

Pancasila Philosophy Thinking and Its Implementation in Education

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Keywords: Philosophy, Pancasila, Education.

Abstract: Philosophy is a thinking process that is conducted deeply with the aim of finding the real truth, while education philosophy is a philosophical rule in education that provides the description about the implementation of education in order to solve educational problems practically, because developing the education certainly requires thoughts that support the implementation of education process, this is the reason why humans need the philosophy of education. The form of education in a country originates from the ideology or philosophy that is adopted by the country itself, just like Pancasila as a philosophy that is believed by the Indonesian nation that contains the values of Pancasila with consist of five principles as a guideline for Indonesian nation in all aspects including education field. Through the philosophical of Pancasila values, the development of educational knowledge is expected to be able to make Pancasila values as a reference source in compiling the National education system as an effort to achieve National goals and objectives. Implementation of philosophy thought in education can be seen in three aspects, 1. Ontology, explains that Pancasila as a philosophy inspires the implementation of education system in Indonesia which cannot be separated from reality. 2. Epistemology, Pancasila is the values originating from the Indonesian nation which are taken from the noble cultural manifestations of the Indonesian nation. 3. Axiology, Pancasila as a life philosophy of Indonesian nation has values of divinity, humanity, unity, democracy and values of justice.

1 INTRODUCTION

Philosophy and humanity are two things that cannot be separated, because philosophy is made by humans as a way of life, very closely related to values about humans that are considered true by a society or a nation, therefore philosophy that is believed by a nation is related to the education system conducted by the nation. Philosophy is a process that is conducted in depth and earnestly to find a truth, while educational philosophy is a philosophical rule in the field of education that provides an overview of aspects of the implementation of philosophy that focuses on implementing principles and beliefs that form the basis of philosophy in order to solve educational problems practically. Jalaludin and Abdullah, (2007).

In developing the educational process, of course, it requires good and supportive thoughts, because humans have thoughts that function to solve problems

in the implementation of education, namely a process of educating humans from ignorance, starting from those who do not know, from underdeveloped traits and developing with increasingly directed and modern humans thinking, that is the reason humans need philosophy in education.

From various discussions on education, it shows that the style of education in a country originates from state philosophy or the ideology of the country itself (Pidarta, 1997), just as Pancasila as a philosophy believed by the Indonesian people contains Pancasila values which consist of five basic, the five values are the way of life of the Indonesian people as well as the identity of the nation. The precepts contained in Pancasila provide an overview of the guidelines for living as a nation and state for Indonesian people as a whole.

Pancasila a philosophy is of course also inseparable from Bung Karno's role, where at the BPUPKI meeting on June 1, 1945 Bung Karno

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proposed it as the basis of the state. And since then Pancasila has become the official philosophy of the Indonesian state. Pancasila is the philosophy of the Indonesian state which was officially ratified by PPKI on August 18, 1945 and was also contained in the 4th paragraph of the 1945 Constitution which is contained in the 4 main ideas of Pancasila, namely Belief in One Almighty God, just and civilized Humanity, Indonesian unity, and a strong democracy, led by wisdom in deliberations/representation, as well as by realizing one social justice for all Indonesian people. These Pancasila values are used as principles and guidelines that underlie all aspects of national and state life, including providing a foundation in the aspect of education.

Pancasila as the philosophical foundation of education in Indonesia, is emphasized in Article 2 of Law no. 2 of 1989 which stipulates that national education is organized based on Pancasila and the 1945 Constitution. In line with this, MPKR RI Decree No. 11/MPR/1978 concerning P4 stipulates that Pancasila is the soul of all Indonesian people, the personality of the Indonesian nation, the outlook on life of the Indonesian nation and the foundation of the Indonesian State. In line with that, Law No. 12 of 2012 Article 1 Concerning Higher Education explains that education is a conscious and planned effort to create an atmosphere learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, morals noble character, as well as the skills needed by himself, the community, the nation and the state.

Based on the law above, it means that the implementation of education in Indonesia must be conducted based on Pancasila and the 1945 Constitution, because Pancasila is the way of life for the Indonesian nation, therefore the learning process held in education in Indonesia has the aim of developing the potential and character of student, Pancasila values give influence and style to the educational process that is held, besides that Pancasila values will also reflect how education should be internalized and implemented.

