



Actualization of National Values in the Frame of Unity in Diversity (Bhinneka Tunggal Ika)

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Received: 23 August 2022; Revised: 12 October 2022; Accepted: 17 December 2022
DOI: <http://dx.doi.org/10.37905/aksara.9.1.521-530.2023>

Abstrak

Indonesia dikenal sebagai masyarakat yang memiliki toleransi tinggi, rasa persaudaraan yang kuat, relasi yang harmonis, dan perilaku yang santun antar sesama anak bangsa. Namun saat ini kenyataan tersebut telah bergeser digantikan dengan sikap intoleran, sikap saling mencurigai, etnosentrisme, primordial, individualistik, dan dekat dengan bentuk-bentuk kekerasan. Pancasila dan nilai-nilainya diabaikan, dan ada indikasi penolakan Pancasila pasca reformasi. Nasionalisme sebagai perekat dalam keberagaman mulai memudar. Berbagai permasalahan terkait isu ideologi, politik, hukum, ekonomi, agama menyeruak ke permukaan. Semua ini perlu dicermati sebagai suatu ancaman bagi keharmonisan bangsa. Sikap saling menghargai perlu ditumbuhkan kembali dalam berbagai bentuk yang dapat diterima semua kalangan khususnya generasi muda sebagai generasi penerus yang akan melanjutkan kehidupan yang damai dengan semboyan Bhinneka Tunggal Ika. Metode dalam penelitian ini menggunakan Sequential Explanatory Mixed Methods. Melalui penelitian ini, pembelajaran Pendidikan Pancasila dan Pendidikan Kewarganegaraan akan ditelusuri dan dianalisis lebih mendalam di tingkat universitas baik dari segi materi yang diberikan, apakah masih bersifat satu arah, atau aplikatif terkait dengan fenomena nyata pada siswa, dengan memfokuskan pada pengalaman hidup mereka.

Kata kunci: Bhinneka Tunggal Ika, nasionalisme, Pancasila, pendidikan

Abstract

Indonesia is known as a society that has high tolerance, a strong sense of brotherhood, harmonious relations, and polite behavior among the nation's children. But now this reality has shifted to be replaced by intolerance, mutual suspicion, ethnocentrism, primordial, individualistic, and many forms of violence. Pancasila and its values are ignored, and there are indications to reject Pancasila after the reformation. Nationalism as the unifier in diversity is starting to fade. Various problems related to issues of ideology, politics, law, economics, religion burst to the surface. All of this needs to be considered as a threat to national harmony. Mutual respect needs to be regenerated in various forms that can be accepted by all groups, especially the younger generation as the next generation who will continue to live in peace with the motto Bhinneka Tunggal Ika. The method in this study uses Sequential Explanatory Mixed Methods. Through this research, the learning of civic education will be traced and analyzed more deeply at the university level both in terms of the material provided, whether it is still one-way, or applicable related to real phenomena to students, by focusing on their life experiences.

Keywords: Bhinneka Tunggal Ika, education, nationalism, Pancasila.



Introduction

A harmonious and peaceful life is the dream of the Indonesian people, who are known as a people who love peace, live side by side in diversity but are currently increasingly disturbed. The root of this problem is believed to be from attitudes and views that are difficult to accept diversity, and the emergence of hate speech. Therefore this research tries to uncover the implementation of Pancasila education and civic education under the motto *Bhinneka Tunggal Ika* which in reality has been accepted by every student since elementary school to university.

In addition, interviews were also conducted with community leaders, religious leaders, and civic education lecturers. As a personality development course, what is targeted is affective (attitude, morals, mentality, and behavior). The younger generation will not only learn from the various words and promises they hear, but they will see integrity, namely the similarities between the attitudes, actions and words of every character around them.

Pancasila education and civic education are studies that develop a national mission to educate the nation's life through the corridor of "value-based education" (Budimansyah, 2011:43). Submission of material on these education is a strategic step to foster a sense of nationality and a spirit of patriotism, as well as increasing civic participation skills for students, especially students who tend to have a positive influence and act as social control (Jamalong, 2020).

