

CHARACTER BUILDING IN THE PERSPECTIVE OF PANCASILA: A CASE STUDY OF ISLAMIC RELIGIOUS EDUCATION STUDENTS

Ode Mohamad Man Arfa Ladamay¹, Mustakim Mustakim²

¹ Islamic Religious Education, Faculty of Islamic Religion, Muhammadiyah University of
Gresik

² Non-formal Education, Faculty of Education, State University of Surabaya
Email: ¹ode_arfa@umg.ac.id, ²mustakimunesa@gmail.com

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Abstract: Nilai-nilai pendidikan karakter pada mahasiswa menjadi cerminan lembaga dalam mempersiapkan generasi masa depan yang memiliki karakter religius, toleran, demokratis, dan cinta tanah air. Tujuan penelitian ini untuk mendeskripsikan pendidikan karakter pada mahasiswa, dan implementasi pendidikan karakter dalam perspektif Pancasila. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian studi kasus. Hasil penelitian menggambarkan bahwa: (1) pendidikan karakter pada mahasiswa tampak pada kedisiplinan mahasiswa pada saat hadir perkuliahan secara luring dan daring, kreativitas mahasiswa ketika mengikuti perkuliahan semakin baik dengan ide-ide kreatif, rasa ingin tahu yang tinggi mengantarkan mahasiswa memiliki sikap untuk bertanya dan memberikan argumen sesuai dengan pengalaman yang dimiliki mahasiswa, tanggung jawab mahasiswa dalam mengumpulkan tugas mata kuliah Pendidikan Pancasila secara tepat waktu; (2) implementasi pendidikan karakter sesuai dengan perspektif Pancasila terwujud dalam *core value* Pancasila yang terinternalisasi dalam pendidikan karakter sila pertama tercermin pada perilaku rajin beribadah, dan toleransi antar umat beragama; sila kedua tercermin dalam perilaku sopan santun, saling menghargai, dan sebagai teladan; sila ketiga yang terwujud melalui rasa persatuan dan kesatuan, jiwa rela berkorban, dan cinta tanah air; sila keempat melalui perwujudan selalu menghargai pendapat orang lain, mengedepankan musyawarah mufakat, dan menjunjung tinggi demokrasi; dan sila kelima melalui keadilan dalam berpendapat, kesejahteraan bersama, dan selalu menghargai aktualisasi diri masing-masing.

Kata Kunci: pendidikan karakter, *core value* Pancasila, dan pondasi moral

Abstract: The values of character building in students are a reflection of the institution in preparing future generations who have religious, tolerant, democratic and love the country's characters. The purpose of this study is to describe character building for students, and the implementation of character building in the perspective of Pancasila. This research uses a qualitative method with a case study type of research. The results of the study illustrate that: (1) character building in students is seen in student discipline when attending lectures offline and online. In addition, student creativity when attending lectures is getting better with creative ideas, high curiosity leads students to have an attitude to ask questions and provide arguments in accordance with the experiences students have. character building for students is also seen in the responsibilities of students in submitting assignments for Pancasila Education courses in a timely manner; and (2) the implementation of character building in accordance with the perspective of Pancasila is manifested in the core values of Pancasila which are internalized in the first precept character building reflected in the behaviour of diligent worship, and tolerance between religious communities; the second precept is reflected in polite behaviour, mutual respect, and as an example; the third precept which is manifested through a sense of unity and oneness, a spirit of self-sacrifice, and love for the motherland; the fourth precept through the embodiment of always respecting the opinions of others, prioritizing deliberation for consensus, and upholding democracy; and the fifth precept through fairness in opinion, mutual welfare, and always respecting each other's self-actualization.

Keywords: character building, Pancasila, core values, and moral foundation

INTRODUCTION

Higher education has an important role in building student character. Student character values are reflected in lectures and daily actions. Indonesia as a developing country has ideals in character building to realize superior human beings, and have personality, and have a sense of love for the motherland. Nowadays, various problems have arisen in Indonesia, starting from the disorientation of values, the indecisiveness of policymakers, shifting of ethical values, the fading of cultural values as local wisdom, the threat of national disintegration, and the weakening of the nation in maintaining Pancasila values as the Philosophy and Ideology of the Nation. National problems that reflect the moral degradation of Pancasila, such as brawls between students, juvenile crime, lack of respect for elders, and the inability of students to control themselves as the future young generation. Institutional leaders as policymakers compete in corruption, low work ethic, and inability to make pro-people policies, juvenile delinquency, reckless use of motorized vehicles, immorality, drug addiction, alcohol, and rampant free sex behaviour in among students. It is time for future generations to instill the intrinsic value of mental revolution to form noble character,

integrity, and create commendable habits to give birth to civilization in accordance with Pancasila values (Hakim & Yulianto, 2017).

