

The Appropriate *Pancasila* Education Contents to Implant Lofty Values for Indonesian Students

Tukiran Taniredja, Muhammad Afandi & Efi Miftah Faridli

ABSTRACT: *“Pancasila” (Five Basic Principles of the Republic of Indonesia) Education subject, which was before Reformation era (1998) known widely by Indonesian community, nowadays has undergone marginalization process in social, national, and state living. It is due to, one of the factors, that “Pancasila” Education subject has been made as indoctrination means and authority political needs in performing development in the New Order government era (1966-1998). Although “Pancasila” Education subject has not been exit in educational curriculum in Indonesia since 2003, but now it is realized the need of developing awareness about “Pancasila” lofty values toward college students as the candidate of next national leader. Of the appropriate “Pancasila” Education subject contents to implant lofty values toward Indonesian students, the study finding shows that the respondents agreed with re-emphasizing the matters related to: (1) the foundation and aim of “Pancasila” Education; (2) “Pancasila” in historical context of Indonesian struggle; (3) “Pancasila” as philosophical system; (4) “Pancasila” as political ethic; (5) “Pancasila” as national ideology; (6) “Pancasila” in state administration of Indonesian Republic; and (7) “Pancasila” as social, national, and state living paradigm in Indonesia to be developed continuously in Indonesian community.*

KEY WORDS: *“Pancasila” education subject, lofty values, Indonesian college students, globalization process, and national character and identity.*

Introduction

Since the prevalence of the Act Number 20 Year 2003 about National Education System, *Pancasila* (Five Basic Principles of the Republic of Indonesia) Education subject has been omitted from educational curriculum in Indonesia, either in primary, secondary or tertiary education. Educational curriculum in Indonesia – primary, secondary, and tertiary education – has not contained *Pancasila* Education subject. According to UU (*Undang-Undang* or Act) No.20/2003, especially Article 37 subsection 1 states that primary and secondary educational curriculum has to contain the subject of: (1) Religion Education; (2) Civic Education; (3) Language; (4) Math; (5) Science; (6) Social Sciences; (7) Art and Culture; (8) Sport and Physical Education; (9) Vocational/Skill; dan (10) Local Matter Content. Furthermore, the Act in article 37 subsection 2 states that higher education curriculum should contain

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the subject of: (1) Religion Education; (b) Civic Education; and (c) Language. Meanwhile, according to the Act No.2 Year 1989 about National Education System, *Pancasila* Education is a compulsory subject in Indonesia educational curriculum starting from primary, secondary to tertiary education. Moreover, in New Order government era (1966-1998), *Pancasila* Education subject is compulsory to be given starting from primary to higher education.

In fact, according to Sofyan Effendi (2006:2), since the Reformation movement emerged in 1998 from campuses in Indonesia, it seemed that there was the developed tendency to ignore *Pancasila* as an ideology in nation and state living. Although, the Act No.20 Year 2003 about National Education System has still stated the basic ideology of *Pancasila* as a basis of national education, but in its implementation did not state such national ideology education in national education curriculum. The effect of such omission, according to Sofyan Effendi (2006) again, was very worrying. The process of “colonialization of the mind” would be more and “*salah asuhan*” (poor upbringing) higher education would occur without any obstacle, resulting in graduates who comprehend more the other nation’s knowledge paradigm than their own knowledge which was stemmed from their original national culture.

Pancasila as a Basis of Social , National , and State Living in Indonesia

Philosophically, the essence of *Pancasila* (Five Basic Principles of the Republic of Indonesia)¹ existence as national development paradigm has consequence that in all national development aspects, we have to rely on the essence of values in *Pancasila* moral principle. Therefore, Kaelan (2002:216) stated that the essence of *Pancasila* values was based on human ontologism basis as the main supporting subject of *Pancasila* moral principles and also as national principle support. It is based on objective fact that *Pancasila* is a state basis, and the state is human organization (living federation). Therefore, in realizing its goal through national development to realize the whole people’s goal, the state should refer to the basis of “monopluralis” human essence.