Based on the description above, several problems will be studied in this paper, namely how to implement the Pancasila philosophy in education in Indonesia.

2 METHOD

The method used in compiling this article is literature study, literature study is studying various sources,

ranging from books, articles, various references related to the philosophy of Pancasilaism in education in Indonesia and its implementation in education, the same research study was also conducted so that the author gets valid and accurate conclusions.

2.1 The Basic Concept of Pancasila Philosophy

2.1.1 Definition of Philosophy

The word philosophy is etymologically derived from the Greek language, namely philosophies which comes from the verb philosophies which means to love wisdom, philosophy also comes from the verb philen which means to love, or the word philia which means love and the word sophia which means wisdom, from this word the term philosophy was born from English, namely philosophy which means love of wisdom (Asmoro, Ahmadi, 2010).

Meanwhile, when viewed from the terminology or meaning contained in philosophy, it has different meanings, in accordance with the philosophers who put it forward. Just as Plato argued that philosophy is knowledge that tries to reach knowledge of truth, meanwhile Aristotle said that philosophy is a science consisting of truth which includes the sciences of metaphysics, logic, rhetoric, economics, politics, and aesthetics, while Al-Farabi, an Arab philosopher, explained that philosophy is a science related to the nature of how the real world is advanced (Surajiy, 2008).

Based on the terms put forward by the philosophers above, it can be concluded that philosophy is a knowledge that discusses everything thoroughly and deeply using reason and thought to its essence, philosophy discusses the nature of phenomena that occur, and when viewed from the philosophical concept of in relation to the scope of the language, it can be said that philosophy covers many subjects, such as humans, nature, knowledge, and others.

Philosophy can be grouped into two, namely: First, philosophy as a product or result of a thinking process, philosophy as a thinking process includes: 1. Knowledge, concepts, thoughts of philosophers in the past, often known as schools of thought or philosophical systems, 2. Philosophy as a problem faced by society as a result of philosophizing activities. This has the meaning that humans are in search of a truth that originates from problems that are rooted in the human mind, which is an activity or a process of deep thinking. Second, philosophy is a process, this means that philosophy is a philosophical

activity, and solving a problem can be done using methods that can be adapted to the object. Based on this philosophical grouping, it can be interpreted that philosophy is a system of knowledge that is dynamic in nature, meaning that philosophy is not limited to dogma but philosophy is an activity consisting of processes that use separate methods (Kaelan, MS, 2002).

2.1.2 Pancasila Philosophy

Bakry said that Pancasila is a philosophical system because Pancasila was born as the result of a process of reflection conducted in depth by Indonesian state educators, the results of the reflections carried out initially were conducted to formulate the basis of the Indonesian state. Apart from that, the result of the contemplation process that is conducted is said to be a philosophical system because it already fulfills the characteristics of a philosophical thought process. As for some of the characteristics of philosophical thinking are: 1. Coherent, meaning that thinking is conducted systematically which are interconnected with each other, this coherent thinking process does not contain statements that are contradictory to each other even though they are different, they must even complement each other, and each part functions and has each position. 2. Comprehensive, meaning the process of thinking as a whole, which includes all the things and symptoms that exist in human life, as the philosophy of the Indonesian nation, Pancasila is a pattern that provides a vessel for the whole life and development of Indonesian society. 3. Fundamental, meaning a thought process that is conducted with a deep contemplation process down to its roots so that it can find fundamental aspects, Pancasila as a philosophy was born and formulated based on the absolute core of Indonesian society's way of life, both in dealing with oneself, fellow human beings, and God in the life of the state. 4. Speculative, thinking through a contemplative process as an initial assumption as a fundamental pattern based on logical reasoning. As a philosophical system, Pancasila was originally the result of thinking conducted by the founding fathers of the state as an archetype which in the end could be proven true through long discussions and dialogues in BPUPKI sessions until Pancasila was ratified as the basis of the state by PPKI (Bakry, 1994).

