Model of Pancasila Idiology Education in Development Curriculum MPK in Higher Education

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ABSTRACT

Pancasila as the state ideology faces various threats, disturbances, obstacles and challenges. The phenomenon of waning implementation of Pancasila values among students and in the practice of daily life in social life such as the rise of social conflict, hate speech and hoax in social media, acts of terrorism and radicalism, corrupt behavior of state officials, neoliberalism, communism and other behaviors shows that Pancasila has not yet manifested itself into the attitude and behavior of all components of the nation. Pancasila is still a limited symbol of minimal implementation of its citizens. Education Learning Pancasila and Citizenship is considered not effective enough in bringing positive changes in the character of citizens who match the value of Pancasila. Therefore it is important to develop a model of Pancasila ideology education in the MPK curriculum / MKWU of Pancasila Education and Citizenship Education appropriately, so that the goal is the citizen who has knowledge, attitude, and also have the skills as a citizen Intelligent Indonesians who are good in accordance with the noble values of Pancasila can be achieved well. One model of Pancasila ideology education that is quite effective in the course of Pancasila Education and Citizenship in Higher Education that can be developed is a model of learning critical thinking. With the ability to think critically students can consider everything, think and be able to act, behave according to the decisions that have been considered in accordance with the values of Pancasila as the ideology of the nation. The cultivation of Pancasila values is no longer applied in indoctrinative ways.

Keywords: Learning model, critical thinking, Pancasila ideology.

INTRODUCTION

Although reforms have been initiated since 1998, it is recognized that Pancasila as the foundation and ideology of the state has not yet got a proper place in the life of society, nation and state. Pancasila as the ideology of the nation, and the view of life of the Indonesian nation has not been well embodied in the practice of life of society, nation, and state. Various conditions that show attitudes and behaviors that are far from the values of Pancasila are still often we hear and we feel in a state based on Pancasila. The phenomenon

of waning the implementation of Pancasila values in daily life practice in society such as the rise of student brawl, social conflict, hate speech and hoax in social media, murder, rape, corrupt behavior of state officials, PKI, neoliberalism, acts of terrorism and radicalism and other behaviors show that Pancasila has not yet manifested into the attitudes and behavior of its citizens.

To anticipate that, Pancasila idiology education needs to be continuously preserved and enhanced in quality so that the aspired goal of citizens who have knowledge, attitude, and skills as smart Indonesian citizens, and both in accordance with the noble values of Pancasila can be achieved well. The world of education at both the basic and the college level has a great responsibility how to develop the curriculum of Pancasila ideology education in the course of Pancasila Education and Citizenship Education so that it is expected to form the character of Indonesian citizens in accordance with the ideology of Pancasila ideology which is believed to be true. Pancasila and Citizenship Education as an idiological education conducted indoktrinatif from the government to the younger generation through Civn considered failed because the way that is not in accordance with the essence of education itself (HAR Tilaar, 2009). Udin Winataputra (2008) further stated that Pancasila education as a curricular packaging has experienced ups and downs characterized by the weakness of conceptualization, inconsistency of translation and isolation of learning process of Pancasila value. Therefore, Pancasila ideology education is seen as a necessity to remain upright and the growth of multicultural Indonesian nation and state, as stated by Suwarma (2016: 464) that Pancasila ideology education is needed, and strengthening civic education as Pancasila ideology education. HAR Tilaar (2009: 171; 2007: 59) argues that Citizenship Education (PKN) has a very important role in the culture of Pancasila ideology and becomes one of the means to develop a positive cultural capital for the nation and state of Indonesia.

The learning process has tended to be designed by teachers unilaterally for the purpose of presenting the material as much as possible in line with achieving the curriculum targets of less-emphasized learning experience and educational process compared to the orientation of learning outcomes. The implication of the learning process is still relying on the realm of knowledge or knowledge that develops the ability to memorize, the ability to think and develop the values of Pancasila less opportunity to grow the guidance of the ideology of Pancasila through learning. The substance is considered idealistic and utopian, overly indoctrinative, monotonous, full of ruling interests, mere matter of repetition, and only makes people memorize but not perform them (Listiono Santoso, et.al., 2003). There is still a

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gap between low-level cognitive acquisition with affective and psychomotor domains, resulting in neglected values and morals in the learning process, and the implications of the learner lacking experience in value and moral learning so weak in the Pancasila-oriented intelligence resilience. Learning process is also less touched the development of high-level thinking skills, thus making it difficult for students to involve in solving the problem of actualization of Pancasila ideology, so that commitment to the ideology of Pancasila ideology does not get a touch in the learning process, it is this condition that makes permissive attitude among learners or students. Pancasila by learners is considered as normative information, not as a value force that must be grown in everyday life. The next method and model of learning development of Pancasila ideology value has not been widely used so that learning only develops knowledge of Pancasila values and morals. Therefore, one of the solutions to form citizens in accordance with the noble values of Pancasila, then it takes a model of Pancasila ideology education in accordance with the current situation and living conditions.