Based on the letter from Director-General of Higher Education, Ministry of National Education No.06/D/T/2010 dated 5 January 2010, addressed to State and Private University/Institute Rectors, the Head of State and Private Higher Education, State and Private Polytechnic/Academy Director, and the Head of KOPERTIS (*Koordinator Perguruan Tinggi Swasta* or Coordinator of Private Higher Education Institutions) Regional I to XII, aiming to improve the awareness toward *Pancasila* values on college students, thus, it is stated philosophically, juridically, and

¹*Pancasila*, or Five Basic Principles of the Republic of Indonesia, contains: (1) the belief in on God Almighty; (2) humanity that is just and civilized; (3) the unity of Indonesia; (4) democracy guided by the wisdom of representative deliberation; and (5) social justice for all Indonesians. About the *Pancasila* as the Indonesia’s nation-state ideology as well as philosophy see, for example, Ismaun (1967, 1969, and 1980); and John M. Echols & Hassan Shadily (2003:406).

sociologically the implementation of *Pancasila* Education subject do not violate the prevailed regulation and law. In the letter, it is recommended that the universities which have implemented *Pancasila* Education subject should improve active, innovative, creative, contextual, and fun learning process (Dirjendikti, 2010).

The research finding about the perception of *Pancasila* from the young generation in Yogyakarta, Indonesia states that: (1) implementing *Pancasila*, either as life philosophy or state foundation, has not been optimal. In some cases, *Pancasila* is perceived no more than theory, symbol, formality, discourse, and slogan; and (2) most of state institution and administration have not implemented it well yet, it is only formality and, moreover, it is diverted (Pitoyo *et al.*, 2006:14).

In developing *Pancasila*, campus should be in front position and be a pioneer for this nation to face bigger globalization wave which is exploited by neo-capitalism spirit and liberalism market. In facing “new colonialism and imperialism”, according to Soekarno’s words, campus should be inspired to develop ideas to make *Pancasila* as ontological, epistemic, and axiological basis of contextual science in Indonesia. Besides that, campus should pioneer the ideas to develop such philosophy as development paradigm and national development ethic foundation (cited by Effendi, 2006:2-3).

University, in political perspective, is an institution which is hoped to be able as recruitment, selection, and education media for citizens to involve in political elite group. Gradually, community of political elite and Indonesian politicians will be the graduates of higher education institution. In such rational action, it is hoped that the decision taken will give not only personal and family benefit but also social and national benefit (Zamroni, 2003:10). Therefore, *Pancasila* Education subject in university should be able to realize the students who understand, comprehend, and implement *Pancasila* moral principles well in social, national, and state living in Indonesia context.

University is frequently not responsive, in which there is difference between what develops in the class room and daily social reality in community. It is due to the learning process only focusing on one dimension, which is cognitive dimension; while the other dimensions, such as affective and psychomotor, are disregarded. In fact, if we are consistent in relying on such three education domains, the learning output will be realistic and responsive learning. In this context, university has not been able to transform education, as stated by Paulo Piere, on the awareness process (cited by Siswomihardjo *et al.*, 2002).

According to the Decree of Director-General of Higher Education, the Ministry of National Education No.43/DIKTI/Kep/2006 about Regulation of Personality Development Subject Implementation in University, then, the mission of *Matakuliah Pengembangan Kepribadian* (MPK), or Personality Development Subject, is to help the students stabilizing their personality to be consistent in realizing religious and cultural basic values, national sense, and love of fatherland along their lives in mastering, applying, and improving technological and art science they have responsibly (Dirjendikti, 2006).

