

# **Approach to Legal Education Strengthening Character and Legal Education with Pancasila Values in The School Environment**

Chusnul Qotimah Nita Permata, Heni Rosida, Rastini  
Rastini, Jaka Bangkit Sanjaya, Septhian Eka Adiyatma,  
Ridwan Arifin

*Faculty of Law, Universitas Negeri Semarang, Indonesia*

---

## **Abstract**

Character becomes the identity of a nation, establishing Pancasila as an ideological foundation. Implicitly states that Indonesia is a nation that places customary values, cultural values, and religious values at the top of the legal hierarchy. Strengthening Character Education is the government's effort to pay attention that character education is important to highlight. Using a literature review research method and comparing it with people's behavior in welcoming the times. As well as focusing on implementing the practice of Pancasila using examples of problems from each subject. The influence of foreign cultures makes moral degradation and it seems that Indonesia has lost its identity. So the formation of national character through practice and

implementation taught in elementary schools is the best solution in strengthening the foundation, using the educational concept of Thomas Lickona ideas can be a consideration for the government that the contribution of Pancasila education through a personal approach and involving parents in shaping the character of their children. It is hoped that the correlation between knowledge and technology combined with etchial human beings will be able to make Indonesia a developed nation, and have ethical human resources.

### **Keywords**

*Pancasila Practice, Pancasila Learning Method, Millenial Generation, School*

## **I. Introduction**

The state ideology that comes from the crystallization of the noble values and culture of the Indonesian nation is formed into five main principles, as guidelines for explaining the national identity, known as Pancasila. An understanding of the values of Pancasila should be the obligation of all Indonesian citizens. However, the development of the times has made the nation's morality increasingly faded, as a result of internal and external influences on the development of science and technology (IPTEK) followed by the entry of foreign cultures in Indonesia. In addition, the actualization of Pancasila in the life of the nation and state can be seen from the aspects of moral imperative, subjective, moral obedience, moral awareness, internalization of Pancasila moral

values, the process of forming Pancasila personality and implementation of Pancasila values.<sup>1</sup>

The determination of Pancasila as the basis of the National Ideology has a fairly short journey, but its perfection in managing life by strengthening traditional values, cultural values and religious values cannot be taken for granted, because its presence is a differentiator between Indonesian citizens among citizens of other countries. Arguments regarding the origin of the formation of Pancasila get many differences that develop in society, there are 2 (two) differences, namely direct origins and indirect origins. The direct origins that focus on the discussion in compiling these five foundations are obtained through debates before and after the proclamation of independence, showing that Pancasila was formed directly. Furthermore, the indirect origin argument states that Pancasila is the result of a combination of elements of the past history of the Indonesian nation itself, without any influence from other countries. So that the originality of Pancasila can be proven through the study of Pancasila.<sup>2</sup>

Facing the challenges of the times, putting basic education on Pancasila into effect, this is supported by the ratification of Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) so that the implementation of learning Pancasila values is applied directly through intracurricular, co-curricular, and extracurricular activities and the goal is to implement Pancasila as an illustration

---

<sup>1</sup> I Wayan Tagel Eddy, "Aktualisasi Nilai Pancasila Dalam Kehidupan Berbangsa Dan Bernegara," *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan* 18, no. 1 (2018).

<sup>2</sup> Hani Risdiany and Dinie Anggtaeni Dewi, "Penguatan Karakter Bangsa Sebagai Implementasi Nilai-Nilai Pancasila," *Jurnal Pendidikan Indonesia* 2, no. 4 (2021).

material explains a problem from the discussion that presents all material on subjects at school.

