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## Pancasila Values As Basic Values for Elementary School Students in the National Education System

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### Abstrak

Penelitian ini dilakukan bertujuan untuk memberikan pemahaman bahwa di dalam sistem pendidikan nasional sekarang harus ditanamkan nilai-nilai Pancasila sebagai nilai-nilai dasar siswa sekolah dasar. Alasannya bahwa pembentukan moral seorang manusia sangat ditentukan dari awal perkembangan pendidikan yang ditempuhnya. Oleh karena itu, nilai-nilai Pancasila harus sudah ada semenjak sekolah dasar. Adapun metode yang digunakan dalam penelitian ini adalah penelitian kepustakaan (*library research*), yaitu penelitian terhadap data sekunder yang diperoleh melalui studi pustaka. Adapun pendekatannya adalah deskriptif analisis, yaitu dengan cara mengumpulkan data-data sesuai dengan yang sebenarnya kemudian data-data tersebut disusun, diolah dan dianalisis untuk dapat memberikan gambaran mengenai masalah yang ada. Hasil dari penelitian ini adalah di dalam Sistem Pendidikan Nasional, jelas disebutkan bahwa pendidikan bertujuan untuk membentuk peserta didik menjadi manusia beriman, bertakwa dan berbudi pekerti yang baik. Hal ini sesuai dengan Pancasila, dimana Pancasila merupakan suatu gagasan besar yang sudah mewakili nilai-nilai dalam kehidupan, karena nilai-nilai Pancasila diambil dari kebudayaan bangsa Indonesia itu sendiri, sehingga diharapkan mampu dan dapat ditanamkan pada diri setiap orang sejak dini.

**Kata Kunci:** Nilai-nilai Pancasila, Sekolah Dasar, Sistem Pendidikan Nasional

### Abstract

*This research was conducted to provide an understanding that in the current national education system, the values of Pancasila must be instilled as basic values for elementary school students. The reason is that the moral formation of a human being is largely determined from the beginning of his educational development. Therefore, Pancasila values must have existed since elementary school. The method used in this research is library research, namely research on secondary data obtained through library research. The approach is descriptive analysis, namely by collecting data according to the truth, then the data is compiled, processed, and analyzed to provide an overview of the existing problem. The results of this research are that in the National Education System, it is clearly stated that education aims to shape students into people of faith, piety, and good character. This is in accordance with Pancasila, where Pancasila is a big idea that represents the values in life because the values of Pancasila are taken from the culture of the Indonesian nation itself, so it is hoped that it can be and can be instilled in everyone from an early age.*

**Keywords:** Pancasila Values, Elementary Schools, National Education System

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## INTRODUCTION

The Indonesian people have agreed to make Pancasila the basis of the Indonesian nation state. With such an understanding, Pancasila should be used as a basis for all Indonesian people in the nation and state. This has become a joint decision that cannot be negotiated, it should not only be used as a sweetener when talking about the nation and state. But Pancasila is truly Pancasila, used as the foundation and basis of the state. The position of Pancasila itself has an imperative or compelling nature for all Indonesian people (Hariyono, 2014).

Pancasila means five principles, namely (1) Belief in One Almighty God, (2) Just and civilized humanity, (3) Indonesian Unity, (4) Democracy led by wisdom in representative deliberations, and (5) Social justice for all Indonesian people (Salam, 1994:5). In each detail of the five precepts there are values that form the basis of the state's philosophy, namely divine values, people's values and justice values which were reflected in the daily life of the Indonesian people before forming the state. These values are in the form of traditional values, cultural values, and religious values. These values have been a guideline in solving the problems of everyday life in Indonesian society since before independence (Kaelan, 2018).

As a national philosophy, Pancasila should become the foundation of the Indonesian nation as a whole, then practice it in national and state life and in everyday life. Pancasila is a big idea that represents the values in life. However, with the development of the times and advances in technology, Pancasila has begun to be forgotten, it is not uncommon for Indonesian people to forget Pancasila and even abandon it. Criminal acts such as bombings, rape, robbery, murder, corruption, collusion and nepotism have become problems that often occur in Indonesia. This happens because the Indonesian people have forgotten the values of Pancasila which are so important in everyday life (Salam, 2016).

