
PPKN SUBJECTS CHANGED TO PANCASILA EDUCATION, HOW IS IT IMPLEMENTED?

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Abstract

Pancasila subjects that will be applied in the 2022/2023 school year have gone through a long journey in education, especially the learning process. Historically, the world of education has known PMP (Pancasila Moral Education) and PPKn (Pancasila and Citizenship Education). Since the year of reform, the subject that discusses Pancasila has undergone many changes, both in terms of material and the basic foundation of the curriculum in education itself. This is a result of one of them is the amendment of the 1945 Constitution. This paper aims to determine the implementation of Pancasila subjects that will be applied as a substitute for PPKn subjects. Research is a type of normative or literature research. Data collection through literature review is related to the focus of research in the form of literature review, theory, and documents. Meanwhile, data analysis is carried out descriptively by triangulation. Hasilresearch shows that the Ministry of Education and Culture early 2022 issued guidelines for implementing the curriculum to recover learning after the Covid-19 pandemic. It contains Pancasila subjects that replace PPKn subjects. Its implementation is carried out by considering 2 (two) aspects, namely: intracurricular allocation per year; and the allocation of Pancasila student profile projects.

Keywords: Subjects, PPKn, Pancasila.

Abstrak

Mata pelajaran Pancasila yang akan diterapkan pada tahun ajaran 2022/2023 telah melalui perjalanan panjang di dunia pendidikan, khususnya proses pembelajaran. Secara historis, dunia pendidikan sebelumnya telah mengenal PMP (Pendidikan Moral Pancasila) dan PPKn (Pancasila dan Pendidikan Kewarganegaraan). Sejak tahun ini terbentuk, matakuliah yang membahas tentang pancasila ini telah mengalami banyak perubahan, baik dari segi materi maupun landasan dasar kurikulum dalam pendidikan itu sendiri. Hal ini sebagai akibat dari salah satunya adalah amandemen UUD 1945. Tulisan ini bertujuan untuk mengetahui implementasi mata pelajaran pancasila yang akan diterapkan sebagai pengganti mata pelajaran PPKn. Penelitian adalah jenis penelitian normatif atau literatur. Pengumpulan data melalui kajian pustaka berkaitan dengan fokus penelitian, berupa kajian pustaka, teori dan dokumen. Sedangkan analisis data dilakukan secara deskriptif dengan triangulasi. Hasilresearch menunjukkan, Kemendikbud pada awal tahun 2022 telah mengeluarkan pedoman penerapan kurikulum sebagai upaya pemulihan pembelajaran, pasca pandemi Covid-19. Ini berisi mata pelajaran pancasila yang menggantikan mata pelajaran ppkn. Pelaksanaannya dilakukan dengan mempertimbangkan 2 (dua) aspek, yaitu: alokasi intrakurikuler per tahun; dan alokasi proyek profil mahasiswa pancasila.

Kata Kunci : Mata Pelajaran, PPKn, Pancasila.

INTRODUCTION

The subject of Pancasila has gone through a long process along the path of the world of education in Indonesia. Various birth names still hold their role and function as a reference to the application of the philosophy of the 1945 Constitution, which contains democratic values and human rights. Whatever the name, this subject carries the vision of nationality in the figure of the Republic of Indonesia. It has the mission of implementing the life of the nation and state (Yuliana et al., 2020). The importance of this subject makes it a subject material applied to every level of education (Prasetio et al., 2021).

Citizenship is a subject that is applied in every country with the hope that its people will become intelligent until they eventually reach an intelligent world society as well (Nurmalisa et al., 2020). Citizenship not only teaches a value and obedience to the state and its laws but also requires the people in a nation to be independent and tolerant. For this reason, every regulation and learning process that concerns the state must include the planning process, realistic implementation, and evaluation.