Citizenship in a sociological sense is bound to a country because of a feeling of unity of bond such as one ancestry, having a common history, region, and ruler (Paul in Winarno, 2009:51). Historical similarities give birth to nationalism, a sense of shared destiny, and an attitude of defending the country. National history is very important in looking at past events to find out what conditions influenced a country so that it became a stable country, (Toynbee in Isra, 2017). Issue means the problem put forward and citizenship means something that is not limited to one's membership of a state organization, but extends to matters related to citizens in the life of the nation and state (Cholisin, 2016). This research will examine the actualization of national life under the motto *Bhinneka Tunggal Ika*.

Method

The method applied supports the realization of awareness, intelligence, skills, and citizen participation in a democratic manner based on Pancasila values (Jamalanong, 2020:4). This study uses a qualitative research method which includes in-depth interviews with students, community leaders, religious leaders, Pancasila Education lecturers, Civic Education lecturers. The results of the interviews were then tabulated, coded, conclusions drawn, and compared with the literature study so that valid results could be obtained. An interview guide was prepared as a reference, and the interview was divided into two, namely in closed and open forms. Closed interviews aim to get short, clear, and concise answers. Open interviews to get various views, feelings, thoughts, and even experiences of the nation and state. Interviews were conducted face-to-face and online because some figures were still more comfortable with online interviews.

Interview guidelines are developed according to the situation and conditions in the field. The interview was carried out repeatedly until all the data and information



needed was collected. Searching for data through informants were also carried out through the focus group discussion (FGD) method. A literature study is carried out by reviewing various sources of documents and literature. Data reduction is made by sorting the data because not all information can be included or categorized into this part of the study.

Results and Discussion

The implementation of national values such as nationalism, caring, willingness to share, keeping the environment clean, daring to voice the truth, and daring to hold different views that can be accounted for has not grown as expected. Therefore, with the motto *Bhinneka Tunggal Ika*, the implementation of Civic Education and Pancasila Education will be studied.

Results

From the results of the questionnaire, twenty questions were distributed based on students' interest in civics education material and the relationship of this material to life in society.

- a. Students' interest in participating in Civic Education and Pancasila Education is caused by the delivery of interesting material (not monotonous), the delivery of varied material, through PPT, video shows, and discussions. The syllabus has been delivered at the beginning of the lecture and the lecture process takes place with reference to the syllabus. The examples given are concrete, students are given the opportunity to express their opinions. Case studies are also given so that students understand better, and are challenged to observe the realities that exist in society. As personality development material, the benefits of learning Pancasila and Civic Education can be felt and practiced in daily life (Sunatra, 2011). Most students agree that Pancasila values have not been fully implemented in social life. The attitude of discrediting other people's religions and beliefs still occurs. Through YouTube, several shows are found that are very offensive to certain religions or beliefs.
- b. The impressions obtained after participating in Civic Education, achieved various answers. These answers include (1) realizing that everyone is part of a citizen and can contribute to the country according to their roles and responsibilities (Driyakara, 2006). This attitude is practiced by making friends with anyone regardless of ethnicity, race, or religion, (2) there is still a gap or difference between theory and practice. In theory it is conveyed that all citizens have the same position before law and government and are obliged to uphold law and government without exception (Article 27: 1) even though in reality from various sources it is known that there is still unfair legal treatment. The term selective logging or the term sharp downward and blunt upward law has even recently emerged as a statement that the law is sharp against minorities and blunt against the majority, is still valid.
- c. Regarding whether the values of Pancasila and Civic Education have been practiced in daily life, the students interviewed were a little embarrassed to say that they had not fully implemented these values. The values that have not been



carried out the most are the attitude of restraint when seeing statements by figures that are contrary to real conditions in everyday life. The responses given are often illogical by "attacking" through answers made in the media that tend to be sentimental. Being a good citizen is when everyone is aware of their rights and obligations and carries out their rights and obligations as they are known (Kristiadi, 2019). Get rid of all the robes of ethnicity, race, and even religious teachings that are inclusive. An educator becomes an example in his words, thoughts and actions. Ironically, because educators are human beings who are imitated, it can cause ambiguity or confusion to students as they witnessing the difference between action and speech.