In fact, if you look closely, there is nothing lacking or inconsistent with what is contained in Pancasila itself with current developments. The values contained in Pancasila are really needed by the current generation. The moral degradation of today's generation is a big problem for this nation, such as corruption, robbery, murder, and even violence and oppression in the name of religion. It is possible that current student delinquency problems no longer reflect the culture of the Indonesian nation which adheres firmly to the values of Pancasila. Our nation always forgets something that is truly important in national and state life (Hariyono, 2014).

It's just that Pancasila today and in the future needs to be revived in every corner of the life of the Indonesian nation, especially in elementary school education. Through elementary school education, it is hoped that the values of Pancasila can be instilled in everyone from an early age. As is known, currently, Pancasila education is a mandatory subject taught in schools, but today there is very little understanding of Pancasila values conveyed in elementary schools (Adha & Susanto, 2020).

Looking at what has been explained and what the Indonesian people aspire to, it is known that the values of Pancasila are actually taken from the culture of the Indonesian people themselves. For this reason, the values of Pancasila must be maintained and preserved. As the nation's next generation, elementary school students have an important task to maintain the values of Pancasila which were born from the nation's own culture. Instilling Pancasila values from elementary school level has become a necessity in the world of education. The hope is that by instilling Pancasila values in elementary school students, they will be able to create an intelligent and dignified future generation for the nation (Hariyono, 2014).

In this modern era, the influx of western cultures or now better known as the development of globalization, cannot be underestimated or underestimated, it is even considered a culture that must be implemented in Indonesia. Globalization should be reviewed and filtered properly. Globalization is a process related to globalution, which is a combination of the words globalization and evolution. In a sense, globalization is the result of changes or evolution in societal relations which brings new awareness about relationships/interactions between human beings (Mukti, 2010:42). Seeing these realities, globalization should inspire the world of

education to improve the nation's morals and character, not destroy it or even plunge it into disgrace (Mukti, 2013).

The update in this research is that it provides a new discourse in the national education system regarding Pancasila values which should be actualized in the development of national education, especially for elementary school students. The benefit of this research is that it can re-actualize the values of Pancasila. Indonesian national education should be remotivated on the ideological basis of Pancasila, both in terms of state ideology and national personality.

## **METODE**

This type of research falls into the qualitative research category. The method used in this research is library research, namely research on secondary data obtained through library research. The author will research the values contained in Pancasila using data obtained from library collection materials without requiring field research. The research method with a qualitative approach is a research and understanding process based on a methodology that investigates events that occur and human problems (Creswell, 2008). The main aim of qualitative research is to understand phenomena by focusing more on a complete description of the phenomenon being studied rather than breaking it down into interrelated variables. The hope is to gain a deep understanding of the phenomenon being studied (Salim, 2013).

As for data analysis using the analytical descriptive model, the movement is not only limited to collecting and compiling data, but includes analysis and interpretation of the data. Fundamentally, it can be said that a description is an objective representation of the phenomenon being studied (Surachmad, 2017). The research focus in this scientific work is based on the discovery of a problematic condition related to the National Education System. The aim of this research focus is to identify the factors that cause various problems that arise and then provide practical solutions to a problem. The justification presented in the research is based on the consideration that in this case it is possible for the author to dismantle or reveal it (Tohirin, 2013). What is revealed here is related to the values of Pancasila which can be used as basic values for elementary school students in the National Education System. The data collection procedure is that the collected secondary data is analyzed qualitatively, then the data analysis technique in this research is based on and measured by the quality, value and condition of the data in question.