Based on the opinion above, it can be concluded that Pancasila is a philosophical system because Pancasila was born from a deep contemplation process conducted by the founding fathers or the founders of the Indonesian state. besides that,

Pancasila was born to fulfill the elements of philosophical thinking, the second element is thinking as a whole, thinking fundamentally or its roots, and speculative thinking.

Pancasila as *Genetivus Subjectivus* means that Pancasila values are used to criticize various existing philosophical schools, both exploring things that are in accordance with Pancasila values and to see values that are not in accordance with Pancasila. Therefore Pancasila has a philosophical foundation that includes 3 dimensions: namely ontology, epistemology, and axiology.

1. The Ontology aspect, from the ontology aspect of Pancasila includes:
 - a. The origin of the proof of the birth of Pancasila
 - b. Pancasila's moral and juridical basis, Pancasila's ontological basis fulfills four reasons:
 - a) *Causa Material* (Origin of Materials), Pancasila is defined as the life of a nation whose values have existed since long ago, this has been implemented in customs and habits, culture and religions.
 - b) *Causa Formalis* (Origin of Forms), this has the meaning that the other origins of Pancasila originate from the thoughts of the figures formulated by the founding fathers of the Indonesian state, namely Ir. Soekarno, Moh. Yamin and together with other BPUPKI members formulated Pancasila consisting of 5 precepts as the basis of the Indonesian state.
 - c) *Causa Efficient* (Origin of Work), its meaning is the origin of the birth of Pancasila starting from being formulated by the founding figures of the Indonesian state after it was discussed at the first BPUPKI meeting and the second BPUPKI meeting until later Pancasila was ratified as the basis of the state on August 18, 1945.
 - d) *Causa Finalis* (Origin of Purpose), meaning that the origin of the birth of Pancasila as the basis of the state, was realized by the nine committees and until the formulation of the Jakarta Charter which was outlined in the Preamble of the 1945 Constitution which means that Pancasila was compiled for the basic goals of the Indonesian state (Alwi, 2015).
2. Epistemological Aspect

Epistemology is a branch of philosophy that investigates the origin, conditions, structure, methods, validity and nature of knowledge.

Epistemology examines the sources of knowledge, processes and conditions for the occurrence of knowledge, limits and validity of knowledge. Epistemology in Pancasila includes the legitimacy of sources from Pancasila as a science that can be accounted for. And it is said that Pancasila is a science if it has the same characteristics as science, some of the conditions for Pancasila as a science:

- a. Has a special object
- b. Owned by the community (communal), Pancasila belongs to the Indonesian people
- c. Skeptical, Pancasila is always questioned by people, related to the ability of Pancasila as the basis of the state and many people question the truth of Pancasila.
- d. The Pancasila precepts are systematically arranged and cannot be reversed
- e. Pancasila has the value of truth, because the value of Pancasila is proven to originate from the culture of the Indonesian people.
- f. The truth of Pancasila values is the result of an agreement with the founders of the Indonesian nation. (Alwi, 2015)

3. Axiological Aspect

Pancasila which consists of 5 precepts is the dream, ideals and hopes of the Indonesian people which will later be implemented in every aspect of national and state life. Pancasila starts from divine values as spiritual values and as the highest absolute values, then human values are derived from divine values because humans are creatures of God Almighty, divine values and human values are the highest values of unity, populist values in the precepts fourth, and the value of justice in the fifth precept. The populist precepts are a forum for implementing the realization of social justice while the precepts of social justice are the ultimate goal of the fourth precept. This is what causes Pancasila to be the dream of every Indonesian society which will later be implemented in the life of the nation.

This is in line with what was conveyed by (Notonagoro, 1980) that the unity of Pancasila values is described as a five-tiered pyramid, YME's divine precepts are at the top of the pyramid and the precepts of social justice for all Indonesian people are at the bottom of the pyramid, the Pancasila pyramidal hierarchy can be explained as follows :

- a. The precepts of Belief in the One and Only God animate and encompass the precepts of Humanity Just and Civilized, Indonesian

Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social justice for all the people of Indonesia.