Character building is currently the dream of various nations, including the State of Indonesia. Through character building, future generations have long-term projections to build the Indonesian nation in the future. Character building originating from Pancasila values is starting to fade in society. The religious character that should be a way of life is starting to be abandoned. Tolerance towards fellow religions, races and ethnicities is still a long debate without end. In addition, democracy in behaving, acting, and determining the value of rights and obligations is starting to fade in society. The feeling of love for the motherland that should be ingrained in every citizen begins. However, it is felt that it has decreased and the physical environment is starting to be less clean. The character crisis has become a social phenomenon that has led to increased corruption from upstream to downstream, decreased responsibility, and reduced sense of humanity among Indonesian people (Rohmah & As-suvi, 2022).

Indonesia as a country that upholds people to embrace religion according to their respective beliefs. The values taught

by religion share the same vision with character building as the noble values of the Indonesian nation. Character building is a process of internalizing values as controlling behaviour, morals, applicable rules, and norms that develop in society (Lickona, 1996; Zakso et al., 2022). In line with the above, the six pillars of character building as ethical values include: (1) trust is manifested in honesty, integrity, and keeping promises; (2) respect is manifested in being polite to others, accepting differences, and loving peace, and taking care of other people's feelings; (3) responsibility is manifested in the behaviour of being ready to accept consequences, diligent, disciplined, and thinking before taking a step; (4) justice is manifested in an attitude of mutual openness, not taking advantage of oneself, being ready to share, and obeying agreed rules; (5) caring is manifested in forgiving each other, being commendable, and thanking each other; and (6) citizenship is manifested in working together, loving the environment, being a good member of the community, and always upholding the safety and rights of others (Character Counts, 2023).

The embodiment of character building as the nation's noble values which are inherited as ethical values in society. Character building becomes internalized ethical values as habits, individual behaviour in working together, thinking

smart, self-improvement, living in society, and maintaining identity as a cultured country (Asbari et al., 2022). The noble values of the Indonesian nation which are reflected in the true character values instilled in students as future generations include: religious values, national spirit, discipline, tolerance, honesty, hard work, independent, creative, democratic, responsibility, peace-loving, social care, caring for the environment, fond of reading, loving the homeland, communicative, curious, and appreciative of achievements (Jannah, 2018). Essentially character building has three parts that are correlated with each other, namely: (1) moral knowledge; (2) moral feelings; and (3) moral behaviour (Lickona, 1996). Through character building that is instilled as moral habituation, feelings, and behaviour makes humans who have character.

Moral character as a dignified nation, the people of Indonesia have the figure of the Father of National Education, Ki Hajar Dewantara, who has inherited character. Now, it becomes the character of Indonesian society. Ki Hajar Dewantara divided three education centers starting from the family environment, school environment, and community environment. These three educational centers inspired the emergence of character, moral and cultural education for Indonesian society. The concept of character building as a thought of Ki Hajar Dewantara applies the "Among

System", "Triga", and "Tutwuri Handayani". The Among system is an education system that is implemented in *Taman Siswa*, namely how to educate children by developing children's abilities, giving children freedom to learn, and "nancing" children so that they develop according to what children want, and the role of tutors as a child's learning companion.

Triga is an education system that teaches "*ngerti, ngrasa, and nglakoni, lan ngelingake*", which means that humans "knowing" is not enough, they also have to "feel, "execute", and "bind" if there is a mistake. *Tutwuri Handayani* is an education system that teaches educators from behind to give enthusiasm to students. All of Ki Hajar Dewantara's aspirations are contained in the motto "*Ing Ngarso Sung Tulodo, Ing Madya Mangun Karsa, and Tut Wuri Handayani*" which means "in front of a leader must be able to be a role model, in the middle a leader must be able to raise enthusiasm, and in behind a leader must provide moral encouragement and enthusiasm (Dewantara, 1961; Wardani, 2010).