## **RESULTS AND DISCUSSION**

### **Implementation of the National Education System**

The term system is taken from the Greek, namely "systema" which means a collection of parts or components that are interconnected in an orderly manner and form a whole. According to the Ministry of Education and Culture, every system must have characteristics; a) goals, b) functions, c) components, d) interaction or interconnectedness, e) combination that creates a blend, f) transformation process, g) feedback for correction, and h) boundary areas and environment (Ihsan, 2018).

Meanwhile, education is an effort to achieve an educational goal. An educational effort involves three main elements, namely input elements, elements of the business process itself and elements of business results. The input of educational efforts is students with various characteristics that exist in the students themselves. The educational process is related to various things, such as educators, curriculum, school buildings, books, teaching methods, and so on. Meanwhile, educational outcomes can include learning outcomes after the completion of a particular teaching and learning process. The Ministry of Education and Culture explains that education is a system that has the elements of educational goals/targets, students, education managers, structures/levels, curriculum and equipment/facilities (Adha & Susanto, 2020).

In relation to the national education system, Law Number 2 of 1989 concerning the National Education System in Chapter I Article 2 reads: "National Education is education that is rooted in the culture of the

Indonesian nation and based on Pancasila and the 1945 Constitution." This basis can be seen from the preamble to the 1945 Constitution, paragraph 4 of the body of the 1945 Constitution, Chapter XIII Article 31.

Based on Law Number 20 of 2003 concerning the National Education System, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation and state. National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times. The national education system is all educational components that are interconnected in an integrated manner to achieve national education goals (Ilham, 2019).

One of the principles of national education is the principle of legal certainty. With this principle, national education is expected to enable every Indonesian to maintain their life, develop themselves, and collectively develop their society (Ihsan, 2018). This is in line with the aims and functions of national education, that the aim of national education is to develop abilities and form a dignified national character and civilization in order to make the life of the nation intelligent, in accordance with the mandate of the opening of the 1945 Constitution, namely to make the life of the nation intelligent. However, it is a very unfortunate fact that this effort has not been maximized, it has only focused on the physical development sector (Sujatmoko, 2013).

However, in the development of the last decade, the government has realized the importance of education, especially basic education, namely to develop the potential of students from an early age, so that they become human beings who are faithful and devout, have noble character, are knowledgeable, creative, independent, become democratic citizens, and responsible (Saiin, 2017). So, the government is trying to pay more attention to development in the education sector (Santika, 2021).

In an effort to provide the widest possible learning opportunities for every citizen and encourage the creation of an educated society through a lifelong learning process, all educational components or units must be available and open to all citizens who need and are ready to provide the best possible service. Likewise, all educational units must work in balance and interact with each other in a unified system which is a coincidence. For example, in Indonesia, education in the family does not play an important role. In fact, the foundation that is instilled in the family has a huge influence on the child's subsequent educational process. Therefore, family participation in the educational process needs to be increased (Ihsan, 2018).

### **Values in Pancasila**

Values are included in the field of philosophical studies. Issues regarding value are discussed and studied by one branch of philosophy, namely the philosophy of value (Axiology, Theory of Value). Philosophy is also often interpreted as the science of values (Wahana, 2013). According to Bambang Daroeso, quoted by Kaelan (2018), there are three characteristics of value; *First*, value is an abstract reality, meaning that value exists (in real terms) in human life, but value is also abstract (cannot be sensed), what can be observed is only the object of value. *Second*, values have normative properties, meaning they have ideal properties (das sollen). *Third*, values function as a driving force/motivator and humans are supporters of values, meaning humans act based on and are driven by the values they believe in.

Meanwhile, Pancasila (etymologically) comes from Sanskrit, which consists of two syllables, namely panca (which means five) and sila (which means basic). So Pancasila means having five basic principles. In the book Sutasoma written by Empu Tantular, Pancasila means five morals (Pancasila karma), namely; (1) you must not commit violence, (2) you must not steal, (3) you must not be jealous, (4) you must not lie, (5) you must not drink alcoholic beverages (Darmha, 2014).