The importance of teaching noble values since elementary school, as a form of government response to overcome the phenomenon of the fading of Pancasila values, this has been seen by the many events and lifestyles that are contrary to the values of Pancasila. The Ministry of Youth and Sports stated that there are 10 problems with the national character in the younger generation, namely the rampant level of violence among youth, the tendency of dishonesty, reduced respect for parents, teachers, leaders, suspicious attitudes, and hatred for one another. the worsening use of the Indonesian language, the development of deviant behavior (drugs, pornography, porn action), the tendency to adopt foreign cultural values, the weakening of idealism, patriotism, and increasing pragmatism and hedonism attitudes.<sup>3</sup>

The cases above are a form of moral degradation in the millennial generation. This indicates that character education has not been able to be applied optimally by the younger generation in Indonesia. Character education is an effort carried out to influence individual character. Reflecting on Thomas Lickona's understanding of character education, it is a deliberate effort to teach each individual how to observe, understand, and apply the main values of ethics.<sup>4</sup> Based on this definition, the essence of

---

<sup>3</sup> "Lunturnya Nilai-Nilai Pancasila Pada Generasi Muda," *Kompasiana*, 2021,  
<https://www.kompasiana.com/vilviaadr/60a267e48ede480a4e073f32/lunturnya-nilai-nilai-pancasila-pada-generasi-muda>.

<sup>4</sup> Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating for Character)," *Al Ulum* 14, no. 1 (2014): 269–88,  
<http://download.portalgaruda.org/article.php?article=175387&val=6174>

character education is how a person is able to observe ethical values, understand ethical values in depth, and act by applying the ethical values that have been believed, despite facing many challenges. Character education focuses on activities that can make each individual think logically, creatively, and critically in addressing ethical issues, motivate individuals to obey and comply with ethical actions, and open opportunities for each individual to apply ethical behavior. In this case, it is in harmony with each individual to have the awareness to encourage themselves to carry out ethical values that combine knowledge, understanding, and action to create character education that is mutually sustainable and comprehensive. moral influence, moral feelings, and moral behavior. The elements of Thomas Lickona's Character Education that must be instilled in children are sincerity, honesty, compassion, valor or courage, compassion, self-control, cooperation and hard work. The application of the concept of character education according to Thomas Lickona is to apply the importance of cooperation between schools and families.<sup>5</sup>

So the embodiment of character requires basic education regarding the values of Pancasila as the basis of ideology. So that the national identity is not eroded by the times and makes the next generation not forget the noble values contained in the five basics with the points of their development and put a contribution between teachers, parents and students playing an active role in organizing a character learning system. This effort is a form of concern in facing the development of the times by paying

---

&title=PENDIDIKAN UNTUK PENGEMBANGAN KARAKTER (Telaah terhadap Gagasan Thomas Lickona dalam Educating for Character).

<sup>5</sup> Rohayu Fadilla, "Konsep Pendidikan Karakter Thomas Lickona Pada Anak Usia Dini," *Skripsi. IAIN Bengkulu*, 2021.

attention to character education, so that the identity of the Indonesian nation as a polite and virtuous nation is maintained. Because the awareness to encourage oneself to carry out ethical values that combine knowledge, understanding, and action in order to create character education that is mutually sustainable and comprehensive.

Thus, the author tries to provide views through the following problem formulation:

1. What is the embodiment of the Pancasila ideology that must be applied by the community as Indonesian citizens?
2. What is the form of learning Pancasila values in schools to apply noble values to Pancasila according to the applicable curriculum?

## II. Understanding the Ideological Basis

The current moral crisis is experienced by the Indonesian people, as can be seen from the various declines in politeness shown by the millennial generation. Before examining more deeply about how it should be and where to start character building, it is necessary to start with a basic study of the keywords of everything that is considered important in order to form an understanding of why character education should be promoted.