The Perspective of Pancasila as the Philosophy and Ideology of the Nation becomes Pancasila as the guiding philosophy in living the life of the nation, society and family. Pancasila as the nation's ideology, namely: Pancasila as the basis of

the State which has the meaning that every Indonesian human being has an obligation to participate in the state order in the political, legal, economic and social spheres of society in accordance with the goals of Pancasila. The perspective of Pancasila as the crystallization of the values adopted and upheld by the people of Indonesia. Students view Pancasila as *Philosofische Grondslag* or the way of life of the Indonesian Nation. Character building in the perspective of Pancasila as noble values that serve as a guide for cultivating the heart, exercise the senses, exercise the mind, and exercise in accordance with the students' local wisdom. The concept of Pancasila as *Philosofische Grondslag* has similarities with the concept of Kendo as the formation of character by training physically and mentally in cultivating discipline, enthusiasm, mutual respect, developing the arts, fostering self-confidence, fostering a sense of nationalism, preserving culture, and encouraging peace and prosperity (Fitriana et al., 2022).

The perspective of Pancasila as the nation's way of life, makes the noble values that exist in Pancasila the basis of the Philosophy and Ideology of the Indonesian Nation. The noble values of Pancasila as a barometer for thinking and acting in behaving in life in society, nation and state become noble characters (Asbari et al., 2022). As the Ideology of the Indonesian

Nation, the values of Pancasila are the "meeting point" of people's views on life in accordance with their respective religions and beliefs that are recognized by the Indonesian state. Therefore, the concept of Pancasila Religiosity is contained in three principles, namely: (1) Pancasila as a cultural principle; (2) Pancasila as a religious principle; and (3) Pancasila as the state principle (Hidayatullah, 2006). The perspective of Pancasila in Notonagoro's thought that Pancasila is a positive, subjective, and objective basic legal norm that cannot be changed formally. In addition, it is absolute which is enshrined in the 1945 Constitution (Hidayatullah, 2006; Widaninggar, 2022).

As the basis of the state philosophy, the Pancasila precepts form a unified whole. Even though in the implementation in society Pancasila is a "utopia" for the Indonesian Nation because Pancasila loses its meaning in practice, the values that grow and develop from the motherland as the basic moral principles of national and state life begin to fade along with the times (Utami, 2019). Learning from the dark history of the Indonesian nation, Pancasila as the basis for building character, this nation should rejuvenate (refresh) the perspective of Pancasila as a weltanschauung (view of life) (Kaelan, 2013; Utami, 2019). The concept of Pancasila as a way of life means that Pancasila is not a religion, and it is

impossible to convert Pancasila. The establishment of the Indonesian state is the result of the thoughts of the founding fathers of the Republic of Indonesia with various religious sects who live in belief in God Almighty (Kaelan, 2013).

Pancasila has an essence or core value that is formed in the Hierarchical Pyramidal Pancasila diagram. Character building is actually implemented in real life both formally, informally and non-formally through exemplary values in universities, in the family and in the community. Pancasila as the basis of the philosophy of the State cannot be influenced by all the debates that exist in society, starting from religion, citizenship, ethnicity, and class (Notonagoro, 1976). An overview of the Pancasila Pyramidal Hierarchical diagram as shown in Figure 1.1.



Figure 1.1. Hierarchical Pyramidal Pancasila Diagram

Figure 1.1. The above provides an explanation that the Pancasila pyramidal hierarchy consists of five precepts that form a pyramid with the first sila value system as the basis of the four previous precepts. With the following explanation: (1) Belief in the One and Only God is a divinity that is just

and civilized humanity, which unites Indonesia, which is democratically led by wisdom in deliberations/representations, and which is socially just for all Indonesian people; (2) a just and civilized humanity believes in God Almighty, one with the unity of Indonesia, one with citizenship led by wisdom in deliberations/representations, and one that is socially just for all Indonesian people; (3) The unity of Indonesia is one that believes in the One Almighty God, that is just and civilized humanity, that is democratic, that is led by wisdom in deliberations/representations, and that is socially just for all Indonesian people; (4) a democracy that is led by wisdom in deliberations/representation is a democracy that believes in the One God, that is just and civilized humanity, that is united with Indonesia, and that is socially just for all Indonesian people; and (5) social justice for all Indonesian people is social justice that believes in the One God, that is just and civilized humanity, that is united by Indonesia, that is democratic, led by wisdom in deliberations/representations (Hidayatullah, 2006).