- d. Regarding the feeling of pride as part of the Indonesian nation, the answer to this question is broadly the same/uniform. All stated that they were part of the nation. But not all feel proud as part of the Indonesian nation. A sense of pride is expressed because currently Indonesia is one of the nations that has rapid development, in infrastructure development, has made many achievements in various fields of life (arts, culture, sports and politics). On the other hand, students who answered were not proud because there were still rampant cases of corruption.

Discussion

The approach method used by educators in delivering teaching materials for Pancasila Education and Civic Education was explored by conducting in-depth interviews with the team of Pancasila and Civic Education lecturers at Maranatha Christian University, teachers of Pancasila Education and Civic Education for Senior High School (SMA), Junior High School (SMP) and Elementary School of Yayasan Badan Pendidikan Kristen Gereja Kristen Bandung (YBPK-GKPB).

The following are the results of interviews with teachers and lecturers supporting Pancasila and Civic Education as well as with students. Twenty-one lists of interview questions was prepared, which were then summarized into five groups related to student participation in the community, as follows:

- a. Proud and happy to be a teacher of Pancasila Education and Civic Education, because it helps shape the character of students to have a caring attitude and love for the motherland. Make them aware that we live in an archipelago where the society is very diverse, and convey the history of the nation's struggle and the formation of the Unitary State of the Republic of Indonesia (NKRI). Emphasizing this material is not just memorizing, but applying and practicing all the good things that are known. Lecturers admit that teaching methods have changed compared to three years ago (before the Covid-19 pandemic). The basic difference lies in the way the material is delivered, and the assignments. Submission of material before the pandemic was carried out directly in the classroom (100%). Directly face-to-face, interaction, if students start to look bored when delivering material in lectures then work around this by doing ice-breaking through short video screenings, questions and answers, discussions, and role-playing. The class atmosphere becomes very varied. Relations that occur between lecturers and students become very close. Not infrequently some students ask the lecturer for time to be able to discuss personal problems outside of class hours. In addition,



all lecturers divide into groups consisting of three to seven people (adjusted to the number of students in each class). The group is then given a topic, referring to the RPS. Each group prepares papers and makes ppt to be presented in front of the class. Each group can also play a short video that supports the material presented. For thirty minutes the lecturer monitored the discussion process. Through this, every student gets the opportunity to present. The lecturer observed the readiness of each group, assessed the mastery of the material by each group member, and saw the enthusiasm of the students and their seriousness in following the lecture. Mutual respect can also be observed. The attitude of being patient waiting for others to convey their views, not interrupting the conversation, and not getting emotional when hearing the opinions of other students who are different from themselves. Group discussions became one of the superior teaching methods before the pandemic hit the world, including Indonesia. The tendency that occurs when using zoom or ms teams is more passive students.