Discussing about character will certainly not be far from the word moral, linguistically it comes from the word *mores* or *mos* which means customs, customs, behavior, and character. Moral in principle is a person's ability to consider the good or bad of something. Therefore, moral education forms people who are able to take a stand. Its formation is accompanied by the teaching of

science.<sup>6</sup> Pancasila as the ideological foundation in Indonesia is placed at the highest peak in the regulatory hierarchy, making all activities and even legal products obliged to synergize. The existence of national identity through five basics, namely Belief in One Supreme God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People. The opinion of Francis Bacon in the britannica page regarding ideology explains that knowledge can improve human life on earth, but knowledge is not always able to save humans because thinking is too rhetorical. So knowledge must go hand in hand and even together so that the goal of the sovereignty of reason can be achieved.<sup>7</sup> Ideology can be interpreted as an action-oriented theory or any attempt to approach politics by using a structured system. Although it has been compiled in the form of a complete idea, the characteristics of the ideology are still abstract and need supporters to understand it, thus it is necessary to incorporate a series of programs that must be followed and aimed at the community through the role of leaders.

In its development, ideology is considered the same as religion, but there are differences between the two. Religion is more to the framework of the divine order and its emphasis is based on faith and worship is a form of devotion to the Creator while ideology comes from the ideas of human thought and is only worldly in nature. The similarities between the two can be said to require commitment, although it is doubtful whether they can be

---

<sup>6</sup> Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating for Character)."

<sup>7</sup> Maurice Cranston, "Ideology Society," britannica.com, n.d., <https://www.britannica.com/topic/ideology-society>.

equated. The assumption of equality is based on the progress of ideological views that are growing within the Christian Community. Over time the understanding of ideology developed and caused differences of opinion among intellectuals. Ideology is used in two ways, first as a means of achieving goals and as a means of degrading with false consciousness. The hypothesis about the perception of one's relationship to the social and economic system of the individual, and the failure to see oneself as part of a class with particular class interests relative to the economic order and social system called false consciousness was put forward by some German sociologists. Naturally, this happens because these sociologists assume that the ideological system is only used for certain interests of a group without being able to accommodate the interests of other groups in the same area. The idea brought as if forced to obey the whole group and the failure to see oneself as belonging to a class with particular class interests relative to the economic order and social system called false consciousness is expressed by some German sociologists. Naturally, this happens because these sociologists assume that the ideological system is only used for certain interests of a group without being able to accommodate the interests of other groups in the same area. The idea brought as if forced to obey the whole group and the failure to see oneself as belonging to a class with particular class interests relative to the economic order and social system called false consciousness is expressed by some German sociologists. Naturally, this happens because these sociologists assume that the ideological system is only used for certain interests of a group without being able to accommodate the interests of other groups in the same area. The idea brought as if forced to obey the whole



group.<sup>8</sup> This argument grew up in a society where at that time, all of them were led and controlled by the authorities.

In the modern era, ideology is divided into two types, namely open ideology and closed ideology. An open ideology has values and ideals that are extracted from the spiritual, cultural, and moral wealth of the community, not created by the state by prioritizing democracy and being inclusive in nature, inspiring people to be responsible. Meanwhile, the closed ideology is given by the state with the origin of the ideals of a group, so that it is not rich and does not adhere to the element of diversity, the community is required to obey because with the application of a closed ideology a nation will be authoritarian. In Indonesia itself with its Pancasila, which is an open ideology, the spirit that is carried is stated in the General Elucidation of the 1945 Constitution of the Republic of Indonesia, namely "... Especially for new countries and young countries, it is better that the written basic law only contains the basic rules, while the rules that administer the basic rules are left to laws that are easier to make, change and revoke. It was further stated, "... What is very important in government and in the life of the state is the spirit, the spirit of the state administrators, the spirit of the government leaders".

Pancasila is rooted in the nation's view of life and the nation's philosophy, so that it fulfills the prerequisites of an open ideology. Even if an ideology is open, it does not mean that its openness is such that it can destroy or nullify the ideology itself, which is something that does not make sense. An ideology as a summary of basic ideas that is unified and unanimous without contradiction or contradicting each other in its aspects, is

---

<sup>8</sup> Cranston.

essentially a value system, where values can be defined as things that are good or bad, which in this case is what is good and bad. Aspired to. A natural ideology is sourced or rooted in the nation's view of life and the nation's philosophy of life. Therefore, The ideology will be able to develop in accordance with the development of society and the intelligence of the nation's life. This is a prerequisite for an ideology.<sup>9</sup> The thoughts of Indonesia's founding fathers about Pancasila resulted in all fields being built on the moral and spiritual guidelines of Pancasila itself.