The main position of Pancasila for the Republic of Indonesia (NKRI) is as the basis of the state. This statement is based on the provisions in the preamble to the 1945 Constitution which states that: "then Indonesia's national independence was formulated in a Constitution of the State of Indonesia, which was formed in the structure of the Republic of Indonesia which has the sovereignty of the people based on the belief in one God

and just humanity and civilized, Indonesian unity and democracy, guided by wisdom in representative deliberations, and by realizing social justice for all Indonesian people."

The word "based" clearly states that Pancasila is the basis of the Republic of Indonesia. The position of Pancasila as the basis of the state is a formal juridical position, because it is stated in the provisions of state law, in this case the 1945 Constitution in the opening paragraph IV. Historically, it has been stated that Pancasila, which was formulated by the founding fathers, was intended to be the basis for Indonesia's independence. Apart from that, Pancasila as the basis of the state means that Pancasila values become normative guidelines for state administration (Kaelan, 2018).

The consequence of this formulation is that the entire implementation and administration of the Indonesian state government, including statutory regulations, is a reflection of the values of Pancasila. State administration refers to and has benchmarks, namely that it must not deviate from divine values, human values, unity values, people's values and justice values. According to Effendy (2015), the five precepts in Pancasila must become the state philosophy, because it is known that these five precepts are the result of the deepest thoughts of the Indonesian people, which are seen as the best, wisest and most appropriate reality and value of life for the Indonesian nation and state.

The values contained in each principle in Pancasila are: *First*, Belief in the Almighty of God. Divinity comes from the word God, the creator of all nature. As for the Almighty, it means the Almighty, who has no partners in His essence and actions. God's substance does not consist of many substances which then become one. His nature is perfect and His deeds cannot be equaled by anyone or anything. There is nothing like God. So God Almighty, creator of the universe. The belief in the existence of God Almighty is not a dogma or belief whose truth cannot be proven through reason, but rather a belief that is rooted in true knowledge and can be tested or proven through the rules of logic. Based on such beliefs, the Indonesian state is based on belief in the Almighty God, and the state provides guarantees in accordance with its beliefs and to worship according to its religion and beliefs (Syarbaini, 2013).

*Second*, Just and Civilized Humanity. Humanity comes from the word human, namely a cultured creature with the potential for thought, feeling, intention and creativity. Because of the potential that humans have, they have high dignity. With their conscience, humans are aware of values and norms. The word "humanity" primarily means the nature and characteristics of humans in accordance with their dignity. The word "fair" means reasonable, that is, commensurate and in accordance with a person's rights and obligations. Decisions and actions are based on objectivity, not subjectivity. The word "civilized" comes from the word adab, which is synonymous with the word polite, virtuous. What this means is that attitudes towards life, decisions and actions are always based on the values of nobility, politeness and decency. Adab mainly contains rules of decency, decency, or morals. Thus, civility is based on moral values, part of culture (Syarbaini, 2013).

*Third*, Indonesian Unity. Unity comes from the word one, meaning whole, not divided. Unity implies the coming together of various diverse patterns into one whole. Unity here includes unity in the ideological, political, economic, socio-cultural and security senses. Indonesian unity is the unity of nations inhabiting the territory of Indonesia which is united because it is encouraged to achieve a free national life, within the framework of an independent and sovereign state. Indonesian unity is a dynamic factor in the life of the Indonesian nation, aimed at protecting the entire nation and all of Indonesia's blood, advancing general welfare and educating the life of the nation, as well as realizing lasting world peace (Syarbaini, 2013).

*Fourth*, Democracy Led by Wisdom in Deliberation/Representation. Democracy comes from the word people, namely a group of people who live in a certain area of a country. The people covering all of Indonesia do not differentiate between functions and professions. Democracy is the people who live within the bounds of the state. With this principle, it means that the Indonesian nation adheres to democracy, both directly and indirectly. Indirect (representative) democracy is very important in a country's large territory and large population. Even the implementation of direct democracy is difficult to realize in the modern world. However,

in certain cases it can be implemented, such as in electing the head of state or the referendum system. Democracy is led by wisdom in deliberation/representation, meaning that the highest power is in the hands of the people. Democracy is also called popular sovereignty. Wisdom means the use of a healthy mind or ratio by always taking into account the unity and integrity of the nation, the interests of the people and carried out consciously, honestly and responsibly and driven by good faith in accordance with conscience. Deliberation is a procedure typical of Indonesian personalities for formulating and/or deciding on matters based on unanimity of opinion or consensus. Representation is a system in the sense of procedures (procedures) seeking the participation of the people in taking part in the life of the state through representative institutions (Syarbaini, 2013).