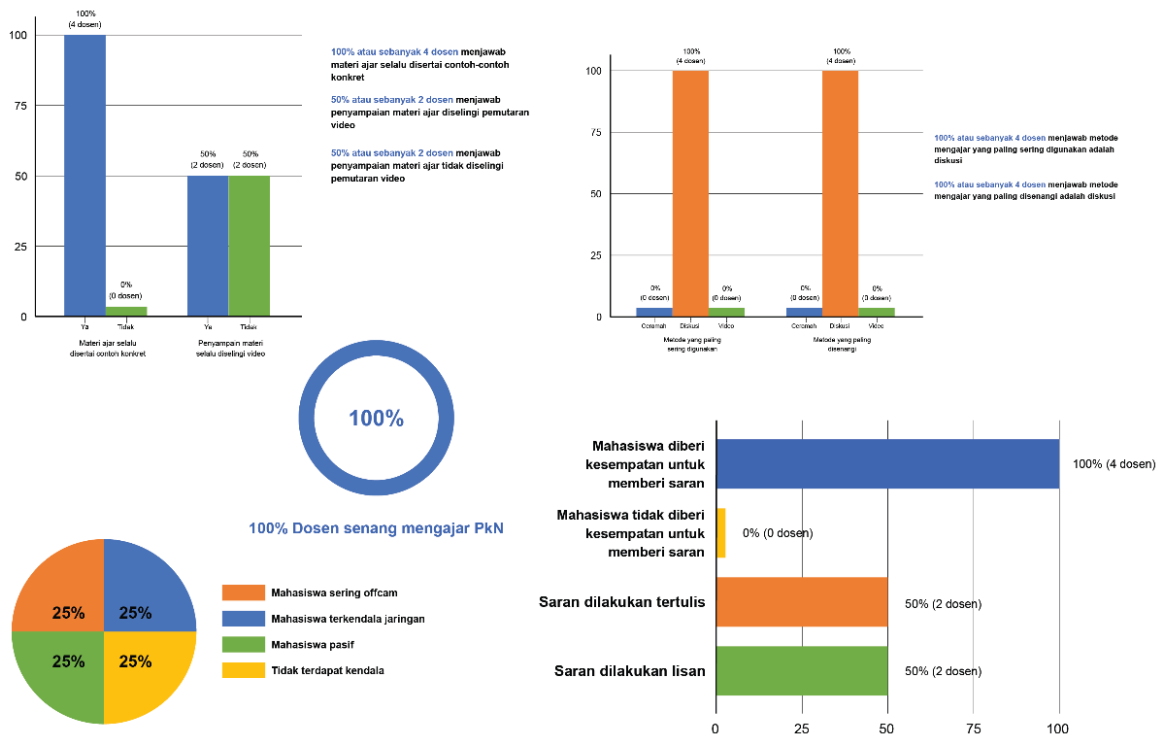
- b. Building student awareness, implementing Pancasila values and civic education by emphasizing the motto Bhinneka Tunggal Ika. Lecturers conduct surveys and opinion polls on students. The opinion poll was conducted in writing. The answers submitted online do not need to be named. The goal is for students to convey their messages and impressions openly, without fear of intimidation. The following are student answers: (1) the theory is interesting but in reality, it is not. Article 29 of the 1945 Constitution reads that everyone has the right to embrace their religion and worship according to their beliefs, but in reality, there are still closures of places of worship and intolerance. Bhinneka Tunggal Ika is the bond between differences, but the character of the residents also plays a very important role. Good character is a healthy character, condition, moral and mental. Characters who obey various rules/regulations and uphold national values. National values are defined as values that are inherent in every citizen and become a characteristic, identity, and personality of the Indonesian nation which originates from the values of Pancasila, the 1945 Constitution, and Unity in Diversity (Erwin, 2017).
- c. Efforts to protect and maintain the environment. Lecturers in every meeting and delivery of lecture material insert messages to protect the environment. Caring for the environment is not only maintaining cleanliness but taking advantage of the environment appropriately. Have you planted the environment by prioritizing food crops, including tomatoes, red chilies, cayenne pepper, turmeric, basil, kale, pokcay, and others? If the available land is limited, you can trick it with polybags. Apart from that, they take part whenever there is an invitation from the RT or RW to clean up the environment through voluntary work. Isn't national resilience starting with personal resilience, family resilience, regional resilience then national resilience? A person who is physically and mentally healthy has an impact on the family and environment. Sports fields which are usually provided in housing complexes or villages have also been utilized. Students who like and are talented in sports can also become coaches in their environment according to their talents and interests (volleyball, basketball, badminton, futsal, or football).
- d. Share Skills. In the arts, there is also an opportunity to implement the skills possessed by teaching music (organ, piano, guitar, drums) and dance (regional or modern). Those who are interested and called to children (age 3-6 years) can



participate in storytelling activities. This activity is an educational tool that adds insight, can develop creativity, and instill good habits in children. Stories can indeed be done also by playing videos or films. Of course, you need to check the values in the spectacle first. It is very good if you combine the stories told verbally with film and video screenings.