The character values embodied through local wisdom become the nation's wealth that distinguishes it from other countries. Therefore, the realization of local wisdom-based character building (PKBKL) is a character building model that focuses on local wisdom as the goal and function of

future education in accordance with Pancasila values (Yuliatin, 2021). In line with character values according to the Pancasila perspective, future generations will also have a better understanding of wasathiyah values (Islamic Moderationism). The values of Pancasila are in line with the vision of Islam which provides an understanding of wasathiyah values, namely: moderate, egalitarian, tolerant and seeking God's blessings (Subaidi, 2020). Furthermore, character values in the Pancasila perspective also provide space for generation Z in self-development. Generation Z character building prioritizes Pancasila values in the aspects of religious values, independence, tolerance, democracy, national spirit, social care, and discipline (Asbari et al., 2022).

Various studies presenting character building in the perspective of Pancasila provide reinforcement of local wisdom values, wasatiyyah values, and religious values and tolerance. So this study aims to: (i) describe character building in students of Islamic Religion education; and (ii) describe the implementation of character building in the perspective of Pancasila on students of Islamic Religion education. The two objectives of this research are the subject of research.

METHOD

The researchers presented a detailed research design starting from the approach and type of research, presence of researchers, research locations and informants, data collection procedures, data analysis, and checking the validity of the findings. This study uses a qualitative approach, and this type of research uses case studies on students of Islamic Religious Education, Faculty of Islamic Religion, Muhammadiyah University of Gresik. A qualitative research approach to collecting field data corresponds to the phenomena of the research field (Miles et al., 2018). The phenomenon of character building in higher education becomes the values emulated by students. The decline in the values of honesty, manners, courtesy, responsibility, mature thinking, and critical thinking among students is a serious problem. Today's students are the Z generation born between 1995—2010, and are a generation that has grown along with the development of digitalization. This type of research uses case studies which aim to explore deeply the character values of students in the context of the Pancasila perspective.

The presence of researchers are as a key instrument in the research field (Creswell, 2018). The presence of researchers is a must to deeply observe character building in students while undergoing lectures, and the implementation of character building in the

perspective of Pancasila. As a key instrument, the researchers were present to interview students regarding the values of the characters that were exemplified, and the core values of Pancasila as the State Ideology and Philosophy.

The location of this research was carried out at the Muhammadiyah University of Gresik, Faculty of Islamic Religion, Islamic Religious Education Study Program. The distance of this research location from the Gresik Regency Hall as the city center is around 6 km, with a travel time of about 20 minutes. The research informants were active students in the Islamic Studies Program, Faculty of Islamic Religion, Muhammadiyah University of Gresik, class of 2022. The research informants were 44 students who programmed the Pancasila Education course, two supervisors, and two lecturers supporting the Pancasila Education course.

The research data was collected using participant observation techniques, in-depth interviews, and document studies (Raychaudhuri, 2019). Participant observation was carried out during the Pancasila Education course lectures in the classroom. Observations were made during lecture activities in class. In-depth interviews were carried out with students starting from the first meeting of the lecture until the end of the lecture for 14 face-to-face meetings. Document study activities are carried out by looking at student

attendance lists, the number of student participation during lectures, and students' final grades while submitting assignments.

Field data analysis uses an interactive model, namely (1) condensation data; (2) display data; and (3) conclusions (Miles et al., 2018). Condensation data was obtained from field data resulting from interview transcripts, participant observation, and simplified documentation. Display data is data that has been simplified, organized and drawn conclusions in narrative form. Conclusions from various field data that have been collected are verified for temporary conclusions.

Checking the validity of field findings uses four data validity criteria, namely: (1) data credibility; (2) data dependability; (3) data confirmability; and (4) data transferability (Miles et al., 2018). Data credibility by using data triangulation at the first meeting, second, third, and so on. The data dependability of the researchers audited with independent auditors who were not directly involved with this study. Confirmability, researchers jointly carry out tests assisted by more competent independent auditors. Transferability namely systematically compiling descriptive results from the field to be described in more depth.