*Fifth, Social Justice for All Indonesian People.* The social justice referred to is not the same as the socialistic or communalistic meaning, because what is meant by social justice in this principle starts from the understanding that individuals and society cannot be separated from each other, a community in which to live and develop personally. Meanwhile, the individual is a component of society. There should be no practice in a socialistic/communalistic society which only prioritizes society and the opposite is true in a liberal country where everything is seen as the focus of the person or individual. Social justice also means achieving balance between personal life and community life. Human life includes physical and spiritual life, so justice also includes justice in meeting the demands of physical life as well as justice in meeting the demands of spiritual life in a balanced manner (material and spiritual justice). The essence of social justice for all Indonesian people is stated in the second paragraph of the preamble to the 1945 Constitution which reads: "In the struggle for Indonesian national independence, the Indonesian state was born, which is independent, united, sovereign, just and prosperous" (Syarbaini, 2013).

The five foundations of the state in Pancasila as stated in the preamble to the 1945 Constitution remain intact today after the Indonesian nation proclaimed its independence 78 years ago.

### **The Importance of Pancasila as Basic Education in the National Education System**

Until now, Pancasila values are still being questioned in the education system, meaning questioning the existence of Pancasila in learning. It is known that Pancasila is often overlooked in schools, as well as in elementary schools. Even though it exists, there is very little discussion of Pancasila, at least in civics subjects. In reality, there are many opportunities and moments to apply Pancasila values to subjects other than citizenship. This is a common concern, considering that Pancasila is the basis of the nation's philosophy which must be adopted and practiced in everyday life, both at school and in society (Sain, 2017).

Basically, it is not enough for Pancasila education to be studied textually, but must be studied behaviorally. This is done for the affective interests of all members of society. The aim is to turn people into humans who have behavior, insight, attitudes and actions that are in accordance with the Pancasila philosophy of life. Therefore, there will be greater demands for Pancasila education outside of school. So, by studying Pancasila it is hoped that students will be able to understand it cognitively, then practice it in school and in the general public (Salam, 2016).

Pancasila in the national education system is a guideline for achieving national education goals. So this means that Pancasila as an educational guideline has important and supporting parts that can support its operations well. These parts are called systems. To achieve educational goals, it must have an interrelated system. A system is a unity of a number of elements (objects, people, activities, information and so on) that are related in a process or structure and are considered to function as a single organizational unit in achieving one goal. If the understanding of this system is used in education nationally, it means that education will be interconnected, as a unified whole to achieve national goals (Syarif, 2017).

In Indonesia, national education can be interpreted as education provided for the Indonesian people. Therefore, education in Indonesia must be based on Pancasila as the nation's personality. National education must also refer to and be rooted in national culture which is based on Pancasila as a philosophy and the 1945 Constitution as a constitution. National education based on Pancasila aims to improve the quality of Indonesian

people, who believe in and are devoted to God Almighty, have noble character, personality, discipline, hard work, toughness, responsibility, independence, intelligence and skill, physical and spiritual health (Nurgiansah, 2021).

The national education system must be based on Pancasila and the 1945 Constitution as also formulated by the government as a guide for developing more specific educational goals. In the MPR Decree Number II/MPR/1988 concerning GBHN it is stated: "National education based on Pancasila aims to improve the quality of Indonesian people, namely people who believe and are devoted to God Almighty, have noble character, personality, discipline, hard work, responsibility, independence, intelligence and skill and are physically and spiritually healthy" (Nasution, 2014).

