



Internalizing the Nation's Character Through Pancasila Education in Higher Education in the BANI Era

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Abstract. The development of the current era is so rapid that it has implications for the dynamics of life, which is also changing and developing rapidly. The development of this era must be based on a qualified capability to continue to exist in maintaining noble ideologies and values. Internalization of national character education to all generations of the nation must be carried out massively and comprehensively so that the meaning and purpose of strengthening this value becomes a reality, especially in the Brittle, Anxiety, Non-Linear, and Incomprehensive (BANI) era. This paper aims to describe the substance of the internalization of character education in Higher Education through the Pancasila Education course. The method in this paper is a literature study method that collects primary data from various literature sources related to character education, Pancasila, and the wetting substance of BANI. The results of this paper are (1) the internalization of Pancasila ideology, which is used as a national ideology, must be prioritized compared to studying other ideologies; (2) the actualization of the concept of Pancasila substance in everyday life, such as discipline, responsibility, tolerance, active, and intelligent, (3) Care for external developments based on the fundamental values of Pancasila. This paper concludes that Pancasila education is critical to be applied in higher education. However, it should be accompanied by improvements to convey its meaning and purpose properly and correctly..

Keywords: Character, Nationality, Pancasila Education, Higher Education, BANI

INTRODUCTION

Technological developments that occur today encourage everything to dash and the speed of accessing information and communication. A person can communicate with anyone, anytime; however, this speed is one example of the development of information and communication technology today. Of course, this will provide convenience in carrying out daily activities and work. However, if this is not based on fundamental attitudes with character, it will not be easy to filter all the information he receives. The technology is neutral depending on the subject who uses it. Technological advances like this do not necessarily have a positive impact but can also have a negative impact if they cannot use technology wisely (Bushuyev et al., 2023). Here, a mature attitude is very influential in utilizing technology wisely. Then, the maturity of this attitude can be formed and developed through education.

The development and advancement of technology will give birth to a disruption in all sectors. Disruption will force everyone to adapt to follow the flow created due to the impact of the disruption so that a person's basic attitude to keep up with the times is to be able to adapt to the environment. Therefore, a person's fundamental character must be strong first before facing the development of the times in the future. Brittle, Anxiety, Non-Linear, and Incomprehensive (BANI) era is an updated term of VUCA: Volatility, Uncertainty, Complexity, and Ambiguity. It is almost the same substance, but BANI is more specific and more in line with the reality today. In the BANI era, something that happens in the future is quite difficult to predict, so we must have various plan options to welcome the future as an opportunity, not an obstacle (Tsyfra et al., 2022).

So many negative influences occur from the development of information and communication technology as it is today. Strengthening character by the noble values of the nation must be strengthened so that the nationalism of the nation's next generation does not fade due to negative cultural influences coming from outside (Adha & Susanto, 2020). Moreover, in the current BANI era, which is known to be easily fragile, anxious, not as expected, and unclear, it is necessary to strengthen the national character for the nation's next generation. Strengthening national character is not only beautiful prose, but all parties who have authority and care about the future of the nation's next generation must be serious about answering the issues that occur today. Indonesia is a great country with a strong spirit of nationhood, and unity must be maintained. This national character must be instilled in all elements of the nation, especially in the next generation through Pancasila education.

LITERATURE

Character is the basis for a nation to face various challenges that will occur in the future along with the development and progress of an era. In the BANI era, the essential characteristic that a nation must possess is agility in facing various challenges. In addition, the basic character must be derived from the fundamental values of Pancasila so that the spirit of nationality does not fade. The great purpose of a noble character is to build civilizational progress for the nation and state of Indonesia. The Indonesian nation's character reflects the nation as a whole and comes from the fundamental values of Pancasila (Nurul et al. et al., 2023).