- e. **Organizational Ability.** Furthermore, students who like to organize can be actively involved in their neighborhood, on campus, or in their respective places of worship. Involvement in an organization can build and develop character as well as learn to make friends and associate with many friends, train discipline, be able to communicate well, be able to work together, and even get to know the characters of many people to then develop one's character (Ambarudin, 2006). Students can also be involved, even as a motivator for national day commemorations (Independence Day, Pancasila Sacred Day, Youth Pledge, Heroes' Day, Kartini Day, and National Education Day). In short, the Civic Education lecturers summarize the implementation that can be carried out by students as an elaboration of the values of Pancasila Education and Civic Education as follows: become foster siblings, provide assistance for sports activities, provide/teach about music, provide training/teach about vocals, be a dance trainer (traditional and modern), be involved in organizations, be actively involved in the neighborhood through cooperation, Give training on wise financial management, be an example in protecting and caring for the environment, be a narrator, storyteller, animation training, train drama, as an activator of national activities, as a role model for the environment. Efforts Made by the lecturer team to increase capacity as educators by attending courses, seminars, technical guidance, and even further studies

The strategy used by lecturers to get feedback from students is by giving written questions (open questions and closed questions). Closed questions have provided selected answers so that students simply choose the answers that have been provided. For open questions, students can answer by describing what they think, feel or suggest or do twice in one semester, namely at the seventh meeting, before the Midterm Examination (UTS) and at the fourteenth meeting before the Final Examination (UAS).



All lecturers said they were interested in teaching Civic Education. This answer will open space for lecturers to fulfill creativity in teaching. Something that is liked will give birth to new things and transmit interesting things to students. The discussion method as a method that allows students to convey their views, ideas, opinions, and suggestions as a contribution to finding a way out/solution turned out to be the right choice of the lecturer team. It turned out that the video playback had not been carried out by all lecturers. Video playback is still important, especially for students who like to learn visually. The combination of learning methods not only avoids boredom but also facilitates students' learning styles.

Each teaching and learning process needs to be evaluated. Evaluation is intended to provide corrections and input for both students, lecturers, and maybe even the learning tools used.

One of the lecturers from Universitas Pendidikan Indonesia (UPI) is Drs. Umar Jaelani, M.Pd, who is a senior lecturer in the Civic Education course at Maranatha Christian University, expressed his view that all teaching materials delivered by the team of lecturers compiled or formulated in the Semester Learning Plan (RPS) are appropriate, there only needs to be a few notes, especially regarding the four national pillars. He believed that the Unitary State of the Republic of Indonesia should be the axis or center supported by Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika. In an interview conducted on 9 June 2022, it was emphasized that it was necessary to draw a description of the Unitary State of the Republic of Indonesia as a country that is supported by pillars. Dr. Nita Nurliawati mentioned that the obstacles or causes of difficulty in implementing the values of civic education and Pancasila are caused by the following factors:



1. Strengthening intolerance
2. Excessive fanaticism
3. The rise of hate speech
4. Lots of fake/hoax news
5. Low literacy intelligence
6. Lack of public figures who can be used as role models in implementing the values of Civic Education and the values of Pancasila
7. Polarization that can threaten the nation's diversity
8. Lack of appreciation of national identity
9. There are interests of certain groups to play around with carrying certain religious values and discredit other religions
10. The rise of inappropriate use of social media
11. Lack of public awareness of the common living space.
12. Individualistic lifestyle tendencies and avoiding social lifestyle.
13. Implementation and enforcement of laws that are not following the provisions
14. Many young people are disappointed and angry because of people's divorce parents, who then adopt a "closed" attitude and are less open to themselves.
15. It's hard to accept differences and it's very difficult to open up to respect the existence of others
16. Lack of political education (awareness of rights and obligations)

All of the factors mentioned above need to be studied and a solution sought. Because if it is not anticipated there will be friction that is not expected and can lead to the disintegration of the nation (Yewangu, 2011). A similar opinion was conveyed by teachers of Pancasila Education and Civic Education to revive the national anthem, contest it and revive the flag ceremony regularly.

Summary

The motto *Bhinneka Tunggal Ika* cannot be separated from the pluralistic life of the Indonesian nation. Implementation of Pancasila values and Civic Education is impossible without understanding *Bhinneka Tunggal Ika*. The dynamics of the Indonesian nation have had ups and downs, but the most important thing is the exemplary behavior of educators, parents, and community leaders. This example and role model are important in building the next generation of the nation toward an advanced Indonesia.

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AKSARA: Jurnal Ilmu Pendidikan Nonformal
P-ISSN [2407-8018](#) E-ISSN [2721-7310](#) DOI prefix [10.37905](#)
Volume 09 (1) January 2023
<http://ejournal.pps.ung.ac.id/index.php/Aksara>