Basic competency of Pancasila ideological education for elementary school in Indonesia

Yadi Ruyadi*, Asep Dahliyana
Universitas Pendidikan Indonesia
*Corresponding Author: yadiruyadi016@upi.edu

ABSTRACT

This study aims to map and formulate basic competencies that must be mastered by elementary school students in Pancasila Ideology Education. This study used a mixed-method approach through the Design-Based Research (DBR) technique with 80 elementary school students in Subang Regency through purposive sampling. This study resulted in the basic competencies of Pancasila Ideology Education for lower grade students (grades 1-3 of elementary school) and upper grades (grades 4-6 of elementary school) based on Bloom's theory. The formulation of the basic competencies of Pancasila Ideology Education in elementary schools must consider the level of development of students and be by philosophical, academic, juridical, and sociological basics. The research implies that the government through the Department of Education and Culture must be able to implement the development of Pancasila ideology through the moral development of students as an effort to understand, appreciate, and practice tiered Pancasila values informal educational institutions.

Keywords: basic competence, elementary school, Pancasila ideology education

INTRODUCTION

Pancasila is a revolutionary ideology to advance Indonesian civilization as a large, modern, and dignified nation (Amir, 2013). Awareness of Pancasila Ideology Education has been carried out both during the Post-Independence, Old Order, and New Order periods which succeeded in developing the Guidelines for the Live and Practice of Pancasila (P-4), which were implemented either through formal, informal, and non-formal channels, although it has not been proven effective in shaping character of citizens (Ruyadi et al., 2019). However, the occurrence of a multidimensional crisis that culminated in 1998 has shaken and displaced this method and until now has not found a suitable one.

In the Reformation Era, the implementation of Pancasila that was expected to follow the original has not yet been achieved (Salam, 2021). Instead of producing a new state through a democratic system, Indonesia is trapped in a mere electoral democracy without producing a method for realizing the ideology of the nation and state which signifies the failure of reformers to adequately deal with the legacy of the New Order and even distances itself from the values of Pancasila "the Pancasila delusion" (Iskandar, 2016; Bourchier, 2019; Greetings, 2021).

Pancasila as an ideology is getting blurry but increasingly complex. An ideological debate is more justification than truth. Due to the complexity of the arguments presented in the ideas, the challenges of Pancasila ideology become abstract and unreal. The openness of the democratic system guarantees freedom of expression, including questioning Pancasila as an ideology itself. On the other hand, there is an implicit threat to Pancasila, especially for the younger generation. It is not uncommon to find educational practices that are ideological and contrary to Pancasila (Maulidayani et al., 2022).

As a result, Indonesian citizens are influenced by neoliberalist ideologies such as individualism, materialism, secularism, hedonism, rationalism, and even consumerism due to the influence of market culture on capitalist values (Amir, 2013). Also, threats to the Pancasila ideology originating from global capitalism, global religious movements, and communist ideology are slowly but surely leading Indonesian citizens to be anti-Pancasila (Gunawan, Budi & Ratmono, 2018; Sugara, 2018). It is not surprising that Indonesian citizens think that Pancasila cannot be implemented in everyday life. In the world of education, Pancasila is even described in the form of partial and non-integrated values (Amir, 2013). This is not impossible, but they lack the knowledge and ability to implement Pancasila (Shofiana, 2014).

Pancasila as an ideological foundation cannot be separated from education. Education is a planned activity with certain goals in mind, such as knowledge transmission or the development of skills and character (Maryanti et al., 2021). Education is directed to foster Pancasila values through learning programs. However, the values of Pancasila have not been implemented fundamentally and appropriately in the education and learning process so they need to be revitalized (Silalahi & Yuwono, 2018). Therefore, Pancasila ideology education can function as a controller of national and state life because learning has a direct effect on students' reasoning (Yuliatin et al., 2021; Nurabadi et al., 2021). Thus, students can develop their personal and social functions (Nurgiyantoro. et al., 2020)

This is corroborated by other research which states that the decreasing intensity of Pancasila understanding in society occurs due to a strong current of globalization that leads to the politicization of identity and racial-based social fragmentation (known as ethnicity, religion, race, and between groups or SARA), as well as the decline in the morality of the younger generation due to the flow of information and technology that is not filtered properly (Agus, 2020; Junaidi & Prakoso, 2021). Therefore, Pancasila must be able to maintain consistency, relevance, and contextualism as an ideology rooted in Indonesian soil (Agus, 2020). Thus, those efforts are needed to ground, internalize, and instill the values of Pancasila to the nation's generation who will take control of civilization as their duties and responsibilities as the next heir of the state.