RESULTS AND DISCUSSION

This study presents the findings from the results of discussions about character building in the perspective of Pancasila. The values of Pancasila as the nation's ideology are reflected in the five precepts, namely: Belief in One God, Just and Civilized Humanity, Indonesian Unity, Democracy led by Wisdom of Wisdom/Representation, and Social Justice for All Indonesian People, as the basis of national and state life. The higher education institution of Muhammadiyah Gresik University as a missionary and educational institution provides character values and Pancasila as students' capital in society. The results and discussion findings were coherently presented by researchers starting from: (1) character building of Islamic Religious Education students; and (2) the implementation of character building in the perspective of Pancasila.

Character Building of Islamic Religious Education Students

Students as agents of change determine and inherit the nation and state in the future. As agents of change, students have a dual role in developing technology along with the times, and bringing changes to the nation towards a more civilized nation. The ethical values of the Indonesian people as an eastern society always uphold ethical values, respect elders, and become the nation's successors who are moral and have faith. Adab values as ancestral

heritage are inherent in the character of the Indonesian people. Students as learners become role models in society through the noble character that is reflected in the daily lives of students.

Character building in the current era cannot be measured by how high human morals are. As educators, the projection of character building should not only be described from the good and bad things, but also look at character building as student habituation (in the cognitive domain). Therefore, good and bad conditions can be felt (affective domain), and all good and bad student behaviour can be measured through (psychomotor domain) (Rosmiati, 2022). The importance of instilling character-building values in students starting from the beginning as a student in the first year of lectures.

Character building for Islamic Religious Education (PAI) students, Faculty of Islamic Religion (FAI), Muhammadiyah University of Gresik (UMG) is reflected in four aspects of character values including: (1) student discipline; (2) student creativity in lectures; (3) high curiosity; and (4) responsibility in action.

First, student discipline in participating in Pancasila Education lectures is a barometer of character values from student awareness to attend lectures. The presence of students during online and offline lectures in a timely manner is a

special assessment from educators. This is as expressed by the educator informant Ahyan who revealed that:

Students of Islamic Religious Education, FAI from attendance discipline are very good. Students attend according to the class schedule, fill out the attendance list online and offline. I really enjoy teaching this class because the students are active and attend lectures on time. In addition, in class there is a person in charge of the course. So, as an educator, I am always reminded the day before that tomorrow there will be a Pancasila Education class which will be filled by me (Educator interview informant Ahyan, 2022).

The value of student discipline becomes the seed of character building in respect of time. In addition, this condition was also emphasized by the opinion of the educator informant Muyasaroh who revealed that:

Today's students are different. Discipline is starting to show in attending lectures, and every time I enter class now students are ready to learn. Even though there are still some people who arrive five minutes late, as an educator I also provide a maximum attendance tolerance limit of fifteen minutes late, so that students whose homes are far away can still attend my lectures (interview with informant educator Muyasaroh, 2022).

Disciplined presence of students during lectures becomes a character value that is embedded independently. Through the character of discipline, students are unconsciously invited to follow the rules that apply during lectures. Another opinion reveals that the value of discipline is practiced not only because it obeys the rules but also as a value of confidence to achieve a level of success (Astalini et al., 2023).

Discipline is also built through the behaviour of educators to be role models for students as human beings with dignity in the life of the nation and state.

Second, student creativity during lectures is student activity in participating in learning. The value of student creativity is manifested in the ideas raised during discussions in class, during brainstorming, presentations, and when answering exam questions. This was revealed by student informants Zahra who revealed that:

The ability of each fellow student is different, sir. There are those who are proficient in speaking, giving arguments, when debating, and when discussing the topics discussed, but there are also those who are only present in class and fill in the attendance list. So in class all the characters are there, sir (interview with student informants Zahra, 2022).

When attending lectures, students do have different abilities. It is a gift given by God Almighty that every human being has their own strengths, including some students who are good at discussions, some who are just silent. This condition was also reinforced by the opinion of the Amir educator informant who revealed that:

During teaching, at Islamic Religious Education, FAI UMG I felt a lot, especially large classes with a capacity of about 40 students, so the level of student ability was actually even, there were those who often asked questions, there were also those who often gave arguments according to their experiences, and there were also those who just stay silent and listen, the principle of my assessment as an educator is that having their children actively attend college, having assignments done and being

collected and taking midterm and final semester exams is enough for me (interview with educator informant Amir, 2022).

