

Inculcation of Religion, Pancasila, and Local Wisdom as Foundations Building National Character

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ABSTRACT

Character education has long been under pressure on informal education in Indonesia. During the first Jokowi administration, it was emphasized the importance of character education in the Nawacita program through PPK (Strengthening Character Education) with an emphasis on religious values, nationalism, fighting power, independence, cooperation, and honesty. In this character education, an educator must be able and able to explore the good values that already exist in the local culture of society, religious values, Pancasila as the basis and view of the life of the Indonesian nation. This will further expand, be more selective, better known, more explored so that students will be able to choose, recognize, understand, and live it in their lives.

Keywords: Inculcation of Pancasila Religion and Local Wisdom, National Character.

I. Introduction

Character education is a terminology that is in line with the grand narrative of mental revolution from President Joko Widodo. The formation of national character causes the need for relevant character education. This is also not only lip service and must involve educational institutions as a buffer. Within the framework of national education, basic education is the front door in underlying education above it. In other words, character education must start from this basic education. In addition, the curriculum also has a very significant role in the learning that will be carried out.

Character education is very important for students in the era of the industrial revolution 4.0. This era is marked by the emergence of new technologies that result

in extraordinary changes in all elements, including the world of education. Educators must be able to adapt to this revolutionary era, be able to analyze and use information in the digital world, because this era is very dependent on the internet. The era of the industrial revolution 4.0 is expected to be able to prosper humans, not robot humans. The goal to be achieved is the welfare of humans based on technology. The position of character education in this era is very important because humans are expected to have wise characters in using technology well. Character values that can be implemented include religious values, discipline, nationalism, and nationality, responsibility, kinship, cooperation, and independence. In terms of implementation, strategies and education can be used in various ways, one of which is inculcation with religion, Pancasila, and the local wisdom of a community. The aim is to internalize values and ethics, habituation, and training, provide examples and role models, and create an atmosphere of character in schools and culture.

Humans with their character as an identity or identity that will distinguish humans from one another who are brought into the life of society, nation, and state. In the perspective of structural functionalism theory, society is analogous to the human body. This analogy implies that the human body is a system of psychological biological organisms, while society is a social organism. Society as a system of social organisms as well as the human body, can not only be in a healthy condition but can also be in a sick condition because of being gnawed by various diseases of society. In the teachings of Hinduism, it is said that there is a cycle of life, joy, sorrow, pain, starch (suka, duka, lara, pati).

Whatever the form and source of various diseases in people's lives, it requires preventive and curative countermeasures so that people's lives do not get sick. In this regard, the combination of religion, Pancasila, and local wisdom in the community will be a preventive effort in preparing Indonesian people with character, Pancasilaists, in welcoming Indonesia's golden generation and realizing the ideals of independence as stated in the Preamble to the Constitution of the

Republic of Indonesia. 1945. This article tries to invite us to think about how we as educators are willing and able to explore the good values of ancestral culture and introduce, provide understanding to our students.

II. Discussion

1. The Value of Compassion in Religion, Pancasila and Local Wisdom

The contribution of religions in the formation of homo Pancasila which is based on compassion is undeniable. It is said that compassion is the core of religious teachings, as the ocean of love or the ocean of love, so it is often called the religion of love. The principle of compassion is at the heart of all religious, ethical, and spiritual traditions, expecting humans to always treat all others as we are treated. Compassion will encourage us to work tirelessly to eliminate the suffering of our fellow human beings, respecting the sanctity of each person or other human being without exception with absolute justice, equality, and honor.

Hinduism strongly adheres to the teachings of Ahimsa or non-violence. Humans are trapped in greed sometimes as the emergence of violence. The foundation of Ahimsa is Tat Twam Asi, the human obligation to build universal brotherhood, not only between human beings but all other living beings. This is very important in realizing unity and friendship in life. Religion is a habitus for human social interaction to create peace. Thus peace is the essence of religion and social relations. So when we reject peace, it means that we reject the essence of religion and humanity.

