of science and technology that further tests the continuity and attachment between Pancasila and the implementation of Indonesian human development as a whole in real life.

There are so many problems that arise and doubt the existence of the statement "Developing a Complete Indonesian Person" due to the state of Indonesia which has experienced ups and downs in various aspects of the field. Therefore it is necessary to implement and have a deeper understanding of the values of Pancasila so that national development can take place well.

Understanding Pancasila

Pancasila is the basic ideology of the state for the Indonesian nation (Morfit, 1981). Pancasila comes from the Sanskrit language, namely "panca" and "sila". "Panca" means five and "sila" means basic. Pancasila is the basic guideline for the life of the nation and state of all Indonesian people (Siswoyo, 2013).

The term Pancasila itself began to appear during the process of formulating Pancasila at the BPUPKI session. At that time there were three figures who formulated the basis of the Indonesian state. However, on June 1, 1945, Ir. Soekarno formulated the basis of the state and gave the name Pancasila to the formulation of the basis of the state which he did at the suggestion of a friend who was not named.

It was at this time that the word Pancasila became Indonesian and was a general term. Even though paragraph IV of the Preamble of the 1945 Constitution does not contain the term "Pancasila", what is meant by the Constitution of the Republic of Indonesia is referred to as "Pancasila". This is based on historical interpretations, especially in the context of the

formation of candidates for the basic formulation of the state, which are spontaneously accepted by the session participants unanimously.

Terminologically

On August 18, 1945, PPKI has successfully ratified the State Constitution of the Republic of Indonesia, known as the 1945 Constitution. The 1945 Constitution consists of 2 parts, namely the Preamble of the 1945 Constitution and the articles of the 1945 Constitution which contain 37 articles, 1 transitional rule consisting of 4 articles and 1 additional rule consisting of 2 paragraphs.

The preamble of the 1945 Constitution which consists of four paragraphs contains the formulation of Pancasila which includes (1) God Almighty; (2) Just and Civilized Humanity; (3) Indonesian Unity; (4) Community led by wisdom in deliberation / representation; (5) Social justice for all Indonesian people.

The formulation of Pancasila as stated in the Preamble of the 1945 Constitution is constitutionally valid and correct as the basis of the Republic of Indonesia which is ratified by PPKI which represents all Indonesian people (Ellis, 2002).

The values contained in Pancasila

We can apply the values contained in Pancasila in our daily lives. A positive attitude in accordance with the Pancasila values

Belief in the one and only God

This precept teaches us to behave as people who are religious in God. Examples of attitudes that reflect this principle are belief and piety in God Almighty in accordance with the religious teachings of each human being, carrying out religious orders in accordance with the teachings of each, mutual respect and respect between religious communities, not imposing a religion. to others, Just and Civilized humanity.

These precepts relate to our behavior as humans, who essentially all have the same degree in this world. Examples of attitudes that reflect this principle are not discriminating between people based on ethnicity, religion, skin color, economic level, or education level, realizing that we are created equal by God, defending truth and justice, realizing that we have the same rights and obligations, not discriminatory

The Unity of Indonesia

These precepts are related to our behavior as Indonesian citizens to unite in developing this country (Sudarsana, 2016). Examples of attitudes that reflect this value are love for the homeland and nation, maintaining the good name of the nation and state, upholding the unity of the Indonesian nation.

Community led by wisdom in deliberation / representation. This precept is related to our behavior to always consult in solving problems. Always put forward deliberation to reach consensus in solving problems. Do not impose the will of others. Respect the results of deliberation.

Social Justice for all the people of Indonesia

This precept relates to our behavior in being fair to everyone. Examples of attitudes that reflect this principle are trying to help others according to their abilities, respecting the rights and obligations of others, upholding family values.

The values mentioned above are the main goals of Pancasila education in schools in Indonesia (Siswoyo, 2013)

Meaning of Developing a Complete Indonesian Human

Developing Indonesian people as a whole is, in essence, Indonesia's national development. It is also the basic concept of Indonesian education (Wheeler & Pargal, 1999). According to the Guidelines and Living of Pancasila, every human being has a desire to survive and maintain a better life. This is the most powerful instinct in humans. Pancasila as the philosophy of life of the nation and state provides guidance that the happiness of human life will be achieved if human life is harmonized and balanced, both in human life as a person, in human relations with society, in human relations with nature, in human relations with the nation, and in human relations (Barton, 2005). Human relationship with God, as well as in pursuit of outer progress and spiritual happiness.

Human strength basically lies not in his physical abilities or in his mental abilities (Spearman, 1927). However, it lies in its ability to cooperate with other humans. Because in developing a fully Indonesian human being requires cooperation and a mutually understanding relationship between one human being and another. This is done so that in the future Indonesia's development can be carried out properly.

National development is a series of sustainable and sustainable development efforts (Carew et al., 2013). The series of development efforts cover the entire life of the community, nation and state to carry out the task of realizing national goals as stated in the Preamble to the 1945 Constitution, namely protecting the entire nation and all spilled Indonesian blood, advancing public welfare, educating the nation's life, and participating in implementing world order based on freedom, eternal peace and social justice.