National education has a very broad and diverse scope. This is applied through the world of education and academic environments such as elementary schools, secondary schools and universities. Each level of education has a curriculum that is adapted to the cognitive, affective and psychomotor levels of students. All applications in education are explained in Law no. 20 of 2003 which states that education aims to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, become democratic and responsible citizens.

In Law no. 2 of 1989 Article 4 concerning the National Education System also reads as follows: "National education aims to educate the life of the nation and develop the Indonesian human as a whole, namely humans who believe and are devoted to God Almighty and who are virtuous, have knowledge and skills, spiritual health and physical, stable and independent personality as well as social and national responsibility." In accordance with the Outline of State Policy (GBHN), the basis of national education is the state philosophy of Pancasila and the 1945 Constitution. Article 3 states that: a) The aim of national education is to form development people who adhere to Pancasila and to form people who are physically and spiritually healthy, have knowledge and skills, can develop creativity and responsibility, can cultivate democratic attitudes and are full of tolerance, can develop high intelligence and are accompanied by noble character, loves his people, and his fellow humans. This is in accordance with what the Indonesian people aspire to; b) All educational programs, especially general education in the field of social science studies, must contain Pancasila moral education and sufficient elements to transmit the spirit of Pancasila values to each generation, especially to children who have just started their education in elementary school (Sulianti et al., 2020).

Efforts to instill Pancasila values in elementary school students to form a national life that has the potential to believe and be devoted to God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, responsible, and become democratic citizens is realized through education based on the foundation of Pancasila. Pancasila in national education is specifically built on one of the Citizenship Education subjects. Historically, since the proclamation of independence, the goals of education have undergone several changes, following changes in the political situation that occurred at that time, for example, at the beginning of independence, the goals of education were primarily oriented towards efforts to "instill a spirit of patriotism". The reason was because at that time the state wanted to produce national patriots who were willing to sacrifice for the state and nation. With this spirit, it is hoped that independence can be maintained and with that spirit independence will also be filled (Santika, 2021).

During the government at that time, Pancasila education was called citizenship education. This education discusses how to obtain and lose citizenship, discusses more about the history of national awakening, the 1945 Constitution, state political speeches, especially for nation and character building of the Indonesian nation. In 1965, when it was under political turmoil, the national education formula was adjusted to the political situation at that time. Through the Decree of the President of the Republic of Indonesia, the objectives of national education were formulated as follows: "The aim of our National Education, whether organized by the

Government or the Private sector, from Preschool Education to Higher Education, is to produce Indonesian Socialist citizens who are moral, who are responsible for the implementation of an Indonesian Socialist society, just and prosperous both spiritually and materially and who have the spirit of Pancasila ", namely: (a) Belief in One God, (b) Just and civilized humanity, (c) Nationality, (d) Democracy, (e) Social Justice as explained previously" (Ilham, 2019).

In the following period, the MPR as a result of the general election issued decree no IV/MPH/1973 which is known as the Outline of State Policy (GBHN). In this decree, new national education goals were also formulated which read as follows: Education is essentially a conscious effort to develop personality and abilities inside and outside school and lasts a lifetime. Therefore, so that education can be enjoyed by all people according to each individual's abilities, education is the responsibility of the family, society and the Government. Development in the field of education is based on the State Philosophy of Pancasila and is directed at forming development people who adhere to Pancasila and to form Indonesian people who are physically and spiritually healthy, have knowledge and skills, can develop creativity and responsibility, can foster a democratic attitude and are full of tolerance, can develop high intelligence accompanied by noble character, love one's nation and love fellow human beings in accordance with the provisions contained in the 1945 Constitution" (Nasution, 2014).