Regarding the Pancasila state law itself, in theory it contains five principles, namely the principle of Belief in the One Supreme God. This principle is stated in the Preamble of the 1945 Constitution, paragraph IV, which can be said that Indonesia is a godly country, that is, all religions are carried out in a civilized manner, and have good relations between religious communities, and of course tolerance must still be based on this divinity. . Second, the principle of humanity. This principle recognizes and treats humans according to their dignity and worth, by having equal degrees, equal rights and human obligations without being differentiated from one another. Third, the principle of nationality, namely that all citizens have the same position, rights and obligations. This principle shows, that the Indonesian people are free to determine their own destiny and are sovereign. Fourth, the principle of people's sovereignty, which can be seen from the people's approval of the government, meaning that without the consent of the people, the President cannot stipulate a government regulation. Fifth, the principle of social justice, which is a principle

---

<sup>9</sup> Surajiyo, "Keunggulan Dan Ketangguhan Ideologi Pancasila," *IKRA-ITH Humaniora* 4, no. 3 (2020): 145–55.

that is embodied in providing social security and which organizes social problems in the State fairly.<sup>10</sup>

Pancasila as the source of all sources of law has obtained legal legitimacy through TAP MPR Number XX/MPRS/1966 concerning the DPR-GR Memorandum regarding the Orderly Sources of Law of the Republic of Indonesia and the Order of the Laws of the Republic of Indonesia. In addition, during this reformation period, the existence of Pancasila was also increasingly noted with the existence of Law Number 10 of 2004, which was subsequently replaced by Law Number 12 of 2011 concerning Legislation. Where the theory that Pancasila is the source of all sources of law shows that the legal system in Indonesia should be based on the concept of Pancasila.

Therefore, in order to maintain this concept, it is clear that there is an attitude that must be avoided by all Indonesian people. Some of the attitudes referred to here, for example, are attitudes in using Pancasila for the sake of lasting power, attitudes to provide potential for legal contradictions or disharmony, and of course the attitude that Pancasila is only used as a legal symbol. Of the several attitudes that must be avoided, there are also efforts that can be made to implement Pancasila as the source of all sources of law in the national legal system, namely having to make Pancasila a legal school, having to place Pancasila as the pinnacle of legislation so that it is seen as having binding power against all kinds of laws and regulations.<sup>11</sup>

---

<sup>10</sup> Ali Taher Parasong, "Internalisasi Nilai-Nilai Pancasila Dalam Pembentukan Perundang-Undangan," Fakultas Hukum UMJ, 2016, <https://fh.umj.ac.id>.

<sup>11</sup> Fais Yonas Bo'a, "Pancasila Sebagai Sumber Hukum Dalam Sistem Hukum Nasional Pancasila as the Source of Law in the National Legal System," *Jurnal Konstitusi* 15, no. 1 (2018): 28–49.

### III. The Embodiment of Pancasila in People's Lives Through Character Education According to the Ideals of The Nation

Pancasila is the basis for the formation of the Unitary State of the Republic of Indonesia (NKRI). Pancasila must also be passed on to the next young generation of the Indonesian nation through education. Every nation has a concern for the noble cultural heritage of its nation. There needs to be an effort to inherit this important culture through Pancasila education which is carried out in formal education (schools). As the basis of the state, Pancasila has juridical binding power. The whole order of state life that is contrary to Pancasila as a juridical-constitutional rule is basically invalid and must be revoked. Thus the determination of Pancasila as the basis of the philosophy of the state means that the morals of the nation have become the morals of the state. This means that Pancasila morals have become a source of state order and a source of legal order.