Research conducted by Suwartono and Meinarno (2012) has attempted to identify and validate the factorial structure of Pancasila through exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) to confirm the dimensions of Pancasila, although the results are unidimensional (Suwartono & Meinarno, 2012). In his research, the development of measurement is based on the values contained in the five precepts of Pancasila which can be used as a reference for public decision-making, especially in developing national identity. Therefore, ideology must be the heart of a country that underlies every state action or policy (Shofiana, 2014).

By paying attention to various research results, data/facts, and concerns about the existence of Pancasila in the future, we attempt to develop the basic competencies of Pancasila Ideology Education for elementary schools, considering that Pancasila is not only an ideology that is dead and closed, but also it is dynamic and opens to interpretation. Constructively regarding the academic horizon (Fios & Sudirman, 2020) as an innovative effort to solve the problem of the weak understanding of the Pancasila ideology in the world of education for the nation's generation. Therefore, there is still room for the development of various policies related to Pancasila implementation policies, especially in the world of education. Because, by keeping the spirit through the mindset of the younger generation of Pancasila, they can survive negative influences and uncontrollable moral damage, and negative foreign cultural influences that can direct them to leave their own culture.

METHOD

This study seeks to formulate the basic competencies that elementary school students must possess. The approach used is a mixed-method dominant type of less dominant design using the Design-Based Research (DBR) research method. The sampling in this study used purposive sampling.

Three schools in Subang District, West Java, Indonesia, were selected to participate in this study. Participants are students of elementary school education level from grades 1-6. In

measuring the success of learning using 80 students by doing tests before and after learning. The questions are tested on the same sample and are not part of the population. The test score for each question is 1 to 5.

This research and development activity is carried out through three main stages which include (1) preliminary studies, (2) conceptual model development, and (3) conceptual model validation. The first procedure is carried out through document analysis, both qualitative and quantitative data, which are analyzed using content analysis. Qualitative data were analyzed through data reduction, data presentation, and concluding/verification. Meanwhile, quantitative data were analyzed by presenting data and descriptions. Then the second stage, the development of a conceptual model, is carried out through a logical construction in which the author critically analyzes the situations and conditions that are relevant to the model. Then, the last stage, validation of the conceptual model, was carried out through surveys and case studies. The data from this stage were analyzed using data presentation, t-test, and qualitative data analysis consisting of data reduction, data presentation, and concluding. Detailed information regarding the t-test and its interpretation is explained elsewhere (Afifah et al., 2022). Figure 1 is a breakdown of the activities carried out in this research.
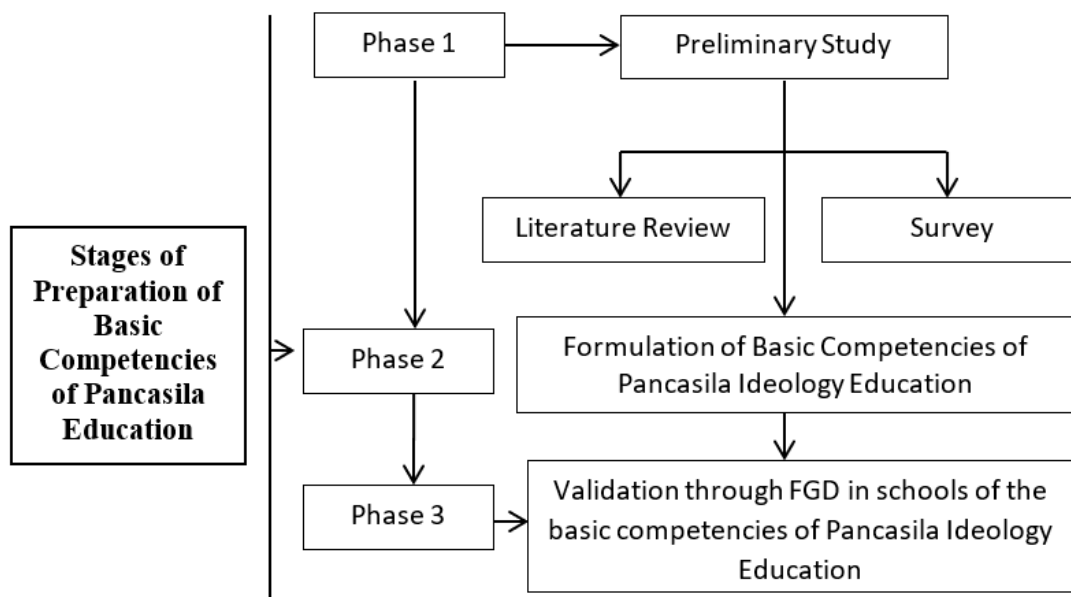