Formally from GBHN in 1973 until GBHN 1998, Pancasila Education in the names of subjects always changed, such as; Pancasila Moral Education, National Struggle History Education, Preliminary National Defense Education, Citizenship Education, and P4 Education with the aim of forming good citizens. In the reform era, Law no. 20 of 2003 concerning the National Education System, Citizenship Education is included as an educational program to foster students to have a sense of nationality and love for their homeland. Programmatically, Citizenship Education is aimed at the final goal in efforts to form good citizens (good citizenship or citizenship) in accordance with the spirit and values of Pancasila and the 1945 Constitution within the framework of the Republic of Indonesia (Adha & Susanto, 2020).

In terms of re-actualizing Pancasila values, especially for students in elementary schools, Indonesian national education should be re-motivated on the ideological basis of Pancasila, both in terms of state ideology and national personality. By placing Pancasila as the foundation in the implementation of the national education system, it means that the Indonesian nation has launched a characteristic national education, different from other countries, namely by labeling it as a national personality, namely Pancasila. However, national education with Pancasila nuances should not only be found in Citizenship Education subjects (Santika, 2021).

All subjects at the elementary school education level should contain values that expose students to the practice of Pancasila. This is done by including the attitude criteria that students must embody in each lesson. Learning planning is packaged with collaboration between learning activities and the noble attitudes of Pancasila. Every teacher is obliged to control the implementation and achievement of individual learning attitudes as the nation's next generation based on Pancasila (Putri et al., 2022).

However, on the other hand, if we take the example of a dish, the container is an important object used to serve the dish. Likewise with national education, apart from the various general subjects that serve as the connecting rod for Pancasila, Pancasila education still has a very big key in achieving national education goals. Therefore, Pancasila education cannot be negotiated by mortgaging Pancasila values, but instead must vitalize Pancasila's position in the national education framework (Sulianti et al., 2020).

This concept shows that to implement Pancasila values, education must continue to be implemented without marginalizing Pancasila education, so that Pancasila values are embedded in every subject. Pancasila as the basis of the state and way of life of the nation and the Republic of Indonesia, as well as an open ideology must be used as a vehicle and instrument for selecting the life values offered by globalization. This becomes a source of filtering so that what the nation receives is an offer that is in line with the values of Indonesian life based on Pancasila (Hasanah, 2021).



Pancasila as an ingredient for developing dignified Indonesian character and civilization in the context of Indonesian plurality. So, the upholding of Pancasila in national education will open the womb of a strong generation of the nation as an effort to form good and intelligent citizens towards a democratic civil society.

## CONCLUSION

Conclusions that can be drawn from the information and facts that have been presented, it can be concluded that there are many things that can be explored to re-implement the values of Pancasila as basic values for elementary school students in the national education system. To form a dignified national personality, it is necessary to re-actualize the noble values contained in Pancasila starting from childhood. Pancasila as the basis of the state means that Pancasila values become normative guidelines for state administration. Based on the principles contained in Pancasila, state administration must refer to and have benchmarks, namely that it must not deviate from divine values, human values, unity values, people's values and justice values.

Meanwhile, the national education system is a total of educational components that are interconnected in an integrated manner to achieve national education goals. Based on Law no. 20 of 2003 concerning the National Education System, education is a conscious and planned effort to create a learning atmosphere and learning process so that students in elementary schools actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills that is needed by himself, society, nation and state. Therefore, national education must be based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times. So that the placement of Pancasila values in the national education system by re-actualizing the practice of Pancasila for national and state life can be realized.

Pancasila in the national education system is a guideline for achieving national education goals. So, this means that Pancasila as an educational guideline has important and supporting parts that can support its operations well. These parts are called systems. The national education system must be based on Pancasila and the 1945 Constitution. In terms of re-actualizing the values of Pancasila, Indonesian national education should be re-motivated on the ideological basis of Pancasila, both in terms of state ideology and national personality. By placing Pancasila as the basis of education for elementary school students in the implementation of the national education system, it means that the Indonesian nation has launched a characteristic national education, different from other countries, namely by labeling it as a national personality, namely Pancasila. However, national education with Pancasila nuances should not only be found in one subject, but in each subject the values of Pancasila must be included so that Pancasila characteristics grow in accordance with the spirit and values of Pancasila.

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