One of the challenges in implementing this subject is the learning process. Pancasila is not limited to dogmatic as a value but can be studied optimally until it can be applied in real life in society (Ubaidillah, 2018). This is because this subject prioritizes the development and preservation of noble values rooted in the culture of the Indonesian nation. On the other hand, this subject is a mandate of the National Education Law, where the purpose of Indonesian education is to strengthen the personality and morals of students. In other words, Pancasila is the character of the Indonesian nation (Andita et al., 2018).

Pancasila and civic education, with various names and derivatives, is a learning experience involving active and effective participation. This subject is not just a subject but also substantially and pedagogically designed for citizens (Telaumbanua, 2019). It is said that this subject has 5 (five) statuses, namely: as a subject, as a course, as a branch of the discipline, as a political education program, and as the conceptual framework of the four previous states.

Pancasila is one of the important education for the people of Indonesia, considering the potential collapse of indigenous cultural characters. This is where the urgency of Pancasila is a reinforcement of the nation's noble values and a solution to the complexity of the nation's problems that have been running for so long (Supriyatno, 2010). On the other hand, public

awareness as an individual is also needed to uphold Pancasila as a personal ideology. The problem of moral decline both individually and as a group can be eliminated by itself.

The conditions of the Covid-19 pandemic require every teacher to be creative and innovative in carrying out the learning process, including PPKn subjects, which include applicative subjects (Bambi et al., 2021). Adjustments are needed if, in the future, the learning process has recovered with a face-to-face or direct learning system.

At the beginning of 2022, the Government issued a new regulation as a guideline for implementing the curriculum in the context of learning recovery through the Ministry of Education and Culture, Research and Technology No. 56/M/2022. This regulation states that some levels of education no longer use the subject name "PPKn" but change to "Pancasila Education ."As an applicable subject, Pancasila requires various foundations and appropriate planning in the practice of the learning process (Nikie Ailsa Permatasari, 2021). Theoretically, the consequences of character learning carried out in the subject of Pancasila involve the concept of Character Counts, where science not only contains values but can be implemented.

Based on the description above, this paper seeks to explain the implementation of these subjects in the learning process at various education levels based on the Ministry of Education and Culture regulations.

METHODS

Research is a type of normative or literature research. Data collection through literature review is related to the focus of research in the form of literature review, theory, and documents. The source of primary material in this study is various literature and regulations that directly discuss the lessons of Pancasila. The research framework of thought can be described as follows:

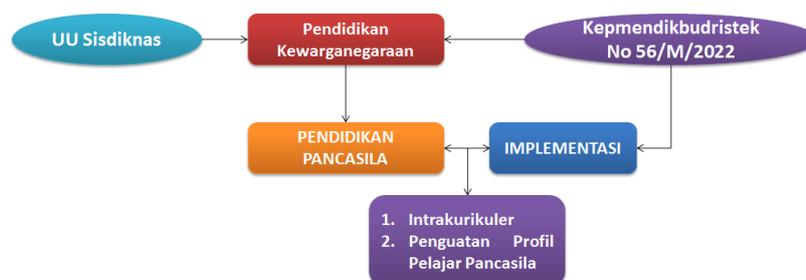


Figure 1. Research Framework of Thought

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This research started from the issuance of Kepmendikbudristek No. 56 / M / 2022, which no longer contains PPKn subjects, but has changed to Pancasila Education subjects. Further explanation is needed regarding its implementation in the school curriculum. Triangulation data analysis is used in collecting data, data reduction processes, presentation, and concluding.

RESULTS AND DISCUSSION

Pancasila as a subject at the primary and secondary education levels implementively develops the entire human dimension, namely: civic attitude (affective); civic (cognitive) knowledge; and active role, participation, and skills in citizenship (psychomotor). Thus, Pancasila contains various values, ethics, ethos, and other positive elements in the learning process, both inside and outside school (Supanti, 2020). Another theory mentions a civic disposition as a civic character, which covers the whole of various dimensions (affective, cognitive, and psychomotor) (Utami et al., 2022).