DISCUSSION

The rise of various attitudes and behaviors that do not reflect Pancasila values such as the spread of hoaxes and hate speech, corruption, social conflict shows that Pancasila has not been implemented well for some Indonesian citizens. Increasing the seeds of radicalism in the world of education, especially in college also need to be a serious concern all parties. Hasanuddin (2017) put forward some surprising research findings such as INFID's research with Gusdurian found that 12.8% of youth agree with violent religious groups. Even BNPT research in April 2017 found the symptoms of radicalism have spread among students, from surveys to students in 15 provinces in Indonesia found that 39% of students interested in entry into radical organizations (replace the state ideology). Alvara's survey of 1800 students from 25 best campuses in Indonesia shows that 16.8% does not support the application of Pancasila Idiology as the ideal ideology of the Indonesian state. The results of this study indicate that learning in universities is not yet able to form a whole graduate person who reflects the character and culture of the nation based on the values of Pancasila.

The educational process still focuses and focuses its achievements cognitively. Meanwhile, the affective, spiritual and skills aspects of being a good citizen in the students themselves which is a strong provision to live in the community has not been developed optimally. Schools and colleges as centers of change need to seek genuine education based on national character and culture in accordance with the values of Pancasila. Based on the

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philosophical foundation of the nation's character building is a basic need in the development process because only a nation that has good and strong character that will be able to compete in global arena and ideologically the nation's character development is an effort to manifest the ideology of Pancasila in the life of nation and state in the sense of grounding ideology in the praxis of public life as well as in state administration, the character building of the nation is based on the sociocultural foundation as a necessity of a multicultural nation which is tied to the motto of Bhinneka Tunggal Ika (Dasim, 2010: 2).

Winarno, et al., (2013: 101) argued that the problem of learning Citizenship Education one of them is a model, method of teaching a monotonous lecturer. Learning model which is done by lecturer is relatively monotonous, dominated by lecture and discussion, but still put the method of learning Pancasila indoktrinatif, learning which semestinta held affectively some still done cognitively. This is what makes the students feel they have no strong argument to believe in Pancasila as the ideology of the Indonesian state. From it shows that one important factor for the success of Pancasila values for the young generation, especially students is the use of methods or learning model of Pancasila Idiology education right in Higher Education.

Model of Pancasila Idiology Education

The learning model is basically a form of learning illustrated from beginning to end that is typically presented by teachers or lecturers in learning. In other words, the learning model is a wrapper or frame of application of an approach, strategy, methods, techniques and tactics in learning. Bruce Joyce and Marsha Weil (Dedi Supriawan and A. Benyamin Surasega, 1990) presented 4 (four) learning model groups, namely: (1) social interaction model; (2) information processing model; (3) personal-humanistic model; and (4) behavior modification models. In building, preserving and implementing Pancasila values, it is necessary to have a suitable design or model of Pancasila ideology education, no longer indoctrination as it has been done with its P4. Although Kalidujihih (2008), stated that it is not enough to state that the failure of civic education in Indonesia is due to the indoctrination of the regime.

Suwarma (2016: 576-578) argues that in determining or choosing a model of learning it should consider the following: 1) Allowing an active learner to develop his critical abilities

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in moral learning so as to accept the truth of the morality as part of his personality 2) the learner is touched by his consciousness to have morality, 3) Avoid from indoctrination learning practice which only gives birth to a system of weak moral ownership, compulsion, and fear, 4) develops values based moral values and moral-based, Pancasila-based moral principles 5) and techniques that attract learners who strengthen critical thinking.

Hardono Hadi's (1994) study concluded that as an object of discussion Pancasila is a statement of identity of the Indonesian nation, while the core of the content in the teaching of Pancasila Philosophy is Bhinneka Tunggal Ika. Pancasila as a statement of national identity contains the meaning of Pancasila as the personality of the Indonesian nation. Pancasila as the identity of the Indonesian nation and Pancasila as the uniqueness of the Indonesian nation. Pancasila is not only a fact (a factual dimension), but it also reflects an independent reality that has its own ideals. And one of the weaknesses or obstacles that are still faced in learning civic education, among others related to the learning process that has not run well, in the midst of the dynamics of life of the nation and the state is full of challenges and obstacles in the global era as it is today. So that the implementation of Pancasila ideology education becomes one of the most important thing for the progress of Indonesian nation and state.