Figure 1. Research Procedure

RESULTS

Based on the results of a survey of elementary school teachers in grades 1-6 in three schools in Subang Regency and the results of a Focus Group Discussion with experts, lecturers, and teachers, a core competency formulation was obtained as follows: (1) get to know the attributes of the Godhead in the formulation of Pancasila; (2) get to know the characteristics of humanity in the formulation of Pancasila; (3) get to know the symbol of Indonesian unity in the formulation of Pancasila; (4) get to know the characteristics of the people in the formulation of Pancasila; and (5) know the characteristics of social justice in the formulation of Pancasila.

These core competencies are embodied in the form of basic competencies which can be seen in Table 1.

Table 1. Development of Core Competencies into Basic Competencies in Elementary School Pancasila Ideology Education

Core Competence	Basic Competence
Get to know the attributes of the Godhead in the formulation of Pancasila	Memorizing Godhead attributes in the formulation of Pancasila Mentioning the meaning of Godhead in Pancasila. Mentioning examples of the implementation of the Godhead in Pancasila. Identifying Godhead values in Pancasila in everyday life. Exemplifying the attributes of Godhead in the formulation of Pancasila. Explaining the meaning of the Godhead in Pancasila. Expanding the example of the implementation of the Godhead in Pancasila. Summarizing Godhead values in Pancasila in everyday life Applying in everyday life the attributes of the Godhead according to the formulation of Pancasila. Exploring the meaning of Godhead in Pancasila. Applying examples of the implementation of the Godhead in Pancasila. Applying Godhead values in Pancasila in everyday life.
Get to know the characteristics of humanity in the formulation of Pancasila	Imitating the characteristics of humanity in the formulation of Pancasila Mentioning the meaning of humanity in Pancasila Mentioning examples of the implementation of humanity in Pancasila Identifying Humanitarian values in Pancasila in everyday life Exemplifying the characteristics of humanity in the formulation of Pancasila Explaining the meaning of humanity in Pancasila Expanding the example of the implementation of humanity in Pancasila Summarizing the values of humanity in Pancasila in everyday life Applying the characteristics of humanity in the formulation of Pancasila Exploring the meaning of humanity in Pancasila Applying examples of the implementation of humanity in Pancasila Applying the values of humanity in Pancasila in everyday life
Get to know the symbol of Indonesian unity in the formulation of Pancasila	Mentioning the symbol of Indonesian unity in the formulation of Pancasila Mentioning the meaning of unity in Pancasila Mentioning examples of the implementation of unity in Pancasila Identifying the values of unity in Pancasila in everyday life Characterizing the symbol of Indonesian unity in the formulation of Pancasila Explaining the meaning of unity in Pancasila Expanding the example of the implementation of unity in Pancasila Summarizing the values of unity in Pancasila in everyday life Exploring the symbols of Indonesian unity in the formulation of Pancasila Exploring the meaning of unity in Pancasila

Core Competence	Basic Competence
	Applying examples of the implementation of unity in Pancasila Applying the values of unity in Pancasila in everyday life
Get to know the characteristics of the people in the formulation of Pancasila	Mentioning the characteristics of the people in the formulation of Pancasila Mentioning the meaning of democracy in Pancasila Mentioning examples of the implementation of democracy in Pancasila Identifying popular values in Pancasila in everyday life Exemplifying the characteristics of the people in the formulation of Pancasila Explaining the meaning of democracy in Pancasila Expanding the example of the implementation of democracy in Pancasila Summarizing the populist values in Pancasila in everyday life Exploring the characteristics of the people in the formulation of Pancasila Exploring the meaning of democracy in Pancasila Applying the example of the implementation of democracy in Pancasila Applying the populist values in Pancasila in everyday life
Know the characteristics of social justice in the formulation of Pancasila	Mentioning the characteristics of social justice in the formulation of Pancasila Mentioning the meaning of social justice in Pancasila Mentioning examples of the implementation of social justice in Pancasila Identifying the values of social justice in Pancasila in everyday life Exemplifying the characteristics of social justice in the formulation of Pancasila Explaining the meaning of social justice in Pancasila Expanding the example of the implementation of social justice in Pancasila Summarizing the values of social justice in Pancasila in everyday life Exploring the characteristics of social justice in the formulation of Pancasila Exploring the meaning of social justice in Pancasila Applying examples of the implementation of social justice in Pancasila Applying the values of social justice in Pancasila in everyday life