Historically, it can be described that the subject of Pancasila has gone through various name changes through various curricula as well, namely: Citizenship (Curriculum 1956); Civics (Curriculum 1959); Citizenship (Curriculum 1962); Civic Education (Curriculum 1968); Pancasila Moral Education (1975); Pancasila Citizenship Education (1994); Civic Education (Curriculum 2003); Pancasila and Citizenship Education (Curriculum 2013). Each change also includes material changes in the subject. Some names include history and geography, but others include state and legal systems (Nurhidayah et al., 2020).

In general, this subject aims to support the achievement of Indonesia's educational goals. While specifically, this subject aims as a medium for fostering values, morals, ethos, and other elements established by the Government (Magdalena et al., 2020). For this reason, this subject involves various discussions, one of which is constitution, law, and politics.

Western Terminology explains that this subject is part of Civic Education, which requires the role of the younger generation to be able to take a role in the future. For this reason, commitment, responsibility, active participation, and awareness of the need to understand and interpret the value of an ideology (Asyari & Dewi, 2021) are needed. are needed. On the other hand, the role of the educator is an extraordinarily important responsibility (Adrian Joshua Lapod, Theodorus Pangalila, 2022). The education taught in

this subject is not limited to individual aspects but includes an overall understanding of the nation and state. A Pancasila educator must at least master personally: the value of beauty, work values; the value of love of the motherland; democratic values; the value of unity; moral values; and human values (Rusmiati & Saleky, 2018).

This Pancasila subject is required to ensure the formation of a culture of the behavior of the Indonesian nation that is in line with the noble values of each cultural Indonesia, which is a plurality (Bariyanti, 2020). It is further said that in the direction of curriculum development, this subject builds at least 4 (four) characteristics, namely: internalization of moral values from the outside with the original Indonesian values; application guidelines; forming habits that can be monitored and measured, and there is a continuous suri tauladan. Thus this subject teaches 3 (three) aspects: spiritual, rational, and emotional (Suyahman, Falakh Ramadanti, Deny Oktaviani, 2020). Students who take part in this subject study ideology, laws, and regulations (Khalda Berlian & Anggraeni Dewi, 2021). Thus, it is hoped that there will be a positive, sustainable relationship between students as citizens and the Government as the object of discussion.

Citizenship / Pancasila as a subject has 3 (three) components that accompany it, namely:

Table 1.
Citizenship/Pancasila Component

COMPONENT	DESCRIPTION
Purpose	Inheritance of values as a basis for policymaking
Method	Proselytizing, teaching, lectures, etc.
Material	The evaluation system uses aspects of values, faith, and attitudes

Source: (Wiyanarti, 2021)

The existence of new regulations on Pancasila subjects that keep up with the times is needed to eliminate moral degradation, especially among the younger generation or millennials (Mei Nur Rusmiati, 2021). Values in Pancasila are not just jargon, considering that Pancasila and the Indonesian state are united. Pancasila is evidence of other countries' recognition of Indonesia as an independent country with its ideology (Abdul Halim, Berchah Pitoewas, Hermi Yanzi, 2019). Technology as the main point in the world with the concept of Industry 4.0 and Society 5.0 should be considered in the learning process of this subject

(Hidayat et al., 2020). The existence of technology stretched in line with the Covid-19 pandemic must experience significant developments in line with the optimization of learning of relevant Pancasila subjects.

PPKn subjects changed to Pancasila Education based on Kepmendikbudristek No. 56/M/2022 concerning Guidelines for Curriculum Implementation in the Context of Learning Recovery. This change is for all levels of education, from early childhood to secondary education. Its implementation is carried out by considering 2 (two) aspects, namely: intracurricular allocation per year; and the allocation of Pancasila student profile projects. Extracurricular learning is a learning process arranged based on learning outcomes that must be curated, where students are involved in learning experiences to achieve the meaningfulness of learning. Meanwhile, the project of strengthening the profile of Pancasila students is a certain standard of competence of graduates that must be achieved through the allocation of learning time based on 6 (six) profiles of Pancasila students, namely: faith in God and noble character; independent; critical reasoning; global diversity; working together and being creative.