This nationhood spirit must be poured into all elements of Indonesian society. Pancasila is the basis of the state and can be a basic guideline for carrying out national characters daily. The fundamental values contained in Pancasila are very complete and proportional to answer various

challenges that occur. The spirit of gotong royong, caring, adaptation, trust, communication, unity, and other fundamental values is in Pancasila. *Pancasila* is a unity ideal for cultivating a national character with nationalist ethics (Susilawati et al., 2021). The diversity in Indonesia already reflects the global conditions that exist in the world, so as a large nation, Indonesia is not easily surprised by all the changes. However, the most important of these is the strengthening of character, starting from one's heart, mind, soul, body, creation, feelings, and charities. Without strengthening a strong national character, we, as a large nation consisting of various cultures, cannot welcome future challenges. This kind of optimism must be instilled in all future generations of the nation through strengthening national character based on the fundamental values of Pancasila.

Internalizing the value of Pancasila to cultivate national character for the nation's next generation is challenging. This process is quite long, tiered consistently and incrementally. Internalization of national character refers to a person's attitude, behavior, motivation, and skills in expressing something. Therefore, the character is a set of skills (*hard-soft skills*) of an optimally empowered person. In this sense, character, and intellect are two different domains. Character is a heartfelt desire to do the best by applicable ethical norms, while intellect is the capacity to think logically and rationally about something (Jannah & Dewi, 2021). Therefore, action is part of character, while thinking before acting is part of intellect. These two things are interrelated; Pancasila is very balanced in character and intellect. This balance makes Pancasila a source of fundamental values in carrying out national character education. Therefore, internalization of national character based on Pancasila Education must be carried out massively to all elements of the nation, especially the nation's next generation.

METHOD

The research method in this paper is a literature method that studies, examines, and reads literacy sources related to the research object being studied. The literature research method is a scientific method that processes data into information obtained through literature sources. Only some of the literature sources are focused on the research object being studied (Abdhul, 2021). Literature research methods are carried out in the literature area, while qualitative research methods are field studies to obtain data and information. The literature method focuses more on inferring information from various scientific literature sources related to the research object.

This research method is used to compile a concept of internalization of national character education through Pancasila Education in the BANI era with several stages: topic selection,

exploration, narrowing the research focus, collecting data and information, presenting data, and preparing reports. Researchers carry out this series of processes in reviewing the object of this study. The information obtained is very complex, credible, and informative. The object of this research is a fundamental problem for the Indonesian nation, especially national character management, to answer future challenges.

DISCUSSION

Contextualization of Present Pancasila Value

Every nation in the world must have its challenges related to economic, political, educational, health, regeneration, demographic bonuses, and various other issues. These challenges become stepping stones for a nation to do good and improve. The various challenges will increase the nation's maturity and thinking capacity. With the ease of communicating and accessing various information today, the ecosystem of life in the world runs so fast, which results in negative and positive impacts also so quickly. Globalization and digitalization that occur today give birth to a system that encourages mobility to be more neatly organized. However, we must also be aware that not all systems run stably. In the BANI era, we remind all that we live in an increasingly *chaotic phase*, which means that the era will be more fragile, anxious, non-linear, and difficult to understand (Evseeva et al., 2022). The BANI concept does not encourage pessimism in looking at the future but is a concept to prepare for a better future. Therefore, with all the increasingly *chaotic* dynamics of life, a linear design and action are needed with the challenges that are being faced by each nation.

The fundamental problem that Indonesians are experiencing is related to the cultivation of national character for the young generation of Indonesia. Cultural influences from abroad make the nationalism mentality of the nation's generation fade. The inconsistency in filtering information from outside became one of the factors causing the spirit of national character to begin to disappear. In addition, the educational factor in fostering and improving national character is also not getting more robust. Hence, nationalism and patriotism attitudes toward the identity of the Indonesian nation also began to fade. This is a severe problem in Indonesia, namely the national moral crisis. Such a significant and massive global influence attacking the young generation of the Indonesian nation can make us as Indonesians more vigilant and prepare steps to overcome it to positively impact the progress and sound of the Indonesian nation (Armawi, 2020). Therefore, such a significant influence like this will result in fragility that is

more than just volatility. However, it can cause something that is not predicted suddenly or incidentally.