In Table 1, the implementation of Pancasila Ideology Education learning has not been carried out by elementary school teachers. This is because Pancasila ideology education is only at the level of instruction that must be developed further into learning objectives. After conducting a Focus Group Discussion with experts, lecturers, and teachers, an understanding was obtained regarding the learning objectives of Pancasila ideology education (see Table 2).

Table 2. Development of Learning Objectives for Elementary School Pancasila Ideology Education

Core Competence	Learning Objectives
Get to know the attributes of the Godhead in the formulation of Pancasila	Students can memorize the attributes of the Godhead in the formulation of Pancasila
	Students can mention the meaning of the Godhead in Pancasila
	Students can mention examples of the implementation of the Godhead in Pancasila
	Students can identify the values of the Godhead in Pancasila in everyday life
	Students can exemplify the attributes of the Godhead in the formulation of Pancasila
	Students can explain the meaning of the Godhead in Pancasila
	Students can expand the example of the implementation of the Godhead in Pancasila
	Students can conclude the values of the Godhead in Pancasila in everyday life
	Students can apply in their daily life the attributes of the Godhead according to the formulation of Pancasila
	Students can explore the meaning of the Godhead in Pancasila
	Students can apply examples of the implementation of the Godhead in Pancasila
	Students can apply Godhead values in Pancasila in everyday life
Get to know the characteristics of humanity in the formulation of Pancasila	Students can imitate the characteristics of humanity in the formulation of Pancasila
	Students can mention the meaning of humanity in Pancasila
	Students can mention examples of the implementation of humanity in Pancasila
	Students can identify the values of humanity in Pancasila in everyday life
	Students can exemplify the characteristics of humanity in the formulation of Pancasila
	Students can explain the meaning of humanity in Pancasila
	Students can expand the example of the implementation of humanity in Pancasila
	Students can conclude the values of Humanity in Pancasila in everyday life
	Students can apply the characteristics of humanity in the formulation of Pancasila
	Students can explore the meaning of humanity in Pancasila
	Students can apply examples of the implementation of humanity in Pancasila
	Learners can apply the values of humanity in Pancasila in everyday life
Get to know the symbol of Indonesian unity in the formulation of Pancasila	Students can mention the symbol of Indonesian unity in the formulation of Pancasila
	Students can mention the meaning of unity in Pancasila
	Students can mention examples of the implementation of unity in Pancasila
	Students can identify the values of unity in Pancasila in everyday life
	Students can characterize the symbol of Indonesian unity in the formulation of Pancasila

Core Competence	Learning Objectives
	Students can explain the meaning of unity in Pancasila
	Students can expand the example of the implementation of unity in Pancasila
	Students can conclude the values of unity in Pancasila in everyday life
	Students can explore the symbols of Indonesian unity in the formulation of Pancasila
	Students can explore the meaning of unity in Pancasila
	Students can apply examples of the implementation of unity in Pancasila
	Students can apply the values of unity in Pancasila in everyday life
Get to know the characteristics of the people in the formulation of Pancasila	Students can mention the characteristics of the people in the formulation of Pancasila
	Students can mention the meaning of democracy in Pancasila
	Students can mention examples of the implementation of democracy in Pancasila
	Students can identify the popular values in Pancasila in everyday life
	Students can exemplify the characteristics of the people in the formulation of Pancasila
	Students can explain the meaning of democracy in Pancasila
	Students can expand the example of the implementation of democracy in Pancasila
	Students can conclude the popular values in Pancasila in everyday life
	Students can explore the characteristics of the people in the formulation of Pancasila
	Students can explore the meaning of democracy in Pancasila
	Students can apply the example of the implementation of democracy in Pancasila
	Students can apply the populist values in Pancasila in everyday life
Know the characteristics of social justice in the formulation of Pancasila	Students can mention the characteristics of social justice in the formulation of Pancasila
	Students can mention the meaning of social justice in Pancasila
	Students can mention examples of the implementation of social justice in Pancasila
	Students can identify the values of social justice in Pancasila in everyday life
	Students can give examples of the characteristics of social justice in the formulation of Pancasila
	Students can explain the meaning of social justice in Pancasila
	Students can expand the example of implementing social justice in Pancasila
	Students can conclude the values of social justice in Pancasila in everyday life
	Students can explore the characteristics of social justice in the formulation of Pancasila Pan
	Students can explore the meaning of social justice in Pancasila
	Students can apply examples of the implementation of social justice in Pancasila