If explained further, the five precepts in Pancasila in the learning process during the Covid-19 pandemic can be explained, Sila 1 teaches to draw closer to God; Precept 2 teaches the emphasis of the human side to take care of each other; Precept 3 emphasizes the need for great strength and broad support in dealing with situations or problems faced together; Precept 4 emphasizes the need for regulation that can become a common solution in society, with various solutions in it; Sila 5 teaches awareness of the situation experienced together so that it requires the cooperation and involvement of all parties (Sari & Dewi, 20120).

The implementation of the learning process of Pancasila Education based on the Ministry of Education and Culture, Research and Technology No. 56 / M / 2022 at the PAUD level does not explain in detail, only emphasizing the allocation of learning for 3-4 years old at least 360 minutes per week; and 5-6 years old at least 900 minutes per week. Meanwhile, at other levels, it can be explained as follows:

Table 2.
Implementation of Basic Level Pancasila Education Subjects

	SD/MI		SDLB	
	Class I-V	Class IV	Class I-V	Class IV
Intracurricular per year	144	128	54	48

(week)	(4)	(4)	(2)	(2)
Strengthening the Profile of Pancasila Students per year	36	32	18	16
Total JP per year	180	160	72	64

Table 3.
Implementation of Pancasila Education Subjects at the Junior High Level

	SMP		SMPLB	
	Class VII-VIII	Class IX	Class VII-VIII	Class IX
Intracurricular per year (weeks)	72 (2)	62 (2)	54 (2)	48 (2)
Strengthening the Profile of Pancasila Students per year	36	32	18	16
Total JP per year	108	96	72	64

Table 4.
Implementation of Pancasila Education Subjects at the Upper Secondary Level

	SMA		SMALB	
	Class X-XI	Class XII	Class X-XI	Class XII
Intracurricular per year (weeks)	54 (2)	48 (2)	54 (2)	48 (2)
Strengthening the Profile of Pancasila Students per year	18	16	18	16
Total JP per year	72	64	72	64

Table 5.
Implementation of Pancasila Education Subjects of SMK

	SMK 3-Year Program		SMK 4-Year Program
	Class X-XI	Class XII	Class XIII
Intracurricular per year (weeks)	54	36	54
Strengthening the Profile of Pancasila Students per year	18	-	18
Total JP per year	72	36	72

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The VOCATIONAL level does not use weeks but per year. The SMK Year Program continues to use subjects under the name "Pancasila and Citizenship Education." Kepmendikbudristek No. 56/M/2022 does not concretely state the reason for the change in this lesson; however, this is indirectly correlated with graduates' competence in achieving the Pancasila Student Profile. It is also stated in the Ministry of Education and Culture that in terms of linearity, especially at the VOCATIONAL level, Pancasila Education teachers must be certified educators or professional certificates of Pancasila and Citizenship Education (PPKn), with certificate code 154. Other recognized certificates are educator certificates or Civic Education (CID) professional certificates, with certificate codes 084; 050; and 310.

Pancasila education as part of character and nation-building (nation and character building) is one of the important points in Indonesia's education world (Izma & Kesuma, 2019). The role of this subject is a big task in ensuring that the Indonesian people have the same vision and mission and are in line with the nation's ideology in living the life of the nation and state.

CONCLUSION

The subject of Pancasila is one of the efforts to instill noble values as an embodiment of Indonesian culture. The Indonesian nation's various positive values are taught daily in strengthening education and awareness of democracy and human rights. As the basic foundation in living and society, Pancasila requires appropriate implementation guidelines to be included in the curriculum structure and learning process. The Government, through the Ministry of Education and Culture in early 2022, has issued guidelines for the implementation of the curriculum as an effort to recover learning after the Covid-19 pandemic. It contains Pancasila subjects that replace PPKn subjects. Its implementation is carried out by considering 2 (two) aspects, namely: intracurricular allocation per year; and the allocation of Pancasila student profile projects.

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