Pancasila as the nation's ideology can be used as character education for the people of Indonesia. The values contained in Pancasila are part of the character education process, namely by instilling religious values, human values, the value of unity, the value of deliberation, and the value of justice that must be taught in every learning process both at home, at school, and in life. in society. Pancasila is the source of the Indonesian people's view of life. It contains five precepts that contain values that guide action. The first precept is the precepts of the one and only God, which

contains religious values, guidelines for religion, and the application of religious tolerance between one belief and another. The second precept is just and civilized humanity. It contains values to uphold human values, uphold human rights, behave fairly, and be civilized citizens. The third principle, the unity of Indonesia. Contains values to become a united nation in the diversity of religion, ethnicity, race, and culture. The fourth precept, democracy led by wisdom in representative deliberation. The value contained in the fourth precept is a guideline for cultivating deliberation and consensus in making a decision on a difference of opinion. The fifth precept, social justice for all Indonesian people, which contains values to apply justice in attitude and apply a good social spirit in the life of society and the state. behave fairly, and become civilized citizens. The third principle, the unity of Indonesia. Contains values to become a united nation in the diversity of religion, ethnicity, race, and culture. The fourth precept, democracy led by wisdom in representative deliberation. The value contained in the fourth precept is a guideline for cultivating deliberation and consensus in making a decision on a difference of opinion. The fifth precept, social justice for all Indonesian people, which contains values to apply justice in attitude and apply a good social spirit in the life of society and the state. behave fairly, and become civilized citizens. The third principle, the unity of Indonesia. Contains values to become a united nation in the diversity of religion, ethnicity, race, and culture. The fourth precept, democracy led by wisdom in representative deliberation. The value contained in the fourth precept is a guideline for cultivating deliberation and consensus in making a decision on a difference of opinion. The fifth precept, social justice for all Indonesian people, which contains values to

apply justice in attitude and apply a good social spirit in the life of society and the state. The fourth precept, democracy led by wisdom in representative deliberation. The value contained in the fourth precept is a guideline for cultivating deliberation and consensus in making a decision on a difference of opinion. The fifth precept, social justice for all Indonesian people, which contains values to apply justice in attitude and apply a good social spirit in the life of society and the state. The fourth precept, democracy led by wisdom in representative deliberation. The value contained in the fourth precept is a guideline for cultivating deliberation and consensus in making a decision on a difference of opinion. The fifth precept, social justice for all Indonesian people, which contains values to apply justice in attitude and apply a good social spirit in the life of society and the state.

The five precepts contained in the Pancasila are supposed to be practiced directly in social life. However, the alarming conditions that we encounter in the field are that there are still many people, especially the nation's young generation, who do not memorize the precepts contained in Pancasila. So what needs to be studied next is how the condition of the decline of the nation's children, which is currently starting to fade, understanding related to Pancasila values is starting to be addressed again through learning at school using the right method. Conditions like this are very worrying considering that the survival of the State of Indonesia in the future will be in the hands of the nation's children at this time. So that, the formation of the character of the Indonesian people based on the noble values of Pancasila as described above, must be in accordance with the juridical provisions. Where are the provisions Article 3 of Presidential Regulation Number 87 of 2017 concerning Strengthening

Character Education (PPK) has explained that "PPK is implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, creative independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, communicative, love peace, love to read, care for the environment, care about social, and be responsible". The existence of these provisions can be realized through adaptation through various school activities, especially in various school subjects. It is said so because, we need to know that a big influence on the mentality of school students, one of which comes from how the learning material delivered by the teacher can be captured by the students at school as the best formal path. This also indicates that moral trust in educators, to students and parents/or guardians of students will determine the success of character education that is conveyed well in schools as the formal route.

Character education, which mainly shows the potential for great movement on the formal path, does not rule out the possibility to be responded to by the diversity of attitudes and/or character. It is said that because we need to know that the habits and/or comforts of every school student are of various kinds. In another sense, the learning catch gained by students is relative, giving rise to the possibility that the best psychological arena is the comfort of his own personal mentality.