Core Competence	Learning Objectives
	Students can apply the values of social justice in Pancasila in everyday life

After the process of formulating core competencies, basic competencies, and learning objectives, further testing was carried out on 80 elementary school students in grades 1-3. The results of testing the students' cognitive abilities showed a 19% increase in their cognitive capacity. Proximal development has increased and progressed in the following ways (see Table 3).

Table 3. Multivariate tests

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	1.000	17629.400[b]	50.000	91.000	.000
	Wilks' Lambda	.000	17629.400[b]	50.000	91.000	.000
	Hotelling's Trace	9686.484	17629.400[b]	50.000	91.000	.000
	Roy's Largest Root	9686.484	17629.400[b]	50.000	91.000	.000
Test	Pillai's Trace	.973	65.179[b]	50.000	91.000	.000
	Wilks' Lambda	.027	65.179[b]	50.000	91.000	.000
	Hotelling's Trace	35.813	65.179[b]	50.000	91.000	.000
	Roy's Largest Root	35.813	65.179[b]	50.000	91.000	.000
a. Design: Intercept + Test						
b. Exact statistic						

From Table 3, it is determined whether the basic competencies developed into the learning objectives of the Pancasila ideology can influence the level of understanding of students. To find out whether there is an effect or not, it can be seen on Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root at a significant level of 0.05. Because the value of 0.000 is smaller than 0.05, it can be concluded that the learning objectives of Pancasila ideology education have different abilities in terms of influencing students' understanding.

For Pancasila Ideology Education to be successful, several aspects must be strengthened. The strengthening of these aspects includes the approach to input, process, and results which can be seen in the following description:

Input. Pancasila ideology education is material or input in the form of students. Based on the consideration of educational psychology that the personality and potential of students have fundamental differences due to age differences so it will affect the educational process. This difference in the input must be taken into account in the educational process. However, when viewed from the environment, namely the socio-cultural environment, there may be similarities. For example, students will be exposed to the influence of the family environment, the community environment, the global cultural environment, and the influence of the mass media. All factors related to input elements must be the basis for consideration in carrying out the Pancasila Ideology Education process.

Process. Pancasila ideology education is a process that occurs in instilling Pancasila values in students. In this process, the following principles were adopted: (1) multiple learning approaches, (2) multiple learning methods, (3) multi-media learning, and multiple evaluations. The multi-learning approach includes a learner-centered approach and a teacher-centered approach. In Pancasila Ideology Education, both approaches are equally needed. Because on the one hand the potential of the personality of students must be developed through freedom, but the ideology of Pancasila has special values that must be directed by the teacher so that there is no deviation from the concepts and values of Pancasila. The orientation in this process is different from educating students in mastering science. To master a science, students are required to think freely, and actively seek and understand science concepts, it is hoped that students have the habit of seeking knowledge and it is hoped that students can find or develop new concepts in the field

of science. Science. However, in the context of Pancasila Ideology Education, students cannot be given full freedom to get out of the understanding and values of Pancasila. Students must be directed to understand and live up to the values of Pancasila. The multi-learning method includes various learning methods that are relevant to the level of development of students, such as several methods that can be used, including group discussion methods, demonstrations, project-based learning, problem-based learning, and so on. Various learning methods must be used by choosing learning methods that are appropriate to the circumstances of the students. So that the process of Pancasila Ideology Education will always be by the conditions and needs of students. Multimedia learning in Pancasila Ideology Education includes the use of various kinds of learning media, both visual, audio, and audio-visual appropriately. Learning the role of learning media is very important, learning media can help students understand and live the values of Pancasila. By applying several learning approaches, multi-learning methods, and multi-learning media, a human, human and natural learning environment will be created. Humane in the sense of the Pancasila Ideology Education process must be by the human values of each student, nothing comes out of the student's humanitarian principles, there is no coercion, but there is a will, there is no pressure, but there is awareness, not fear, but there is love. Then the humanists, that Pancasila Ideological Education was developed based on the principles of tolerance, equality as human beings, mutual respect, and feelings of compassion. By using the local Sundanese language, penance, compassion, parenting (educating each other, nurturing/nurturing, and loving each other sincerely). And nature means that the process in Pancasila Ideology Education does not exceed human nature, for example, the process is beyond the ability of students, and there are no physical actions that can injure human nature as students.

