Sustainable development goals: Recognition of Pancasila education materials in shaping student ethics in the digital era

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ABSTRACT

Students' interest in learning and teaching Pancasila Education has not yet thoroughly imbued awareness and sincerity. Students prefer to discuss the actualization and practice of the Pancasila precepts. The method used in this research is a qualitative approach with descriptive analysis and observation methods. Researchers conducted observations, interviews, and distributed google forms to find and dig the required information from students and several related lecturers. Looking at some of the responses and the obstacles felt by students in studying the philosophical and historical Pancasila, the researcher considers it essential to reconstruct the content of the Pancasila Education material in the face of the Industrial Revolution 4.0. The position and role of Pancasila ideology in the scope of Pancasila education must be strengthened and reconstructed more dynamically according to the times. The results obtained from this study show that Pancasila education materials need to be improved and adapted to the developments and guidelines of the digital era, not only centered on theories and concepts but materials are made more exciting and creative so that Pancasila ideology can survive and develop following the goals of the Sustainable Development Goals. (SDGs). So that the character, personality, and ethics of students needed in the 21st Century are fulfilled and optimized for various aspects of life.

Introduction

In higher education, the Pancasila Education Curriculum is a compulsory component of the curriculum. It is mandatory for all universities to offer Pancasila Education to students across different study programs to instill the values of Pancasila in the younger generation. The Pancasila Education course comprises various elements of the philosophical values of Pancasila and is an integral part of the Compulsory Curriculum Subjects (MKWK) group, which cannot be separated from it (Semadi, 2019). Pancasila Education course is a mandatory subject for all students. The course is designed to provide students with an in-depth understanding of Pancasila as the philosophy and values of the nation, which serves as the foundation of the state and the national ideology, with all its implications. By studying Pancasila Education, students can internalize Pancasila as an ideology within themselves.

The content of Pancasila Education material is an extraordinary legacy from the nation's founders, which refers to noble values. Most Indonesians believe that Pancasila will not be replaced as the basis of the state and the life view of a pluralistic Indonesian society (Lestari, 2016). Not only

that, but Pancasila is also again a reference and guide in making various policies and steps, starting in religious life, humanity, nationality, democracy, and justice (Hadiwijono, 2016).

The important is the content of Pancasila Education material so that it can be actualized from the life of students in the family environment to the environment of the nation and state. At the stage of democratic life, the values of Pancasila must be the foundation of the democratic life of the Indonesian country. Indeed, democracy in Indonesia is following the philosophical values of Pancasila. Through the current democracy, it is hoped that it can encourage student involvement in improving digital skills. Students must be able to recognize their knowledge and skills so that they can be valuable and useful for the nation and state. Identifying Pancasila values is very important in life, especially for students as the nation's successors, who will continue the relay of life as a nation and state in the future. The current demand is not only to learn Pancasila conceptually but to understand and actualize Pancasila by utilizing the digitization process. The needs of the 21st Century and the 4.0 industrial revolution require students to behave wisely in how to respond and see the phenomena of life by the values of Pancasila (Prayogi, 2020). Students must be able to filter out actions or behaviors that are not following Pancasila values. The effects of globalization and modernization are put to good use. Wise digital ethics are needed and follow the philosophical importance of Pancasila. Paul Mihailidis argues that "media literacy is the path towards more active and robust civic engagement in the 21st century" (Ashley, 2020). If the quality of democracy is determined by, among others, well-informed information (Devillers et al., 2021), then the ability of citizens to analyze, interpret, and use the media will give them a better capacity (Mihailidis & Thevenin, 2013).

The Sustainable Development Goals (SDGs) refer to changes in the world that are happening so rapidly that they are causing the existing order to shift, while the new order has not yet been fully formed (Griggs et al., 2013; Moldan et al., 2012; Yao et al., 2017). The authority of values that serve as role models in life has been lost, leaving people confused. This confusion has led to various crises, particularly in the wake of monetary crises that have had repercussions on the political and moral spheres and human behavior in different parts of the world, especially in developing countries like Indonesia. The maintenance of SDGs in Pancasila Education is crucial as Pancasila values, with their open ideology, must be able to adapt to any dynamic changes (Amedi, 2018). The philosophical values of Pancasila should serve as a benchmark for behavior regardless of any changes that may occur in the nation and state. The presence of Pancasila's values must remain robust throughout life. The concept of Sustainable Development Goals (SDGs) is essential in contributing to the progress of the Indonesian nation through the cultivation of Pancasila values. The continuity of the education process is crucial in influencing the nation's survival. Through education, the development of society in a nation will be facilitated. The quality of education will have a significant impact on the life process of the nation and state. Moreover, the philosophical values of Pancasila are integrated into the education system in Indonesia.