The Method and Implementation of Research Finding

This study is a combination of quantitative and qualitative studies as developed by John W. Creswell (1994 dan 1998). The method used in this study is survey of university students in Central Java, Indonesia, including the efforts to: (1) gain appropriate contents in *Pancasila* Education subject to implant lofty values for the students; (2) obtain interactive, fun, challenging, and motivating *Pancasila* Education learning model in order that the students participate actively in *Pancasila* Education learning process; (3) implant *Pancasila* values on university the students; (4) realize campus as *Pancasila* laboratory embryo; and (5) create *Pancasila* Education text book for the students.

The population of study was all Civic Education lecturers and students in Central Java who contracted *Pancasila* (Five Basic Principles of the Republic of Indonesia) Education subject when the study was conducted. Sample selecting technique of this study was area random sampling (Cresswell, 1994 and 1998).

Model implementation, observation, and questionnaire in form of opinion and result were then compared. Modification of study instrument was done by using measurement scale, reliability level, and validity. Data collecting method used in this study was attitude scale, questionnaire, observation, interview, and searching the documents. Quantitative data analysis uses the procedure of: (1) Data normality testing by chi-square; (2) Data homogeneity testing, Barlett testing; (3) hypothesis testing by non-statistic technique, which was percentage; and (4) statistic testing by Analysis of Variant testing or ANAVA, *t-test*, and correlation product moment. ANAVA post-analysis by Scheffe testing and significance testing used was 5% or 0.05. Qualitative data in form of interview was described, so it had comprehensive and systematic meaning by using data reduction, display, and conclusion.

This study finding can be applied in university all around Indonesia because since the Reformation movement had occurred from campuses in our fatherland in 1998, the tendency to neglect *Pancasila* as ideology in our national and state living emerged. Based on the survey conducted by the Directorate-General of Higher Education toward 81 state universities, it was stated that *Pancasila* Education subject was not contained in curriculum of most of such universities (Effendi, 2006:2). If it is neglected, it will worry us, which is *Pancasila* moral values will not be known by next generation and *Pancasila* will be only the historical relic.

Study Finding and Reformation in *Pancasila* Education

Modification of role, content, and approach in *Pancasila* (Five Basic Principles of the Republic of Indonesia) Education learning approach, as stated in the Decree of Director-General of Higher Education, Ministry of National Education No.265/Dikti/Kep/2000 about GBPP-MPK (*Garis-garis Besar Program Pengajaran – Matakuliah Pengembangan Kepribadian* or Guideline of Teaching Program – Personality Development Subject) of *Pancasila* Education, should be socialized widely to all lecturers teaching *Pancasila* Education subject. It is hoped that

Pancasila Education and other Personality Development Subjects or MPK (*Matakuliah Pengembangan Kepribadian*) can give real contribution in constructing pious Indonesian people who have superior intelligence and lofty moral, firm and independent personality, and social and national responsibility (Pusposutardjo, 2002:1).

According to the Article 5 of “the Decree of Director-General of Higher Education, Ministry of National Education No.38 Year 2002”, it is emphasized that the learning methodology of Personality Development Subjects should started from: (1) *Approach*, positioning the student as education subject, partner in learning process, and the member of religious community, family member, society, and citizen; (2) *Method*, learning process and discussion are conducted critically, analytically, inductively, deductively, and reflectively through participatory creative dialog to believe in substance of study principle; (3) *Activity form*, learning process or face-to-face lecturing should be done by variation, lecturing, creative dialog, or interactive discussion, inquiry method, case study, individual task, seminar, and various academic activities which emphasize more in the students’ meaningful learning experience; and (4) *Motivation*, stimulating the awareness that personality development learning is life need (Dirjendikti, 2002:4).

Meanwhile, the Article 5 of “The Decree of Director-General of Higher Education, Ministry of National Education No.43/DIKTI/Kep/2006 about Regulation of Personality Development Subjects Implementation in University” emphasizes that the methodology of Personality Development Subjects should be:

First, learning process should be interactive, inspirative, fun, challenging, and motivating the students to participate actively and provide the sufficient space for initiative, creativity, and independence in positioning the students as education subject, partner in learning process, and the member of religious community, family member, society, and citizen.