Love or love for others has a very deep meaning because it touches a dimension that is rooted in the deepest aspects of humans. In the context of Hinduism, it is shown that the core or central point that unites humans to form a converging link is Atman. Thus, humans adhere to the principle of Bhineka Tunggal Ika (different remains one, there is still a central point that binds them). Atman is a spark of Brahman, which gave rise to the Tat Twam Asi

philosophy which emphasizes universal brotherhood regardless of religious background, ethnicity, nationality, gender, social class, and others.

Pancasila as the basis of the state cannot be separated from love. We can see from the behavior of Indonesian people, namely practicing the precepts of One Godhead in the form of Compassionate and Tolerant Belief in God. This idea reflects that compassion is the implication of humans as religious beings who are cored in belief in God. This idea implies that humans must be able to model God, namely to actualize His compassion for fellow humans and other creatures. The precepts of the One Godhead must be practiced not only in ritual piety, but also socially. Indonesians as homo Pancasila have a harmonious relationship with God, fellow human beings, as well as harmony with the environment.

According to Javanese ethnicity, the concept of God is focused on three aspects. First, humans live because there is someone who lives, namely God (Gusti Kang Mubeng Dumani), humans are a reflection of God, the form or attributes of God are in humans so that the purpose of human life is to unite with God (Manunggaling Kaula Gusti). Second, in his life, humans adhere to the teposelira. That is, don't do to others what you don't want to be done to you. Third, don't like to impose your will on others. If forced, there will be violence so that denial of compassion becomes unavoidable.

The conception of human sincerity is often referred to as Kanthong Bolong Science. In the perspective of his study, it is said that the negative traits of humans must be perforated from human nature so that they are willing to share with other humans. The concept of love in Bali is also expressed by the term elbow is awake. This means that what we do to others must use a measure or standard (nudge) on ourselves (is awake). The ideology of Tri Hita Karana (THK) is local wisdom in Hinduism and a collective experience in interacting

between human beings, the natural environment, and God. The ultimate goal is Moskhartham Jagadhita or balanced inner and outer prosperity.

2. Humans with Pancasila Character / Pancasila Students

This idea shows that the measure of Indonesian people with noble character is people who actualize the precepts of Pancasila. This becomes very reasonable because nation-building, including character development, is not sufficiently based on pragmatism considerations, but also requires ethical ideals. Pancasila as the state ideology is an ethical ideal for the Indonesian people. Homo Pancasila cannot be separated from local wisdom that develops in various ethnic groups in Indonesia. The formation of Homo Pancasila cannot be separated from the synergy of three cultural or spiritual capitals, namely Pancasila, local wisdom, and religion. These three capitals form a Pancasilaist human being with a core of love.

The future and progress of the Indonesian nation lies not only in the intelligence possessed by the younger generation, but also must be balanced with good character. To that end, the Ministry of Education and Culture supports the President's vision and mission to realize an Advanced Indonesia that is sovereign, independent, and has personality through the creation of Pancasila Students. Pancasila students are expected to have high spirituality, so they can apply all good values by religious teachings in their daily lives. Not only have religious faith and morals but Pancasila students also have personal morals, morals to humans, morals to nature, and state morals. The values of Pancasila and Bhinneka Tunggal Ika must be values that are shared by all Indonesian people, including students. Not only with fellow Indonesians, but also when dealing with other nations or cultures. Pancasila students are required to be able to maintain a noble culture, locality, identity, but keep an open mind when interacting with other cultures.

One of the important values that are also upheld by the Indonesian people is cooperation. Pancasila students will be able to carry out activities together so that these activities feel smoother, easier, and lighter. Gotong royong can encourage collaboration, concern, and a sense of sharing with the surrounding environment. Independence is also an important key in living life. Even though they can do things with cooperation, Pancasila students will be able to complete a job well and responsibly independently. For that, it takes self-awareness of the situation at hand, as well as the ability to create self-regulation. Both of these things can form a strong and independent personality.