Creativity possessed by students is a culture that is brought from the area where each student lives, it can also be from parents, from the student's social environment, and also depends on individual motivation to learn while attending lectures. The development of character building is a necessity that cannot be denied by universities. So character building and leadership to form the creativity of leaders who are disciplined and have idealism (Ballantyne & Achour, 2022; Dwipayana et al., 2023).

Third, high curiosity among students becomes a character value that is formed naturally. These student character values emerge during face-to-face meetings in class. This condition is in line with what was expressed by a student informant Fuad who revealed that: "as a student I felt a high level of curiosity during lectures, especially in the Pancasila education course, which discussed national ideology" (interview with student informants Fuad, 2022). The character value of curiosity is an inner urge and desire to know new things, so that students are always active in acting and participating in learning (Herwin, 2021).

Finally, the responsibility as a student also appears to students when submitting lecture assignments. Responsibilities as students in collecting assignments are

carried out together in one class. This condition is as expressed by the student informants Rizkiyah as class leader.

Students remind each other in collecting assignments, they are given responsibility for completing assignments according to the agreed time limit, then assignments are collected at one person in charge of the course to be collected to the lecturer concerned collectively, collecting assignments in soft files and hard files (informant interview Rizkiyah, 2022).

Responsibility for submitting assignments is a character value that must be maintained by students as part of the six pillars of character building. This is in line with the ethical value of character building that the value of responsibility is embodied in the behaviour of someone who dares to accept risks or consequences, is disciplined in collecting assignments, and is diligent and thinks before taking a step (Character Counts, 2023).

Various views on character building for Islamic Religious Education students can be concluded that the values of character building for Islamic Religious Education students are realized through lecture activities and joint learning activities on campus while character values are reflected in the four basic characters, namely student discipline in attending lectures become a moral behaviour to form students who are honest, and have high integrity; student creativity in lectures becomes the provision for students to live in society through mutual tolerance and

mutual respect as moral citizens; high curiosity as a manifestation of the spirit of learning, diligent in gaining knowledge, and having the motivation to rise in the midst of increasingly fragile conditions of the times; and responsibility in action becomes the social capital of students who are ready to accept the consequences as young people who carry on the ideals of the nation and state.

Implementation of Character Building in the Perspective of Pancasila

Pancasila as the way of life of the Indonesian Nation, various tribes, races, ethnicities, religions and groups is the challenge for the Indonesian Nation to unite the nation into one unified whole. The implementation of character building in the Pancasila perspective is embodied in the five precepts which become a unified whole. Pancasila is the philosophical basis of the State as well as core values for students of Islamic Religious Education, FAI, UMG. This was revealed by the Muiyasaroh educator informant namely:

Pancasila as the way of life of the Indonesian people in perspective has five precepts which are contained in the Pancasila Hierarchical Pyramidal diagram consisting of Belief in One Almighty God, Just and Civilized Humanity, Indonesian unity, democracy led by wisdom in deliberations/representations, and social justice for all. Indonesian people (interview with educator informants Muiyasaroh, 2022).

The perspective of Pancasila in the study of character building is reflected in

the core values of Pancasila, namely (1) Belief in One Almighty God; (2) Just and Civilized Humanity (3) Indonesian unity; (4) democracy led by wisdom in deliberations/representations; and (5) social justice for all Indonesian people (Notonagoro, 1976). The implementation of character building in tertiary institutions and in students' daily lives is reflected in the perspective of Pancasila.

First, the precepts of Belief in One Almighty God which means that every Indonesian citizen believes in the existence of a god in accordance with their respective beliefs and beliefs. This condition is expressed by student informants Habsy as follows: "character building among students related to Pancasila values in the first precept of Belief in God Almighty, the implementation of this first precept, students when they hear the call to prayer immediately go to the mosque in internal campus" (interview with student informants Habsy, 2022). The student activity is also in line with the results of the researcher's observations. Islamic Religious Education students when they hear the call to prayer immediately flock to the mosque, take ablution water, and continue to pray two cycles of sunnah prayers, then pray in congregation (research observation, 2022). In the first precept "Belief in One Almighty God" means that the foundation of religions in Indonesia is to comply with norms in

accordance with the teachings they adhere to, therefore the state is obliged to (1) guarantee the freedom of every citizen to worship without discrimination according to religion and belief system each to create a good atmosphere; (2) maintaining inter-religious tolerance; and (3) performing worship to improve public welfare as a sacred responsibility (Ermann S, 2018). The implementation of this first precept creates a harmonious, harmonious and balanced social life so as to create a feeling of mutual affection among religious communities, mutual respect and protection for one another as fellow human beings.