Second, learning should be an educating process which contains critical, analytic, inductive, deductive, and reflective discussion through participatory creative dialog to reach the understanding of the truth of study principle substance, real creation, and stimulate long-life learning motivation.

Third, the activity form of learning process can be in form of face-to-face lecturing, lecture, dialog or interactive discussion, case study, individual task, reading assignment, seminar, and co-curricular activities.

Forth, motivation to stimulate awareness that Personality Development Learning is life need to be exist in global community (Dirjendikti, 2006).

According to K.W. Siswomihardjo (2004:10), between 1995 to 2020 is a “repositioning” level of *Pancasila*. Different with 55 years ago, today the world is faced with rapid, basic, and spectacular change wave as an implication of globalization wave striking the whole world, especially in this 21st century. The globalization implication shows the development of a standardization in various aspects of life, either national or state administration. Apart from ideology system or social system, it has the questions as follows: “*Is human right still be respected? Is democracy developed? Are freedom and justice owned by every citizen? And is environment managed well?*”

Pancasila Education subject in the university has principle, vision, mission, competence, and specific goal. The principles of *Pancasila* Education as a subject in the university are the Introduction of 1945 Constitution or UUD (*Undang-Undang Dasar*) 1945 paragraph four stating clearly that Indonesia Republic is based on "*Pancasila*". Besides that, the Act No.20 Year 2003 about the National Education System has stated that education is based on *Pancasila* and 1945 Constitution or *Undang-Undang Dasar* 1945 (Depdiknas RI, 2002).

The vision of *Pancasila* Education subject becomes a value source and guidance in implementation of study program in leading the students to develop their personality as *Pancasila* citizens. Meanwhile, the mission of *Pancasila* Education is to help the students being able to realize the lofty values of *Pancasila* and develop national, state, and social awareness in applying their knowledge and thinking responsibly toward the humanity.

The competence of *Pancasila* Education subject is aimed at mastering thinking competence, rational and dynamic attitude, and wide point of view as an intellectual person. Besides that, the competence of *Pancasila* Education subject is hope to be able to lead the students to have the competence to: (1) take responsible attitude in line with the conscience; (2) know the life problems and prosperity and the way to solve it; (3) know the changes and development of science and technology; and (4) explain the meaning of history and national cultural values to unite Indonesia (Siswomihardjo *et al.*, 2002:164).

The goal of *Pancasila* Education subject is hoped to make the students are able to have knowledge and understand the basis of *Pancasila* philosophy, and be proud of *Pancasila* as Indonesian great works similar with other great ideology works in the world. *Pancasila* as a paradigm in social, national, and state living can expand thinking and develop democratic attitude in actualizing the values contained in *Pancasila*. Meanwhile, the specific goal of *Pancasila* Education subject is to make the students be able to: (1) conduct critical study about Indonesia national struggle history and historical chronology of formulating *Pancasila* as state philosophy and principle; and (2) explain the Introduction of 1945 Constitution or UUD 1945, articles in UUD 1945, and dynamic of UUD 1945 implementation (Siswomihardjo *et al.*, 2002:166).

The questionnaire findings about the appropriate contents of *Pancasila* Education subject and can develop the lofty values in social, national, and state living in Indonesia are following here:

| No | CONTENTS | ST | T | AT | KT | TT |
|----|---|----|----|----|----|----|
| 1 | CHAPTER I: PRINCIPLE AND GOAL OF PANCASILA EDUCATION | 19 | 8 | 0 | 0 | 0 |
| 2 | A. The Principle of "Pancasila" Education | 26 | 20 | 0 | 0 | 0 |
| 3 | 1. The Historical Principle of "Pancasila" Education | 31 | 23 | 0 | 2 | 1 |
| 4 | 2. The Cultural Principle of "Pancasila" Education | 23 | 26 | 2 | 2 | 2 |
| 5 | 3. The Juridical Principle of "Pancasila" Education | 32 | 16 | 5 | 2 | 0 |
| 6 | 4. The Philosophical Principle of "Pancasila" Education | 30 | 19 | 4 | 1 | 0 |