- b. Precepts of Just and Civilized Humanity are imbued and encompassed by precepts Belief in the One and Only God, animates and encompasses the precepts of Unity Indonesia, Democracy Led by Deep Wisdom Deliberation/Representation, and Social Justice for All People Indonesia.
- c. The precepts of Indonesian Unity are inspired and encompassed by the precepts of Belief in the Supreme God One, Just and Civilized Humanity, animates and encompasses precepts Democracy Led by Wisdom Deep wisdom Deliberation/Representation, and Social Justice for All People Indonesia.
- d. Populist Precepts Led by Deep Wisdom Deliberation/representation is imbued with and encompassed by the precepts of The One and Only God, Just and Civilized Humanity, Indonesian Unity, animating and encompassing, and Social Justice for All Indonesian People.
- e. The precepts of Social Justice for All Indonesian People are imbued and encompassed by precepts of Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation (Kaelan, 2002)

2.2 Implementation of Pancasila Philosophical Thought in Education

2.2.1 Ontological Aspects of Pancasila Educational Philosophy

Ontology is a branch of philosophy that examines the nature of what exists, whose main problem is the question of reality or reality (Sutrisno, 1984). Likewise with Pancasila as a philosophy that has abstract and universal content. Pancasila as a philosophy inspires and animates the implementation of the education system in Indonesia which cannot be separated from the existing reality. This is ultimately contained in Indonesia's national education goals, namely to form a dignified national character and civilization in line with the state's goal of educating the nation's life. It also aims to develop the potential

of students to have faith and piety in YME loyalty, have noble character, be healthy, knowledgeable, capable, creative, and become democratic citizens. Pancasila values can be seen from appreciation and experience in the life of the nation and state, especially in education, as follows:

- a. Precepts of YME God. In the national education system it is explained that national education is education that is rooted in the culture of the Indonesian nation which is based on Pancasila and the 1945 Constitution. Therefore in the educational environment (schools, families and communities) religious and Pancasila values are instilled. In practical education, subjects such as religion and Civics were developed. This subject must be able to reflect the attitude of students who have belief in God, respect between adherents religion.
- b. The Precepts of Just and Civilized Humanity. Humans basically have the same dignity and must be treated according to their nature and Pancasila values (Darmoharjo, 1988). Based on this opinion, it can be concluded that education does not differentiate between age, religion and social level and culture. And every individual has the same right to study and has the right to get the same treatment. Therefore schools must be able to form students who will be responsible, just and prosperous.
- c. Indonesian Union Precepts. Stated that Pancasila and the Constitution can foster a sense of love for the motherland and can eliminate narrow ethnic feelings and encourage equitable development, all of which can block thoughts that smell of separatism or racism. In this third precept, all groups have the same right to get education to the highest level as contained in Article 31 paragraph 1 of the 1945 Constitution.
- d. Populist precepts led by wisdom in deliberations and representation. This fourth precept describes the spirit of democracy that is developing in Indonesian society. If seen in the practice of education in Indonesia, the education process will encourage freedom in expressing opinions, including in formulating educational goals, opinions from the public are also needed for the progress and interests of education.
- e. The Precepts of Social Justice for All Indonesian People. In line with the state's goal in the opening of the 1945 Constitution that the state's goal is to realize social justice and

the welfare of the Indonesian people. And in the world of education what is said to be fair is in carrying out education that leads to devotion to God Almighty, science and technology abilities. Fair here also means that there is the same policy for all Indonesian people in an appropriate and non-discriminatory manner.

2.2.2 Epistemological Aspects of Pancasila Educational Philosophy

Epistemology is a philosophical study that examines the sources, conditions and process of knowledge, and examines the nature of science, with philosophy we can determine the goals to be achieved. (Kaelan, 2013) explains that the sources of Pancasila knowledge are values originating from the Indonesian nation which are excavated from the manifestations of the noble culture of the Indonesian nation. Pancasila values can be seen from appreciation and experience in the life of the nation and state, especially in education, as follows:

- a. The precepts of Belief in the One and Only God. In its implementation related to education in Indonesia, Pancasila is excavated from the Indonesian nation, the process of which is through the struggle of the people. So if it is connected with Pancasila, it can be seen whether knowledge is obtained through reason or comes from God
- b. Just and Civilized Humanity Precepts. (Jalaludin, 2007) the human person is a potential subject and has awareness of the world's self-existence. This means that humans have the potential to be developed. So in this second precept the process of forming knowledge through educational institutions is simpler in implementation, meaning that there should not be a monopoly on truth, in teacher education it is not the only source of learning.
- c. Indonesian Union Precepts. In this precept it is clear that education provides an example of how interaction between individuals is conducted as a natural human nature, in this case the formation of human knowledge is a process that occurs due to interaction and cooperation between humans and their environment.
- d. Populist Precepts Led by Wisdom of Wisdom in Deliberations and Representatives. In the education system, of course, it really requires awareness that educational institutions have a very large role, but institutions outside formal

education such as families and communities also need to be involved so that they can encourage each individual to have freedom in terms of expressing opinions conveyed through these educational institutions.

e. The Precepts of Social Justice for All Indonesian People. Basically the process of education conducted must aim to realize justice for all Indonesian people, fair in this case is the existence of a balance between general knowledge and religious knowledge.

2.2.3 Axiological Aspects of Pancasila Educational Philosophy

Axiology is a branch of philosophy that examines issues of value, the value in question is if it has use value, is true, moral, ethical and has religious value. This value does not arise by itself, but because there is a language used in daily interaction and communication, so that society becomes a place where values arise. Thus Pancasila as the philosophy of life for the Indonesian nation has the values of divinity, humanity, unity, democracy and values of justice (Jalaludin, 2007).

Pancasila values can be seen from appreciation and experience in the life of the nation and state, especially in education, as follows:

- a. Precepts of YME God. Belief is the most important thing in every religious teaching that can describe human religious attitudes, therefore in education it must be able to encourage humans to have a good level of religion. And of course this is regulated in the curriculum which must contain fields related to religion in learning, as is the case in the curriculum in Indonesia that from basic education to higher education contains religious education subjects as a subsystem of our national education.
- b. Just and Civilized Humanity Precepts. Education in this case must be able to encourage and foster a spirit of peace, harmony and a spirit of brotherhood in realizing human values, because this is the ideal of the Indonesian people. Education in this case does not discriminate based on descent or race etc.
- c. Indonesian Union Precepts. In this case, education must be directed at fostering harmony among people, because harmony is fundamental in realizing unity in the life of the state. This mess can be created with the

support of a spirit of self-sacrifice for the sake of the nation. In education itself, if you want to achieve educational results or goals, you must be accompanied by an attitude of willingness to sacrifice.

- d. The Fourth Precept, Democracy Led by Wisdom in Representative Deliberations. National education must be able to realize democratic life in social life, listen to each other and respect any differences of opinion that happen, it is this democratic value that animates the implementation of the Indonesian national education process, because democracy will create education that is able to free humans to understand themselves and how to understand others.

3 CONCLUSION

Philosophy is a thought process that is conducted in depth and earnestly to seek a truth, while educational philosophy is a philosophical principle in the field of education that provides color and description and forms the basis of how the implementation of education is conducted in order to solve educational problems practically. Basically, humans have thoughts that function to solve problems in the implementation of education, namely a process of educating humans from ignorance, starting from those who do not know, from underdeveloped traits and developing increasingly directed, that is the reason why humans need philosophy in education.

The style of education in a country originates from the philosophy of the state or the ideology of the state itself, such as Pancasila as a philosophy believed by the Indonesian people, in which it contains Pancasila values which consist of five foundations, these five values are the way of life of the Indonesian people as well as the national identity that determines direction in the implementation of education in Indonesia. This has the meaning that the implementation of education in Indonesia must be conducted based on Pancasila and the 1945 Constitution, because Pancasila is the way of life for the Indonesian nation, therefore the learning process held in education in Indonesia has the aim of developing the potential and character of students. It is Pancasila values that influence and style the educational process that is conducted, besides that Pancasila values will also reflect how education should be internalized and implemented.

And as a philosophy, of course Pancasila has a philosophical foundation which includes 3 dimensions: namely 1. Ontological: is an aspect that

examines the origins of Pancasila. 2. Epistemological: includes the legitimacy of the source of Pancasila as a science that can be accounted for. And Pancasila is said to be a science if it has the same characteristics as science. 3. Axiological: The values contained in Pancasila are the values of divinity, humanity, unity, democracy and values of justice.

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