Suwarma (2015: 499-513) mentions the need for civic education rivatalization which needs to be based on the following paradigms: 1) Civics as a political ideology education based on Pancasila, it is necessary to emphasize approaches that value the reality of cultural plurality, 2) Civics should be developed as education of Pancasila ideology which aims to build nation-based civility based on Pancasila values, 3) Development of Civics as a Pancasila ideology education should be extracted from the foundation of Pancasila ideology and constitutional foundation of the 1945 Constitution of the Republic of Indonesia 4) Civics as an ideological education Pancasila is an asset to build intelligence in the life of nation and state, to build the nation's civilization, 5) Revitalization of learning Civics requires principles of education and teacher a number of principles in the development of the model of learning Civics, 6) Learning Pancasila ideology education in Civics in essence process internalisa the value of Pancasila based on the tradition that successfully grow and develop into the character and noble character of learners in strengthening the joints of the life of the nation and state that originated in Pancasila, 7) The substance of education in Pancasila ideology education in the Civics is the values of success both grow and develops in learners in the background and atmosphere of learning Pancasila culture is arranged nicely in the interaction

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of citizens who successfully put the learners as the subject of the learner. One model that can be done is service learning, which by Giles, Chloe (2011) explained that Service learning is pedagogy that combines academic studies with community services, and the learning is enhanced by international and regular reflection.

Udin S. Winataputra (2012: 168) mentions that there are some normative assumptions and positive assumptions about future Civics, among others that the opening of the 1945 Constitution of the Republic of Indonesia will not change as it has been accepted as the core of national commitment in the life of nation and state of Indonesia. Citizenship education serves to create a unity of mindset, attitude patterns, and a coherent pattern of action from the educational conception of democracy, education through democracy, and education to build democracy. Based on the normative assumptions and positive assumptions regarding the future Civics mentioned above, Udin S. Winataputra (2012: 169) mentions there are some substance of national policy about curriculum of Civics future as the source of ideas and core norm of Civics, hence need deep study of ideas and values substantively contained in the Preamble of the 1945 Constitution of the Republic of Indonesia. Reposition and reconceptualization of civic education as a vehicle: psycho-pedagogical in the curricular, socio-andragogical domains of the socio-cultural domain, and epistemological in the academic domain, in education constitutional democracy of Indonesia.

Critical Thinking Learning Model

Critical thinking according to Ennis (1996) is a reasoning ability and reflective thinking that is focused on determining what is believed and what to do. While Qing, et.al., (2010) states that it is the process of thinking, in which the person takes the initiative to think and make a personal evaluation of the assessment of the authenticity of the learned knowledge and make decisions about what he does and what he believes. Bobbi De Porter. et al (2013: 298) states that critical thinking is one of the most important high-level skills taught other than creative thinking skills. In critical thinking, students practice or incorporate careful assessment or evaluation, such as judging the worthiness of an idea, idea, opinion. The ability of critical thinking is a competency that must be possessed by students, as disclosed Sudiarta (in Ristia Sari, 2012) critical thinking has been proven to prepare students in thinking in various disciplines because critical thinking is a cognitive activity that students do by dividing way of thinking in real-life activities by focusing on making decisions about what is

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believed or done. Sudiarta's statement has also been reinforced by Maruli's (2017) study, which states that " "critical thinking is to think reasonably and effectively with an emphasis on making decisions about what to believe or do."

Kneedler (in Hendra Surya, 2013: 179-180) states that the critical thinking step can be grouped into three steps, namely as follows: 1) Defining and Clarifying Problem, among them is identifying the issues or problems, and differences, selecting relevant information, and formulating / formulating the problem. 2) Judging Informations, among other things: selecting facts, opinions, judgment results, checking consistency, identifying assumptions, recognizing possible stereotypical factors, recognizing possible biases, emotions, propaganda, misinterpretation (semantic slanting) and recognize the possibility of different values and ideology orientations. 3) Solving Problems / Drawing Conclusions, among others: recognize the necessary data and the adequacy of the data, foresee the possible consequences of the decision or problem solving and or conclusions taken. With the model of critical thinking learning, students are expected to be more confident in the truth of Pancasila Idiology as the most appropriate ideology and foundation of the state of Indonesia, and strive to implement the values of Pancasila in the attitude and actions of every citizen.

CONCLUSION

Idiology Education Pancasila faces a variety of obstacles, challenges and even threats as the ideology and basic state of Indonesia. Various attitudes and behaviors that do not reflect Pancasila values among the younger generation, especially students, such as the attitudes and behavior of radicalism and terrorism indicate the ineffectiveness of Pancasila ideology education in Higher Education. One model of ideological education that can be applied as one solution is through a critical thinking model that can be grouped into three steps, namely as follows: 1) Problems (Defining and Clarifying Problem), among them is identifying issues or problems principal, membandigkan similarities and differences, selecting relevant information, and formulating / formulating the problem. 2) Judging Informations, among other things: selecting facts, opinions, judgment results, checking consistency, identifying assumptions, recognizing possible stereotypical factors, recognizing possible biases, emotions, propaganda, misinterpretation (semantic slanting) and recognize the possibility of different values and ideology orientations. 3) Solving Problems / Drawing Conclusions, among others: recognize the necessary data and the adequacy of the data,

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