Output. Pancasila Ideology Education is a planned learning outcome or outcome that includes cognitive, affective, and psychomotor aspects. Cognitively students will understand the values of Pancasila, effectively students will live up to the values of Pancasila, and psychometrically students can practice the values of Pancasila.

Results. Pancasila ideology education is a further impact on learning outcomes. In principle, the expected result from the application of the Pancasila ideology education model is the application of Pancasila values in the life of the nation and state, both for the short and long term when students differ at the top as executive, legislative, judicial, and other positions. other. The application of Pancasila in the life of the state means that Pancasila is the source of law, so every law made by the executive, legislative, and judiciary is always based on Pancasila. With a law based on Pancasila, the values of Pancasila will be realized as in the laws governing politics and the economy, so that Indonesian national politics is based on the values of Pancasila, not based on other ideologies (such as the ideology of liberalism). Likewise, Indonesia's economic system is based on the values of Pancasila, so the Pancasila economic system is practiced. Overall, the application of the ideological education model that uses Vygotsky's sociocultural concept approach has no differences in learning outcomes for each country. these basic competencies. The significance value of each test is below 0.05. These results prove that Vygotsky's sociocultural approach improves students' understanding of Pancasila as an ideology. The average score increases in each of these basic competencies. The approach used affects the basic competencies of students, except for the indicator that mentions the symbol of Indonesian unity, the significance value of the change is 0.191. Students have memorized and indicators Mention the popular characteristics in the Pancasila formulation, students do not experience significant changes. The results of the identification of a low level of change are that (1) students have memorized the indicators and (2) popular characteristics are difficult for students to understand. In general, changes in basic competencies are quite significant.

DISCUSSION

Pancasila is the philosophical basis of the Indonesian nation, so the government has the responsibility to ensure the formal education process for the state ideology such as in elementary schools. For this reason, the government must revamp the concept of education, curriculum system, subject content, and teaching methods, to meet the goals of general education in this case ideological education as education that has consistent goals (Pang et al., 2020). Therefore, the

ideological education curriculum has long existed and is used by the government to promote good citizens. However, the form and content of ideological education must be reconsidered. This is not only happening in Indonesia but also in China (Zhang & Fagan, 2016). The curriculum based on the Pancasila ideology produces intellectual tools to encourage students to strengthen the social relationship "Bhinneka Tunggal Ika" and its meaning as an ideology. The basic competence of teaching Pancasila ideology was established at the elementary school level based on the findings of this study. The basic competencies of learning Pancasila ideology are developed at the elementary school level. Basic Competencies (grades 1-3) Elementary School include memorizing, imitating, mentioning, giving examples, animating, applying, and exploring the values of Pancasila. Basic Competencies (grades 4-6) for Elementary School include memorizing, imitating, mentioning, mentioning, exemplifying, characterizing, applying, and exploring.

According to the results of Holligan's research (2020), in the exploration section, there must be a concept of educational research, to be able to serve the interests of truth and represent intellectual freedom. This will provoke students' volunteerism because they are given the space to exist in the social order (Andrews & Skoczylis, 2022). Moreover, the position of ideological education which is under the auspices of general education should be able to be a solution for learning practices that emphasize "only knowledge" and "dehumanization". Thus, conceptual and methodological accuracy must be able to become a catalyst for developing a solid general-domain ideological education as part of the ideological apparatus of state reproduction (Andrews & Skoczylis, 2022).

Pancasila for the Indonesian state is a national ideology that becomes the spirit of every pulse of the lives of its citizens and becomes a national character that balances rights and social functions (Amir, 2013; Huda, 2018; Wijaya et al., 2021). Although in its development it faced the delusion of Pancasila because it was fascinated by the concept of freedom and human rights which was implemented arbitrarily (Iskandar, 2016). However, Pancasila still contains Indonesian values that must be owned and implemented as an inseparable Indonesian nation entity in everyday life (Suwartono & Meinarno, 2012; Shofiana, 2014).