The concept and content of Pancasila Education should concentrate on explaining the complete concept of how citizens in a country should behave based on the philosophical values of Pancasila. The sustainability of the values instilled in SDGs education is crucial to study, as students learn about the fundamental values that underpin every field of life. The five precepts of Pancasila encompass religious values, human values, unity values, democratic values, and justice values, which are essential for the survival of a nation. The Pancasila hierarchy is causally and organically related, and these five values cannot stand alone but are interrelated, giving rise to philosophical meanings in various aspects of life. To address some of the problems mentioned earlier, this research focuses on identifying the following problems: exploring students' understanding of the philosophical and historical aspects of Pancasila that they have studied in formal education and how they apply them in real life.

Method

This study adopts a qualitative approach, specifically online ethnography or netnography (Costello et al., 2017; Kulavuz-Onal, 2015). Like traditional ethnography, which explores culture and community, online ethnography is concerned with online communities (Kulavuz-Onal, 2015) . The study gathered data through participatory observations of a WhatsApp conversation group comprising 10 classes of the Pancasila Education course and five lecturers who teach the Pancasila Education course at the Indonesian Education University.

The research aims to examine and explore the participants' previous experiences in understanding Pancasila education, particularly in comprehending the philosophical and historical context of Pancasila. The study also explores their attitudes and behaviors towards understanding Pancasila ethics in the current digital era and identifies the obstacles and strengths they encounter in preserving Pancasila values. Data processing involves codifying and validating the data in line with the research questions. The data is then analyzed using the relevant theories and concepts drawn from the literature on Pancasila Education. The findings are recorded ethnographically, using field notes, photographs, maps, and other observational methods.

Result and Discussion

The content of Pancasila education materials is essential in shaping the character of Indonesian students and preparing them to be responsible citizens and members of society. Pancasila serves as the foundation of the state and the national ideology, providing a reference and guide for formulating various policies and actions related to religious life, humanity, nationality, democracy, and justice. However, the current approach of discussing Pancasila from a philosophical and historical perspective is perceived as rigid and inflexible, and the content of Pancasila education needs to be reconstructed and re-evaluated to meet the challenges of the current times.

In the 21st century, there is a need for a more open approach in teaching Pancasila, which should be adapted to incorporate more complex and comprehensive material. Students need to have a national character that is responsible, solid, strong, and innovative to become world composers, given the challenges and dynamics of the current world. Supporting the SDGs is part of a rapidly changing world, and the government needs to anticipate these changes to avoid more concerning situations.

The content of Pancasila education materials must be able to answer 21st century skills such as communication, collaboration, and critical thinking. Students need to be able to communicate effectively and efficiently, collaborate in learning, interpret the values of Pancasila with life, and be creative, innovative, and digitally literate. Moreover, students' understanding of Pancasila material has an integrative function that ensures the unity of the pluralistic Indonesian nation-state.

The content of Pancasila education materials plays a crucial role in shaping students' character, preparing them to be responsible citizens and members of society. The government needs to reconstruct and re-evaluate the content of Pancasila education to meet the challenges of the current times and ensure the unity of the pluralistic Indonesian nation-state.

Normatively, Pancasila education has its legal basis in Article 3 of Law No. 20 of 2003 concerning the National Education System, which says: Based on the Circular of the Director General of Higher Education No. 2393/D/T/2009 concerning the Implementation of Pancasila Education Lectures in Higher Education, shows that several symposiums have been held. The results of the National Symposium III on Personality Development Education in 2006 in Semarang.2. Results of the IV National Symposium on Personality Development Education in 2009 in Semarang. Results of the 2009 Pancasila Congress at UGM Yogyakarta. Live, and develop in the life of the nation and state. It is in line with the goals of national education according to Article 3 of the Law on National Education

System, which reads: "... the development of the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

Compared to conventional media, new media provide many conveniences that allow more involvement of users in public communication (Nasrullah, 2017; Swigger et al., 2012). The loss of a 'gatekeeper' in new media will enable users to produce and disseminate communication messages because it is not one-to-many as in conventional media, but one-to-one, one-to-many, many-to-many, and so on (Lamberton & Stephen, 2016). In the world of new media, not only is professionalism very problematic (Büscher, 2020; Corner, 2017) but centers of power are spreading, and ethics are becoming increasingly challenging to enforce. So, digital literacy is expected to give users the ability to communicate in a better way, taking more benefits for users (Juliswara, 2017). Based on the theory and understanding above, to support sustainable development goals, recognition, and reconstruction of the content of Pancasila education must be carried out.

Sustainable development is no longer seen as a national obligation in the millennium era. Still, a global problem in which all developed and developing countries take responsibility and collaborate to achieve common goals. Considering that the global community is currently still faced with the same problems, namely war, and poverty. Overall, the number of victims who died directly because of war-related violence in a row during the Cold War from the 1950s was 250 million. In the 1970s, it was 100 million, and in 2016 it was below 50—million people (Strand et al., 2019).