Second, the precepts of Just and Civilized Humanity mean that as students and members of the community, being a civilized role model both in the higher education environment and in the wider community requires effort. This condition is similar to the results of field observations of student activities during lectures "students attend lectures well, behave politely, dress modestly, say hello when entering class and leaving class" (research observation, 2022). Similar conditions were also expressed by student informants Winsyahputra who revealed that:

During my lectures I learned a lot about the meaning of exemplary sir, from small things like picking up trash in class, erasing the blackboard, speaking politely, not offending friends during discussions, mutual respect between friends, and what I like the most is class cohesiveness in each

activity (interview with student informants Winsyahputra, 2022).

The value of exemplary as the embodiment of the second precept "Just and Adaptable Humanity" has an important position in living life in society. Through exemplary values, character building is not just slogans and mirages, because exemplary values are born through an educational process that requires a long time, appreciation, contemplation, consistency, resilience, and most importantly actualization in the life of society, nation and state (Rianto, 2016). The future challenge that the second precept "just and civilized humanity" will be easy to say but difficult to implement.

Third, the principle of Unity of Indonesia as the ideal of the nation and Multicultural State. A country consisting of diversity and pluralism of cultures, ethnicities, religions, traditions that coexist with each other and uphold tolerance among people. In the principle of "Indonesian Unity" the implementation of character building as expressed by student informant Faisol revealed that: "during my lectures I acquired character values placing unity as a common interest in class, willing to sacrifice to make dreams come true, love for the land water, and maintaining unity in class" (interview with student informants Faisol, 2022). This is also in line with the results of the researchers' observation that:

Students are now starting to feel a mutual need between friends, it can be seen from the students who often greet each other, discuss each other during breaks and changing courses, respect each other between friends who have different thoughts when discussing in front of the class, and maintain class group unity. by adopting policies democratically, and having a sense of love for peace," (research field observation, 2022).

The implementation of character building in the perspective of Pancasila in the third precept explains that students are to realize Indonesian Unity by respecting fellow friends, admonishing each other, maintaining class unity and cohesiveness, and having a sense of love for the motherland. In the third precept "Unity of Indonesia" has seven points of practice including: (1) being able to place unity, integrity, national safety, and common interests above personal and group interests; (2) have the ability to be willing to sacrifice for the interests of the state and nation if necessary; (3) always instill love for the Indonesian homeland; (4) instilling a sense of pride in Indonesia's homeland; (5) always maintain world order based on eternal peace and social justice; (6) developing a sense of Indonesian unity on the basis of *Bhinneka Tunggal Ika*; and (7) advancing world relations for the sake of the establishment of national unity and integrity (Ginting, 2023).

Fourth, the principle of Democracy Led by Wisdom of Wisdom in Deliberation/Representation means that the

system of government is elected by the people, for the welfare of the people, and carried out by deliberation and consensus (Dyangrosa et al., 2022). As social beings, people have the same rights in social life. Pancasila values mutual respect, mutual agreement, and to realize common interests. This was also expressed by student informants Zahra who revealed that:

To decide on group assignments, it begins with a discussion with one class, then through an agreement to realize class goals in distributing lecture material fairly, and the results of the joint agreement are given to the lecturer in charge of the course. Apart from that, in selecting class leaders we are also determined by mutual agreement to realize common goals and interests (student informant interview Zahra, 2022).

The noble values of the Indonesian nation which are reflected in the fourth precept provide many lessons for Indonesia's young generation. As disclosed by the informant Thalata, he explained that at the class level, students have implemented Pancasila values, starting from discussions in class, reaching consensus, and distributing material democratically. This condition was also confirmed by the opinion of the educator informant Amir who revealed that: "during accompanying student lectures I felt that Islamic Religious Education students had started to be independent by deciding issues through deliberation and consensus to determine the objectives of the lectures" (interview with educator informants Amir,

2022). Class independence in deciding issues together is the shared values in deciding actions. The results of the researcher's field observations also illustrate that:

Generation Z students are now starting to have good skills in communicating, adapt easily to the environment, are more flexible in learning, and are responsive to digital technology, this makes communication and agreements in determining joint policies easier to complete in a relatively short time. fast and is the result of mutual agreement (observation of participant researchers, 2022).