The implementation of character education through school institutions, which is in accordance with the provisions of Article 6 Paragraph (1) Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) can be carried out through the implementation of intra-curricular, co-curricular and extra-curricular activities. First, the implementation

of intracurricular, namely the implementation in honing character education which is preferred to occur as a form of achievement of learning materials in the classroom. Where related learning materials that adhere to the principle of character education can actually be done for all subjects. It is said so, because in principle, all the values contained in the Pancasila must have contained all the positive aspects of life. Through this aspect, students can develop their mindset and social, namely with the curriculum and learning methods that have been made in such a way by the school. And the result is that the implementation of the purpose of the Pancasila character can automatically be achieved. This is in accordance with the provisions of Article 7 Paragraph (1) of Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) which in essence explains that character education carried out through formal education can be carried out through the delivery of learning materials in schools.

Second, the implementation of character education in schools can also occur through co-curricular activities. Where in accordance with the provisions of Article 7 Paragraph (2) Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education (PPK) has explained that Co-curricular activities are strengthening character values that are carried out for deepening and/or enriching intra-curricular activities according to curriculum content. However, the end of the article explains that co-curricular itself is implemented by providing facilities in the form of supporting intra-curricular learning. In another sense, as a form of supporting the learning materials given in class, schools must also provide various learning media. For example, for learning media for Islamic religious



education, which is in accordance with the 1st principle, the learning media needed for example is a room for religious activities. For example, for the practice of funeral prayers, the equipment is what is needed as a deepening and/or enrichment of intracurricular activities according to the curriculum content.

Third, implementation of character education in schools that can occur through extracurricular activities. Where extracurricular activities themselves are usually related to the students' interest in developing their potential abilities. The strengthening of Pancasila character education can be done by implementing the vision and mission of implementing Pancasila in each unit of activity. For example, in paskibra, scouting, spiritual activities, to other extracurricular activities. This can be done by getting used to living regularly and disciplined. Where such a life can be obtained through the feeling of morality of each student in order to uphold the values of Pancasila itself. Regarding how to adapt each student in carrying out extracurricular activities that apply Pancasila values, This can be done by having an activity unit that obeys the rules and morals. Where every activity carried out must always be preceded by the existence of religious principles, to the principles of aspiration and consensus in carrying out their activities.

So, The Embodiment of Pancasila in Community Life Through Character Education in accordance with the Ideals of the Nation can primarily be realized through formal institutions, as an effective medium for developing the character of Pancasila. This is considered important to pay attention to properly, because each of these students in the future will become the next generation of the nation in managing the country for the better.

## IV. Learning Pancasila Values in Schools

Learning in school children at the elementary school level is different from other levels. Innovation, creativity, and involving parties who are able to contribute in providing children's understanding of a knowledge. Interesting learning tools also need to be applied at all levels of education, especially given to the millennial generation so that interest and attention can be diverted. The development of science and technology must be followed by unique learning methods utilizing technology, especially the millennial generation is a technology literate generation. One of them is the government can develop a digital game / game that provides nuanced learning according to the applicable curriculum. Games are not only used as a means of entertainment but can also be used as a means of learning, Pancasila values can also be taught through games, game-based learning, namely gameplay factors and game stories. Innovation uses games as a method of learning Pancasila values, because the current way of learning about Pancasila is too theoretical and does not attract the interest of young people<sup>12</sup>. There are two factors that affect the learning experience through Game Based Learning, namely interesting gameplay with easy-to-understand stories, attracting users to learn Pancasila principles through digital games. Based on the regression analysis, the motivation to apply Pancasila values in daily life can be influenced by the understanding and suggestions of the game.

---

<sup>12</sup> J. Andrew et al., "Analyzing the Factors That Influence Learning Experience through Game Based Learning Using Visual Novel Game for Learning Pancasila," *Procedia Computer Science* 157 (2019): 353–359, <https://doi.org/10.1016/j.procs.2019.08.177>.