| No | CONTENTS | ST | T | AT | KT | TT |
|----|--|----|----|----|----|----|
| 7 | B. The Goal of "Pancasila" Education | 19 | 6 | 0 | 1 | 0 |
| 8 | 1. Vision, Mission, and Competence of "Pancasila" Education | 29 | 20 | 5 | 2 | 0 |
| 9 | 2. The Goal of "Pancasila" Education | 37 | 17 | 0 | 2 | 0 |
| 10 | CHAPTER II: PANCASILA IN HISTORICAL CONTEXT OF INDONESIA NATIONAL STRUGGLE | 20 | 7 | 1 | 0 | 0 |
| 11 | A. The History of Indonesia National Struggle | 27 | 16 | 1 | 0 | 0 |
| 12 | 1. The Period of National Fame | 22 | 26 | 1 | 2 | 2 |
| 13 | 2. The Period of Dutch Colonialization | 19 | 31 | 3 | 1 | 0 |
| 14 | 3. The Struggle of Indonesia Nation | 34 | 16 | 0 | 0 | 0 |
| 15 | B. The Historical Chronology of Formulating "Pancasila" as National Philosophy Principle | 19 | 11 | 0 | 0 | 0 |
| 16 | 1. The Period of Japanese Occupation | 13 | 31 | 1 | 0 | 0 |
| 17 | 2. The Meeting of BPUPKI I (29 May – 1 June 1945) | 25 | 30 | 1 | 0 | 0 |
| 18 | 3. The Meeting of BPUPKI II (10 – 17 July 1945) | 19 | 31 | 2 | 0 | 5 |
| 19 | 4. The Meeting of PPKI 18 August 1945 | 29 | 28 | 0 | 0 | 0 |
| 20 | C. The Historical Chronology of Formulating the Introduction of UUD 1945 | 35 | 19 | 1 | 0 | 0 |
| 21 | D. The Historical Chronology of Formulating Articles in UUD 1945 | 27 | 22 | 5 | 0 | 1 |
| 22 | E. The Existence and Meaning of the Introduction of UUD 1945 | 34 | 19 | 1 | 0 | 0 |
| 23 | F. The Dynamic of UUD 1945 Implementation | 18 | 26 | 2 | 0 | 1 |
| 24 | CHAPTER III: PANCASILA AS PHILOSOPHY SYSTEM | 10 | 10 | 2 | 0 | 0 |
| 25 | A. Definition of Philosophy | 19 | 27 | 3 | 1 | 0 |
| 26 | B. Definition of Philosophy System and its Branches | 14 | 34 | 4 | 2 | 0 |
| 27 | C. The Unity of Moral Principle in "Pancasila" as a Systematic, Hierarchical and Logical Unity | 27 | 20 | 2 | 0 | 0 |
| 28 | D. The Elements of "Pancasila" as a Philosophy System | 21 | 30 | 5 | 0 | 0 |
| 29 | E. The Core of First Moral Principle | 37 | 22 | 0 | 1 | 0 |
| 30 | F. The Core of Second Moral Principle | 34 | 20 | 0 | 1 | 0 |
| 31 | G. The Core of Third Moral Principle | 34 | 21 | 0 | 1 | 0 |
| 32 | H. The Core of Fourth Moral Principle | 38 | 22 | 0 | 1 | 0 |
| 33 | I. The Core of Fifth Moral Principle | 39 | 21 | 0 | 1 | 0 |
| 34 | CHAPTER IV: PANCASILA AS POLITICAL ETHIC | 10 | 9 | 5 | 0 | 0 |
| 35 | A. Introduction | 11 | 14 | 0 | 0 | 0 |
| 36 | 1. Definition of Ethic | 33 | 27 | 1 | 0 | 0 |
| 37 | 2. Political and Governmental Ethic | 25 | 33 | 1 | 0 | 0 |
| 38 | 3. "Pancasila" as an Ethic System | 22 | 32 | 1 | 0 | 0 |
| 39 | B. "Pancasila" as Political Ethic and Values Contains in it | 24 | 7 | 1 | 0 | 0 |
| 40 | 1. "Pancasila" as Political Ethic | 19 | 31 | 5 | 1 | 0 |
| 41 | 2. Values Contained in "Pancasila" | 30 | 23 | 2 | 0 | 0 |
| 42 | C. Implementing Ethic in Profession, Community, and State Living, and Give Critical Evaluation toward the Implementation of Ethic | 20 | 11 | 0 | 0 | 0 |
| 43 | 1. Implementing Ethic in Profession Living | 29 | 34 | 1 | 0 | 0 |
| 44 | 2. Implementing Ethic in Community Living | 31 | 30 | 4 | 0 | 0 |
| 45 | 3. Implementing Ethic in State Living | 31 | 23 | 3 | 0 | 0 |
| 46 | 4. Give Critical Evaluation toward Ethic Implementation | 15 | 28 | 9 | 3 | 0 |