The essence of Indonesia's national development is the development of a Complete Indonesian Man and the development of the entire Indonesian society. This means that in the implementation of national development, harmony, harmony, balance and complete unanimity in all development activities are required. Development is for humans and not vice versa for development. In today's development, the human element, socio-cultural elements, and other elements must receive balanced attention. Development must be equitable for all communities and throughout the country. The subjects and objects of development are Indonesian people and society, so development must have an Indonesian personality as well. Development is carried out jointly by the community and government. The community is the main actor of development and the government is obliged to direct, guide and create a supportive atmosphere. Community activities and government activities must support each other, complement each other, and complement each other in a single step towards the achievement of national development goals.

The Relationship between Pancasila and Building a Whole Indonesian Person

Building a Whole Indonesian Man has a relationship with Pancasila. As discussed earlier that Pancasila is the basis of the state which is the guideline for the Indonesian nation. So whatever is to be done within the Indonesian state basically must make Pancasila as a guideline in regulating the life and welfare of its people.

Developing Indonesian people as a whole is the hope dreamed of by the Indonesian people to conform with the values contained in Pancasila. However, there are several cases that prove that Indonesia's current national development is not evenly distributed and there are those who still do not pay attention to the rights and obligations of the people. In various cases,

national development no longer pays attention to the laws that live in society as local wisdom, marginalized communities are marginalized and are trapped in iron bars.

According to data from the Consortium for Agrarian Reform (KPA) in 2017 agrarian conflicts recorded 659 incidents, with a land area of 520,491.87 hectares, and involved as many as 652,738 heads of families (KK). The number of victims and forms of violence in agrarian conflicts was recorded as 369 people were criminalized (351 men + 18 women), 224 people were abused (170 men + 54 women), and 6 people were shot and 13 died (all of the victims were men). The number of perpetrators of violence in agrarian conflicts includes 11 TNI, 21 police, and 15 thugs. Agrarian conflicts that occurred throughout 2017 included 289 citizens vs private parties, 140 cases of citizens vs government, 55 cases of citizens vs BUMN, 28 people vs officials.

Such development practices are very contradictory to the principles of economic democracy in the national economic system which contains a populist meaning, meaning that national development is development based on the state and the people (state based development). The decision-making model in development should be participatory democracy, not elite democracy.

Community involvement in every development is a human right of citizens that has been guaranteed by the constitution as stipulated in Article 28C paragraph (3) of the 1945 Constitution. Forms of community involvement start from the stages of notification of information, consultation, dialogue, exchange of ideas, deliberation, expressing opinions, and interactions. all of them are human rights of citizens guaranteed and protected by the 1945 Constitution as referred to in Article 28 E paragraph (3) and 28F of the 1945 Constitution.

This proves that the application of Pancasila, especially in the fifth principle, namely "Social justice for all Indonesian people" has not been implemented as well as possible because the rights and obligations of the people are sometimes still neglected so that the national development of Indonesia has not fully developed the whole Indonesian people.

If the development carried out by the government does not meet the values in the principles of Pancasila, then it is considered that the development of the Indonesian human being as a whole has not been applied in a proper and correct manner and has obtained approval from the Indonesian people based on Pancasila.

The Application of Pancasila in Building a Whole Indonesian Man

Pancasila plays a very important role in shaping the whole Indonesian people, especially in its function as a guide for national development and national development planning. In order to completely shape the Indonesian people, an effort is needed to make it happen, namely by implementing national development.

National development is a series of continuous development efforts covering the entire life of the people, nation and state to carry out the task of realizing the national goals listed in the Preamble to the 1945 Constitution, namely protecting the entire nation and all the blood of Indonesia, advancing public welfare, educating life. nation, and participate in implementing world order based on freedom, eternal peace and social justice.

The whole spirit of development direction and movement is carried out as the practice of all the principles of Pancasila in harmony and as a complete unity, which includes the practice of the One and Only Divine Precepts, which includes joint responsibility of all religious groups and belief in God Almighty together. laying a strong spiritual, moral and ethical foundation for national development.

The practice of just and civilized humanitarian precepts, among others, includes increasing the dignity and rights and obligations of citizens as well as eliminating colonialism, misery and injustice from the face of the earth. The practice of the precepts of Indonesian unity, among others, includes increasing the development of the nation in all areas of human life, society, nation and state so that the sense of solidarity is getting stronger in order to strengthen national unity and integrity.

The experience of populist precepts led by wisdom in deliberations / representatives, among others, includes efforts to further grow and develop a Pancasila democratic political system which is increasingly capable of maintaining dynamic national stability. The experience of the precepts of social justice for all Indonesians includes efforts to develop a fairly high economic growth which is linked to equitable development and its results towards the creation of equitable prosperity.

Conclusion

Complete Indonesian people are actually the essence of Indonesia's national development which is expected to develop properly and be in accordance with the values contained in Pancasila. Without an attachment and the basis of the values that exist in Pancasila in education in Indonesia, it will be difficult to develop a complete Indonesian human being as expected by the Indonesian people. The existing development in Indonesia in all aspects of the field has not proven as a whole that the national development in Indonesia is evenly distributed and has prioritized the interests of the people. Pancasila should be more widely disseminated through educational forums and other sources of information. This is so that the younger generation of the Indonesian nation can better understand what should be developed and maintained within themselves of the potential and abilities that must be consistent with and rooted in Pancasila.

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