Therefore, Pancasila ideology education is a dialectical process of materialism that describes mental functions that can be understood through the socio-cultural process of Pancasila in the Indonesian context. The interaction between mind and matter, the ideal values of Pancasila, and the realities of life in diverse settings direct the construction of learners in developments shaped by cultural and institutional practices and values. The learning process of Pancasila education is based on social interaction and self-regulation which is developed through a process of internalizing the values contained in the Pancasila ideology through language and symbols (transmission of cultural tools that describe Pancasila values as ideology. The learning process encourages the development and expansion of the participant's proximal zone students through the dialectical process of the materialism of Pancasila values. Therefore, everyone has an ideological identity that is different in values, personality, influences, and psychological motivations (Brandt et al., 2021; Brandt, 2017). So it is not justified to limit critical efforts, even though symbolic ideology has become the main force driving the realignment (Vincent, 2015; Camobreco, 2016). It will emphasize "ideology" as a theoretical construct, as well as the interconnection between policy and ideology in the education system. Therefore, considering the different ideological positions, there are three responses, namely: (1) adapting; (2) reform; and (3) transformation (Robertson & Hill, 2014).

Pancasila as a national ideology actually cannot be taken for granted by Indonesian citizens. The Indonesian people must interpret by directly feeling the existence of Pancasila in their lives through the main actors in the government. If not, they will look for alternative meanings (Sugara, 2018). They need a refresher of Pancasila from the aspect of knowledge, understanding, and practice of the philosophical values contained therein (Huda, 2018). Therefore, Pancasila will not be separated from its existence against strengths, weaknesses, opportunities, and threats (Sumardjoko & Musyiam, 2018). Huda again explained that Pancasila must be the rational basis and orientation that shows how the nation and state should be. Therefore, Pancasila must contain three main characteristics, namely consistency, in which the Pancasila precepts must form an integrated unit; coherence in which one precept must relate to another; and correspondence, where

practice must be by theory and facts by ideology (Shofiana, 2014; Agus, 2020). So that Pancasila can truly become a characteristic of the Indonesian state which is diversity (Dewantara et al., 2019; Ubaedillah, 2018).

Each of the precepts of Pancasila has deep meaning if it is lived by the younger generation. If Pancasila Ideological Education succeeds in instilling philosophical meanings from an early age, it can be a preventive solution to the negative influence of outside culture. In addition, educators must have the awareness that learning concepts and learning approaches can be carried out by placing students at the heart of the learning process (Alkhateeb & Milhem, 2020).

Although ideological education has achieved a certain teaching effect in the network era, it is still in the early stages of development and implementation and has not yet formed the appropriate scale and system. This requires relevant ideological education work to continue to innovate in educational mechanisms, and master Internet technology, and its scientific application in the actual teaching process. Educators must pay attention to communication and be able to create an equal and friendly atmosphere. Students must also play their subjective initiative, and actively cooperate with educators. Teachers need to use the right, active, positive way to improve their ideological educational network.

Thus, Pancasila ideology education must be part of general education which plays an important role in transferring and maintaining values of the nation's personality through systematic and tiered policies (Kusdarini et al., 2020; (Murdiono et al., 2017). the other is through an internalization process that is by the moral development of students, although in the end it will be handed over to educators through various methods that are by the characteristics of the community, environment, and school (Supeni, 2015). However, the implementation process must be carried out with an "eclectic-incorporative approach", "harmonious-dynamic" (Siswoyo, 2013). This eclectic-incorporation-harmonious process is carried out in a dialectical-dynamic-anticipatory-reflective-rejuvenative manner so that the national education that is built can always answer the challenges of the times (Siswoyo, 2013).

The development of basic competencies for Pancasila Ideology Education is an effort so that the political direction of Indonesian education is truly based on Pancasila so that it can accommodate the various needs of students, families, and communities to achieve a solid national civilization. This is because Pancasila was formed based on noble values and virtues (Siswoyo, 2013). So that the character of the 2024 Golden Generation becomes the main force and builds the nation's future in responding to social change (Saputra et al., 2021; Hamzani & Mukhidin, 2018). Whereas a mono-pluralist, a good human being is devout, while as a person, human perfection is achieved through relationships with others in love (Umarhadi, 2020). Although the result will be a belief gap centered on ideology which is potentially stronger than education in comparing sociopolitics with scientifically established knowledge and groups with opposing beliefs that are accepted based on belief.