| No | CONTENTS | ST | T | AT | KT | TT |
|----|--|----|----|----|----|----|
| 47 | CHAPTER V: PANCASILA AS NATIONAL IDEOLOGY | 20 | 5 | 0 | 0 | 0 |
| 48 | A. Definition and Meaning of Ideology for Nation and State | 28 | 9 | 1 | 0 | 0 |
| 49 | 1. Definition of Ideology | 36 | 18 | 1 | 0 | 0 |
| 50 | 2. Meaning of Ideology for Nation and State | 31 | 18 | 1 | 1 | 0 |
| 51 | B. The Types of Ideologies | 21 | 7 | 1 | 1 | 0 |
| 52 | 1. Liberalism | 12 | 34 | 4 | 3 | 4 |
| 53 | 2. Communism | 12 | 31 | 2 | 1 | 8 |
| 54 | 3. Facism | 12 | 29 | 8 | 2 | 5 |
| 55 | 4. "Pamcasila" Ideology | 27 | 30 | 0 | 0 | 0 |
| 56 | C. The Meaning and Role of "Pancasila" as National and State Ideology | 34 | 10 | 1 | 0 | 0 |
| 57 | CHAPTER VI: PANCASILA IN STATE ADMINISTRATION CONTEXT OF INDONESIA REPUBLIC | 28 | 5 | 0 | 1 | 0 |
| 58 | A. The Position of "Pancasila" as the Basic Law Source of Indonesia | 34 | 23 | 0 | 0 | 0 |
| 59 | B. The Content of the Introduction of UUD 1945 and the Position of UUD Introduction | 25 | 22 | 0 | 1 | 0 |
| 60 | 1. The Content of UUD 1945 Introduction | 32 | 24 | 0 | 1 | 0 |
| 61 | 2. The Position of UUD 1945 Introduction | 29 | 27 | 0 | 0 | 0 |
| 62 | C. The System of Indonesia State Administration Before and After Amendment of UUD 1945 | 23 | 14 | 2 | 0 | 0 |
| 63 | 1. The System of Indonesia State Administration Before the Prevalence of UUD 1945 Amendment | 24 | 22 | 5 | 0 | 0 |
| 64 | 2. The System of Indonesia State Administration After the Prevalence of UUD 1945 Amendment | 23 | 20 | 4 | 0 | 0 |
| 65 | D. Realization of Human Rights in Indonesia Republic | 22 | 13 | 0 | 0 | 0 |
| 66 | 1. Definition of Human Rights | 34 | 18 | 3 | 0 | 0 |
| 67 | 2. Human Rights in UUD 1945 | 27 | 24 | 1 | 0 | 0 |
| 68 | 3. Right and Obligation of Citizen | 30 | 17 | 0 | 0 | 0 |
| 69 | 4. Realization of Human Rights in Indonesia Republic | 19 | 22 | 7 | 0 | 0 |
| 70 | CHAPTER VII: PANCASILA AS PARADIGM IN SOCIAL, NATIONAL, AND STATE LIVING | 21 | 8 | 2 | 0 | 0 |
| 71 | A. Definition of Paradigm | 15 | 25 | 3 | 1 | 0 |
| 72 | B. "Pancasila" as Development Paradigm | 18 | 23 | 2 | 0 | 0 |
| 73 | 1. "Pancasila" as Development Paradigm of Political Aspect | 17 | 35 | 1 | 0 | 0 |
| 74 | 2. "Pancasila" as Development Paradigm of Economic Aspect | 20 | 31 | 3 | 0 | 0 |
| 75 | 3. "Pancasila" as Development Paradigm of Social Aspect | 19 | 30 | 1 | 0 | 0 |
| 76 | 4. "Pancasila" as Development Paradigm of Cultural Aspect | 19 | 28 | 3 | 1 | 0 |
| 77 | 5. "Pancasila" as Development Paradigm of Law Aspect | 21 | 23 | 0 | 0 | 0 |
| 78 | 6. "Pancasila" as Development Paradigm of Religious Life Aspect among the Members of Religious Community | 13 | 31 | 0 | 0 | 0 |
| 79 | 7. "Pancasila" as Development Paradigm of Science and Technology Aspect | 15 | 30 | 5 | 1 | 0 |
| 80 | C. "Pancasila" as Reformation Paradigm | 22 | 26 | 2 | 1 | 0 |
| 81 | D. "Pancasila" as Campuss Life Paradigm | 13 | 21 | 13 | 2 | 1 |