Interesting learning tools need to be applied at all levels of education, especially given to the millennial generation so that interest can be diverted. The development of science and technology must be followed by unique learning methods utilizing technology, especially the millennial generation is a technology literate generation. One of them is the government can develop a digital game / game that provides nuanced learning according to the applicable curriculum. games are not only used as a means of entertainment but can also be used as a means of learning, Pancasila values can also be taught through games, game-based learning, namely gameplay factors and game stories. Innovation using games as a method of learning Pancasila values.

## V. Conclusion

Pancasila as the nation's ideology can be used as character education for the people of Indonesia. The values contained therein can be used as part of the character education process. The biggest supporter of success in the formation of character values is through formal education. Character education through the practice of the values contained in Pancasila is important and must be done by all people, especially the younger generation in Indonesia which can be taught from lower level education to higher education. Strengthening Character Education (PPK) can be done through the implementation of intra-curricular, co-curricular and extra-curricular activities. as an effective medium for developing the character of Pancasila. This is considered important to pay attention to properly, because each of these students in the future will become the next generation of the nation in managing the country for the better.

## VI. References

- Andrew, J., S. Henry, A. N. Yudhisthira, Yulyani Arifin, and Syarifah Diana Permai. "Analyzing the Factors That Influence Learning Experience through Game Based Learning Using Visual Novel Game for Learning Pancasila." *Procedia Computer Science* 157 (2019): 353–59. <https://doi.org/10.1016/j.procs.2019.08.177>.
- Bo'a, Fais Yonas. "Pancasila Sebagai Sumber Hukum Dalam Sistem Hukum Nasional Pancasila as the Source of Law in the National Legal System." *Jurnal Konstitusi* 15, no. 1 (2018): 28–49.
- Cranston, Maurice. "Ideology Society." *britannica.com*, n.d. <https://www.britannica.com/topic/ideology-society>.
- Dalmeri. "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating for Character)." *Al Ulum* 14, no. 1 (2014): 269–88. <http://download.portalgaruda.org/article.php?article=175387&val=6174&title=PENDIDIKAN> UNTUK PENGEMBANGAN KARAKTER (Telaah terhadap Gagasan Thomas Lickona dalam Educating for Character).
- Eddy, I Wayan Tagel. "Aktualisasi Nilai Pancasila Dalam Kehidupan Berbangsa Dan Bernegara." *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan* 18, no. 1 (2018).
- Fadilla, Rohayu. "Konsep Pendidikan Karakter Thomas Lickona Pada Anak Usia Dini." *Skripsi. IAIN Bengkulu*, 2021.
- "Lunturnya Nilai-Nilai Pancasila Pada Generasi Muda." *Kompasiana*, 2021. <https://www.kompasiana.com/vilviaadr/60a267e48ede480a4e073f32/lunturnya-nilai-nilai-pancasila-pada-generasi-muda>.
- Parasong, Ali Taher. "Internalisasi Nilai-Nilai Pancasila Dalam Pembentukan Perundang-Undangan." Fakultas Hukum

UMJ, 2016. <https://fh.umj.ac.id>.

Risdiany, Hani, and Dinie Anggtaeni Dewi. “Penguatan Karakter Bangsa Sebagai Implementasi Nilai-Nilai Pancasila.” *Jurnal Pendidikan Indonesia* 2, no. 4 (2021).

Surajiyo. “Keunggulan Dan Ketangguhan Ideologi Pancasila.” *IKRA-ITH Humaniora* 4, no. 3 (2020): 145–55.

.

### **Acknowledgment**

None

### **Funding Information**

None

### **Conflicting Interest Statement**

There is no conflict of interest in the publication of this article.

### **Publishing Ethical and Originality Statement**

All authors declared that this work is original and has never been published in any form and in any media, nor is it under consideration for publication in any journal, and all sources cited in this work refer to the basic standards of scientific citation.