Anxiety will arise if the negative influence of various disruptions in the world attacks specifically on the nation's next generation. The existence of a value order that becomes a guideline for all elements of the nation will be able to fortify negative influences that occur from outside the nation. The existence of this value system plays a vital role in educating the nation's life and creating a generation of quality, intelligence, skills, democracy, and character. Pancasila as a guideline for the Indonesian nation is ideal as a reference to develop the character of Indonesian citizens (Ridhwan et al., 2020). In the content of Pancasila, many treasures and values are very worthy of being taken to develop national character because these noble values are a form of crystallization of a value that has grown and developed in Indonesian society for a long time.

Pancasila is a product born from Mother Earth and provides guidelines to all Indonesian people. Every citizen should have internalized the values contained in Pancasila. However, the facts on the ground are different from these ideal conditions; the reality is that many citizens still need to be able to apply the noble values of Pancasila in carrying out life as a nation. Moreover, in the current condition, in the BANI era, which has the potential to blur the boundaries of nationalism and strengthen the identity crisis, this can cause the understanding and meaning of Pancasila as the nation's ideology to begin to disappear. Character is a form of representation of a person's cognitive, affective, and psychomotor aspects. Therefore, the character can not only be interpreted as an attitude but must be supported by broad knowledge, insight, and application of his knowledge.

Contextualization of the values contained in Pancasila to shape national character needs to be done through character education. Internalizing character teaches right and wrong and instills the habit of doing good things according to applicable ethical norms. Ultimately, a person who does this consistently will commit consciously to provide virtue in life by the values contained in Pancasila. Related to this, there is an essential difference between character education and moral education; moral education only focuses on good and bad things, while Pancasila-based character education has a broader meaning and is by the heterogeneous cultural culture of Indonesian society.

Character becomes fundamental in the life of a nation. If it is drawn related to national characters, this character aggregation does not focus on individuals. Instead, it focuses on unity over diversity with the same national character. National character is closely related to cultural

awareness and cultural intelligence. If narrowed down, the meaning of national character is the essence of values contained in the meaning of character based on the philosophy and culture of a nation. Therefore, there is no such thing as an international character constant. Because character is obtained from each nation, so the best method to carry out character education in each country has different ways.

Internalization of National Character through Pancasila Education

Integrating national values through Pancasila Education can be carried out in the learning process in the classroom. The learning process oriented to national values starts from compiling learning designs prioritizing national values. In this case, the strengthening and contextualization of Pancasila must be thoroughly explained in detail and depth. Then, to get this information constantly updated, this design is not only done *top-down* or started by the central government. However, it must be *bottom-top* or start from the grassroots issues that occur in society. In a broader context, the cultivation of national character values in Indonesia can be divided into two places, namely structural and non-structural. The structural cultivation of national character values can be carried out through educational institutions, while non-structural ones are carried out amid a communal community ecosystem. In essence, the values of national character in communal societies are a form of learning obtained structurally. Therefore, structural classroom learning to instill national character values through Pancasila Education must be actualized.

The identity of a nation becomes a characteristic of the nation itself so that with the existence of national culture, it can be a differentiator from other nations. Efforts to maintain the existence of the noble culture of the Indonesian nation are a moral responsibility of the Indonesian nation itself. Pancasila has always been an original product of Indonesian culture and represents the values of the national character. Paradoxically, maintaining the nation's noble culture amid globalization and digitalization today takes work. Through a learning system by the Indonesian cultural ecosystem, all these difficulties can be passed quickly, in this case, maintaining the culture and noble values of the Indonesian nation. The unique learning system in Indonesia is always to include cultural and religious values in every learning. In learning Pancasila, religious and cultural values have been represented in the precepts of Pancasila. Therefore, internalizing national character will be stronger if learning Pancasila with other learning links matches each other. There needs to be an adjustment of the curriculum to realize the process of internalizing national character to the young generation of Indonesia. In addition to adequate curriculum adjustments, the substance of the delivery material must also be updated.