The grounding of Pancasila is the driving force and energy to make Pancasila in the concept of political, economic, social, cultural, mental, and spiritual development (Soekarnoputri, 2021). Thus, the process of learning Pancasila ideology informal education settings varies. Therefore, a standard model framework is needed that can be integrated into the learning structure where students can be guided to understand and apply Pancasila values in everyday life. The experience from Hong Kong illustrates that the teacher's ability to provide discourse will greatly affect the learning of "red plate" subjects. In addition, teachers' ideology relates to their reports of how and what they teach (Knowles, 2019). Teachers must be able to discuss the needs of students, balance different interests, participate in various socialization activities, professional sharing, and even policy lobbying as a bottom-up approach to voice real needs in the field (Yuen, 2016). Teachers' misunderstanding of the nature of ideological education is the main reason for the weakness of the actualization of the education so it hurts its effectiveness by ignoring democratic processes in the learning process (Leung & Ng, 2014).

Leung & Ng (2014) reaffirmed that ideological education which aims to foster citizens with knowledge, attitudes, and competencies is very important. This holistic education requires various complementary modes of implementation, including independent subjects, penetration into different subjects, formal curriculum, extracurricular activities, school ethos, etc., argues that

different modes of implementation may have different influences on aspects of learning differences.

The benefits of this ideological education include: (1) providing empirical data that shows a positive impact on students' views of citizenship, civic intentions, and broad civic participation; (2) enriching the literature on a broad and comprehensive framework of civics and ideological education; (3) become the main channel for conveying the ideological requirements and official policies of the government; (4) contribute to growing students' awareness of social affairs and moral development (Zhang & Fagan, 2016). However, facing the challenges that will arise with the transition of society, globalization, and value pluralism should be facilitated the further development of the theory and research of Pancasila ideology education by reflecting on research questions, discourses, and methods to discover the richness of moral practice and the construction of a more comprehensive and comprehensive research paradigm. diverse (Cheng, 2019).

The controversy over ideological education includes: (1) reflecting different understandings of ideological education, particularly on the relative emphasis on maintaining knowledge, attitudes, and competencies; (2) the understanding of ideological education is largely dominated by the idea that ideological education is an education of moral values, especially in the private sphere; (3) values and attitude-oriented understanding has strong implications for pedagogy and assessment; (4) some teachers will be burdened by "non-instructional work" that is instructional; and (5) contribution to student change will depend on values that are closely related to managerialism (Leung & Ng, 2014; Tsang & Qin, 2020; Hughes et al., 2016). In addition, learning from the experience of the United States, the subsequent controversy that the ideological disposition of teachers will have to do with how and what they teach.

Thus, future ideological education must consider ideological positions that are potentially different from those of teachers who enforce the curriculum (Knowles, 2019). Therefore, strong government policies must be given clear standardization regarding the implementation of ideological education, because citizens in general know little about its implementation in policy making (Garritzmann et al., 2021). Although it is no longer an open secret that countries around the world have adopted educational policies to meet the global market which has led to much emphasis on specific subjects and teaching methods (Tomlin, 2016). Or even think that ideological education would be contrary to the rights and obligations of humans as free beings. So that the vision of people's education is largely abandoned in favor of policies that allow the country to be the most competitive in the global market (Tomlin, 2016). This statement is by the results of Bertolin's research (2016) which states that in terms of the left-right dichotomy literature and its relationship to the concept of education, it can be classified into the goals, intentions, and perceptions of quality into two main groups: (1) the ideology of the left defends education as a commercial service and highly value economic purposes; and (2) the right ideology emphasizes that education must be directed at the technical and professional formation of students, market demands and economic growth. Thus, ideological education becomes a way to develop the humanistic dimension and social relevance of knowledge production even though in practice it ignores the importance of the economy and this will also not be positive. The solution is to take the "middle way" by balancing "how to do" and "how to be". Thus, ideological education will consolidate the "quality" of a significant contribution to the sustainable development of society, able to combine economic growth and social justice.

CONCLUSION

The basic competencies of Pancasila ideology education produced in this study can be implemented at the elementary school level, namely grades 1 to 6. The learning process for Pancasila ideology education is currently not carried out in independent learning but is integrated through civic education. The development of basic skill-based Pancasila ideology education materials at this level is given to students through a gradual sociocultural approach. Therefore, the results of this study suggest that it should be implemented by relevant parties, especially the local education office. Moreover, as the current study focuses on primary schools, further research is needed to explore and improve basic competencies in the secondary and higher education sector to gain a better understanding of the relevance of Pancasila ideology education at different levels.

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