Note: ST = *Sangat Tahu* (Very Know), T = *Tahu* (Know), AT = *Agak Tahu* (Quite Know), KT = *Kurang Tahu* (Not Know Well), and TT = *Tidak Tahu* (Not Know Absolutely).

Conclusion and Recommendation

Based on the above explanation, it is clear that *Pancasila* (Five Basic Principles of the Republic of Indonesia) Education subject before Reformation era (1998), which was known widely by Indonesia society, currently has undergone marginalization process in social, national, and state living. It is caused by the New Order government (1966-1998) that *Pancasila* Education subject had been conducted as indoctrination means and political interest in performing development.

Although *Pancasila* Education subject has not been contained in education curriculum in Indonesia since 2003, but now it is realized the need of developing awareness about lofty values to the students as the candidate of future national leader. It is also realized that a nation that does not have philosophical basis and principle in social, national, and state living will lose its identity and genuine character in one side; and in other side, such nation will be scraped down by globalization modernization process all around the world.

Of the appropriate *Pancasila* Education contents to implant the lofty values to the students in Indonesia, the study finding shows that the students agree to re-emphasize the matters related to: (1) the principle and goal of *Pancasila* Education subject; (2) *Pancasila* in historical context of Indonesia national struggle; (3) *Pancasila* as philosophy system; (4) *Pancasila* as political ethic; (5) *Pancasila* as national ideology; (6) *Pancasila* in state administration context of Indonesia Republic; and (7) *Pancasila* as the paradigm of social, national, and state living in Indonesia to be continuously developed in Indonesia society.

Finally, based on the study findings, there are some recommendations as following here: (1) Government, in this case is Ministry of Education and Culture of the Republic of Indonesia, should prevail the curriculum containing the lofty values of *Pancasila* in schools starting from primary to tertiary education; (2) Educators, in this case is the lecturers of *Pancasila* Education subject, should try to impland the lofty values of *Pancasila* through active, creative, inspirative, fun, and challenging education and learning-teaching process in critical, analytical, inductive, deductive, and reflective thinking context to reach the understanding of the substantial and real truth; and (3) Young generation, in this case is the Indonesia students, should try continuously to understand, comprehend, and implement the lofty values of *Pancasila*.

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