Pancasila, as the ideology of the Indonesian nation, is not rigid or fixed but is open, reformative, and flexible. The nature of Pancasila like this is a positive thing to keep up with the times that are happening today. The *founding of the Indonesian* nation's founders have been wise in formulating Pancasila as the basis and ideology of an open nation. Because the development of an era, the more complicated the problems it will face. Pancasila can adjust to be actual, dynamic, and anticipatory. Therefore, Pancasila is ideal as a guideline to instill national character values that follow the times, technology, science, and all the dynamics of life that occur in the world. This openness of Pancasila does not mean that its fundamental values can be changed and are inconsistent, but rather provides new insights and explicitly and concretely explains new problems with the substance of Pancasila.

Pancasila education carried out in universities needs to be revitalized and, at the same time, revalidated about learning materials that lead to the substance and essence of Pancasila as a whole. This revitalization and revalidation will restore the spirit of Pancasila completely so that learning materials are not partial in their application. This process requires various parties to formulate and develop learning materials based on Pancasila ideally. Remembering that the more developed an era is, the more complicated its challenges will be (Savitri, 2023). Therefore, it is necessary to update the substance of Pancasila learning materials to answer all challenges in the present and future. One of the fundamental issues that often arises and is increasingly discussed in the current era is the issue of ethics.

This dimension is the main thing that must be considered to internalize national character through Pancasila Education. Ethical values are closely related to religious values, which are clearly stated in the first precept of Pancasila. In general, religious values do not only discuss ethical issues, but ethics are part of religious discussions. To the ancestral culture of the Indonesian nation, politeness in acting and speaking is the main thing in society. An Eastern culture that respects and respects each other is an essential parameter in the life of the nation and state. Therefore, the internalization of national character through Pancasila Education must prioritize the substance and essence of national ethics.

Ethics are the main thing for the Indonesian nation; even the Indonesian people are raised with national ethics that are always upheld. The internalization of this value must be maintained by making it a habitual behavior in everyday life. Internalization is an endless learning process. A person instills value in his personality, all knowledge, attitudes, insights, and feelings. In the process of internalizing the value of Pancasila, three critical stages correlate with each other: value transformation, value transactions, and value trans-internalization (Pratama et al., 2023).

The value transformation stage is a process of teaching and learning activities in which educators play a significant role in conveying information related to the substance and essence of Pancasila to students. At this stage, the science and skills of educators in carrying out their roles play a significant role, and the pattern of communication with students is also the main point.

At the value transformation stage, there is verbal communication; the value transaction stage is a process of internalizing the value of national character through two-way communication between educators and students that there is a reciprocal process between them. At this stage of the process, educators give examples of their values to students so that educators can justify if they feel it is not suitable for what is done by students (*modeling*). Then, the last is the stage of value trans-internalization, which is a process of internalizing national character values through Pancasila Education, which is carried out through verbal communication and accompanied by personality communication exemplified by educators through example and conditioning of the material taught to students.

All elements of the Indonesian nation must truly control the internalization of national values through Pancasila Education. So that the noble ideals of the nation to uphold national values derived from Pancasila are true. Moreover, the development of technology, science, and the dynamics of life are changing. Our challenges as a great banga not only come from outside but also from internal factors. Our readiness as a nation will be truly tested when the character of the next generation of the Indonesian nation is more an example of loving foreign culture or its own domestic culture. Therefore, the process of internalizing national values must be optimally controlled.

CONCLUSION

The development of technology, knowledge, and the dynamics of life must need special attention from Indonesian stakeholders. The era of change and development as it is happening today in the BANI era requires everything to move quickly and adapt to whatever it is, including the influences caused by changing times. Internalization of national character through Pancasila Education needs to be revitalized, and learning materials that lead to the substance and essence of Pancasila values as a whole need to be revalidated. The stages of internalization are optimally controlled, starting from value transformation, value transactions, and value trans-internalization.

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