SDGs and Pancasila as Peace Proxy Instruments Peace are often interpreted as the absence of war as described in traditional security. In many countries, a peace treaty is often made to end the war, but often the results cannot be permanent. Sometimes peace is realized, but the war is even worse a few moments later. It is because efforts to achieve peace are not as simple as making certain agreements, but efforts to achieve peace must be carried out to the roots. Hough (2018)helps us to classify violence into two, namely direct violence and indirect violence or structural violence. Direct violence is violence that attacks humans explicitly, such as torture, murder, and rape. Meanwhile, indirect violence is structural (where social structures and institutions create inequality, which leads to deaths caused by poverty and hunger) or cultural (referring to the beliefs and values of the society that support direct or structural violence.

Pancasila and the SDGs are based on a moral spirit and universal values and are mutually reinforcing. Bung Karno's speech at the United Nations General Assembly in 1960 introducing Pancasila to the world should make the Indonesian people always proud of the civilization of the Indonesian nation. The Indonesian nation has a non-material wonder of the world in the form of Pancasila, whose supernatural powers are proven to match material things. The power of Pancasila has succeeded in binding the Indonesian people into one peaceful means. The SDGs also depart from the spirit that we as individuals have the same desire and spirit to create a better world. The values of Pancasila and SDGs are brotherly relations and future nations. First, the precepts of God Almighty, and the relevance of religious values in the progress and survival of a nation. A historian named Arnold J. Toynbee, who wrote a book entitled A Study of History (1934), concluded that the civilizations that survived in time were civilizations whose hearts were still sparked with a divine vision or vision of spirituality. No matter how strong a civilization is in its physical appearance, if there is no vision of spirituality in its heart, then that civilization is on the verge of being fragile. This situation reminds us of how the founding fathers of the Indonesian state gave their imagination about the location of divinity through the symbolic Pancasila, namely the symbol of Garuda Pancasila. If we look at his chest, there are two shields. The outer shield is humanity, unity, democracy, and justice. In the deepest shield, the black star symbolizes divinity, meaning that no matter how difficult the challenges

we face, if in the heart of our nation, there is still a splattered vision of spirituality, we can be optimistic that the nation and state will continue to survive.

As in Bung Karno's speech, the divinity that Pancasila wants is a cultured, tolerant, civilized divinity that upholds the values of honesty and integrity in the administration of public life. In principle, the five precepts contained in Pancasila have a value alignment with the SDGs, which focuses on three subjects, namely economics, society, and biosphere, having the same goal of guarding social life to fight for humanity, civility, and justice. Pancasila and SDGs are brotherly relations and have local and global aspects (beyond nations). Burchill et al. (2005), develop the idea of global citizenship with the hope that every individual has a cosmopolitan awareness, namely awareness of the values of humanism that all human beings are the same, regardless of physical differences, race, ethnicity, religion, and so on. Irrespective of these differences, we are one. We live on one earth and have responsibilities and dreams that are not much different, namely, to witness a just, peaceful, prosperous life without poverty, no one sleeps hungry. People everywhere. He can live healthily, education is no longer a luxury where everyone in the village or the city inclusively can learn with the same sound quality, a pro-gender equality environment so that everyone can maximize their potential, equitable availability of infrastructure, coexistence with the environment. As Mahatma Gandhi said: "You must not lose faith in humanity. Humanity is like an ocean; if a few drops of an ocean are dirty, the ocean does not become dirty."

Conclusion

A nation possesses its own ideology and worldview, derived from the values that are ingrained and developed within its society. Pancasila, as a set of guiding principles in Indonesia, was discovered within the nation itself, shaped by the country's historical development since its inception. The era of the Sriwijaya and Majapahit kingdoms, which roughly correspond to the birth of modern-day Indonesia, witnessed the emergence of religious values, such as the belief in God, as well as the promotion of tolerance, justice, and other humanistic principles.

After undergoing a prolonged historical process, Pancasila attained its maturity, prompting the leaders of the Indonesian nation to establish it as the foundation of the state upon the inception of the Republic of Indonesia. Despite modifications to the basic constitution throughout the course of the Indonesian state administration, including the replacement of the 1945 Constitution with the RIS Constitution and the Provisional Constitution, the values of Pancasila remain listed in the Constitution's preamble. This serves as evidence that Pancasila has been recognized as the highest truth.

The Sustainable Development Goals (SDGs) represent global values that ultimately have roots in local values such as Pancasila (bottom-up). Achieving sustainable peace requires the collaboration of individuals, countries, and international organizations. A peaceful world is achievable through the adoption of Pancasila and the SDGs as a way of life for all members of society at every level and stratum. To this end, a synergy between stakeholders - including the private sector, intellectuals, and the government - is necessary, and must be cooperative, leading, and committed to facilitating sustainable development through socialization, policy review and alignment, and facilitation. This approach creates social cohesion among individuals who care for each other and are sensitive to environmental changes.

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