The ability of generation Z students has a high level of proficiency in using digital technology, easy communication, and adaptability that exceeds the previous generation. This condition allows the level of flexibility of generation Z to accelerate quickly with changes in an increasingly modern era, even though ethical values are often overlooked. As a democratic country, the implementation of Pancasila values, especially the fourth precept, puts forward the voice of the people as a common voice. The embodiment of democracy as a country that promotes free aspirations and is responsible for people's choices in matters of divinity, upholds human dignity in living in society, nation, state, through the values of justice in politics (Diana, 2023).

Finally, the precept of Social Justice for All Indonesian People has the meaning of the ideals of the Indonesian nation which aims to achieve an Indonesian society that

is just, prosperous, and prosperous both physically and mentally. The implementation of character building in the Pancasila perspective on students as expressed by student informants Bilal revealed that:

Lectures in class are carried out in a disciplined manner, the teacher arrives on time according to the schedule and mutual agreement at the first meeting of the learning contract, each student has the opportunity to express opinions, discuss with the teacher, and determine the time according to the student schedule and teacher schedule, this activity provides an understanding social justice for all students in giving opinions (interview with student informants Bilal, 2022).

Discipline character values during lectures, study agreements, opportunities for discussion, and opportunities for opinions are the actualization of the fifth precept of Social Justice for All Indonesian People. Social justice as a creature of God that embodies justice side by side, respects each other, upholds rights and equality (Dewi & Nawawi, 2023). The value of justice contained in the fifth precept of Pancasila provides an understanding that justice, balance, and fairness are for the creation of social justice with the aim of developing character, improving quality, so that consistent prosperity is achieved (Alda, 2023).

Various views on the implementation of character building in the perspective of Pancasila, it can be concluded that the implementation of character building in the

perspective of Pancasila is reflected in the core values of Pancasila namely Belief in One Almighty God as the foundation of student character in worship, mutual tolerance between friends, and respect for fellow human beings; Just and Civilized Humanity as the embodiment of student behaviour, politeness in speech, dress, mutual respect when discussing, and applying exemplary values as civilized human beings; The unity of Indonesia is reflected in the attitude of students to create a sense of unity, oneness, having a soul willing to sacrifice for the nation, love for the motherland, and maintaining world peace; Democracy Led by Wisdom in Deliberation/Representation is realized through deliberation for consensus in forums, mutual respect for opinions, and democracy; and Social Justice for All Indonesian People is reflected in the values of justice, welfare, prosperity, upholding mutual respect for justice, balance of life in society, and increasing the quality of self-actualization for the common welfare.

CONCLUSION

This study aims to explore character building in the Pancasila perspective for students in higher education institutions. The values of character building for students of Islamic Religious Education at Muhammadiyah University of Gresik are reflected in the character building of discipline in lectures, having integrity as a student, having an honest attitude, being

creative in learning, tolerant, having high curiosity, being diligent in fighting, having motivation, being able to be responsible for what you do, and have a sense of love for the nation and the State.

The implementation of character building in the perspective of Pancasila is embodied in the core values of Pancasila namely Belief in One Almighty God with obedience to worship, and tolerance between religious communities; Just and Civilized Humanity with polite, courteous behaviour, and mutual respect for friends as a role model; Indonesian unity by embodying a sense of unity, a spirit of self-sacrifice, and love for the motherland; Democracy Led by Wisdom in Deliberation/representation by always respecting the opinions of others, and solving problems through deliberation and consensus, as well as democracy; and Social Justice for All Indonesian People by upholding justice, balance of life, common welfare, and always respecting the improvement of other people's self-actualization. Make truth a habit and don't make habit a truth for personal, family, community, nation, and state character.

The research recommends that researchers examine the character of education in tertiary institutions that have an Islamic religious education background. For future researchers, it is hoped that they can examine the implementation of

character building in multi-religious tertiary institutions.

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