To face global competition like today and in the future, critical reasoning skills are needed. Critical thinking ability itself is defined as the ability to objectively process information both qualitatively and quantitatively, build relationships between various information, analyze information, evaluate and conclude it. In this way, students are expected to be able to make the right decisions. To create various innovative inventions in the future, high creativity is needed. Not only finding new ideas but is also expected to be meaningful, useful, and have an impact on society. Pancasila students will be able to hone their creativity by applying critical thinking which is then processed into innovations.

3. Inculcation as a National Character Development Strategy

The values of national character that are conveyed if only limited to discourse or conveyed require an internalization through socialization. This is done so that the value of character unites with one's soul. The approach that can be used includes four related courses of action, namely inculcation, modeling, facilitation, and skill-building. Inculcation means the cultivation of character values based on local culture, Pancasila, religion through socialization involving various educational agents such as schools. Inculcation has a different meaning than indoctrination. Inculcation as an approach in inculcating

character values does not impose as in indoctrination but emphasizes persuasive and dialogical internalization. So that it will move on a strong consciousness.

National character education requires value facilitation. Values can be sourced from local culture, Pancasila, and religion. This facilitation is useful, among others: First, someone can clarify the understanding of the character concepts that are inculcated through the preparation of opinions or listening to what has been taught. Second, providing opportunities for someone who is exposed to socialization activities not only to receive a character value but also to practice it in social practice. Third, providing opportunities for mutual learning to occur in the cultivation of values. Fourth, can relate value issues to life, beliefs that are more interesting and meaningful. Fifth, improve social relations better with others in socialization activities. Sixth, providing opportunities for socialization actors to know the thoughts and feelings of others. This condition is very useful to make it easier to give persuasive directions.

This pattern is expected to form a cultural building based on religion, Pancasila, local wisdom. The goal is to make it a mindset, attitude pattern, and pattern of action for the Indonesian people. This will be able to give birth to objectivation which leads to externalization in which a person acts wisely in the life of society and the state. In the end, it will be able to give birth to a generation of intelligence and character.

4. Strengthening and Actualizing Cultural Values in Developing the

Character of the Young Generation in the Industrial Revolution Era 4.0

Character education in the world of education is very important so that formal school education does not only emphasize cognitive values or the intellectual side, but also the character side that is indispensable in human life.

With character education, it will be possible to develop a more complete, more holistic human person towards the goal of education, namely to form a smart and good person.

Some important elements in life success that are studied in character education include: being honest with others (being honest with all people), being well-disciplined (being well-disciplined), loving my job (loving my career), working hard (working harder than most). , can get along with people (getting along with people), have a competitive spirit, and have leadership qualities. Here it can be seen that the most important element is not the intellectual, cognitive side, but is more about the character, one's soft skills.

In terms of the process, the main character education is from the family and the community. But character education in education, including formal school education, is needed for several reasons: 1) character education in schools can be developed more quickly, can be taught simultaneously, and applies to large groups. 2) the presentation of character education through schools in a methodical manner according to the situation of students, 3) the content of character can be wider than what is taught in the family, even teaching character for the benefit of a nation that is larger and wider than the family.

One of the elements in character development in the era of the industrial revolution 4.0 is the strengthening and actualization of local cultural values. If local cultural values are explored, developed, and practiced, it can provide an alternative for the younger generation and filter outside influences. By deepening the local culture, the younger generation will not be easily influenced by things that are not appropriate in their lives. Actualization of cultural values through cultural practices such as dance, music, cultural parties,

traditional parties, will teach and introduce an understanding of existing character values.

III. Closing

Character development can be done in various ways including combining studies in religion, Pancasila, and local wisdom in society. Exploring and developing character values from ancestral culture will be able to strengthen our identity and identity as children of the nation. Maintaining the cultural values that have become our identity in today's fast-paced global life is very necessary. The concept of think globally act locally becomes an elaboration in the form of a strong understanding of character education.

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