

INTERNALIZING THE VALUE OF *PANCASILA* IN FACING THE CHALLENGES OF GLOBALIZATION THROUGH EFFORTS TO EDUCATE CHILDREN IN RELIGIOUS SCHOOL

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ABSTRACT

The issue of globalization, as a reality that is recently happening in the peoples of the world's nations, including Indonesia, is a sure thing. Globalization, therefore, have both positive and negative impacts on the development of human life. Among the many positive impacts of globalization, one of which is science and technology's rapid development. Globalization, however, is also seen as having adverse effects, not just physically, but also psychologically and mentally. In addition, the character of young people as the nation's next generation can be a threat in the development of their lives. The problems are how globalization influences the development of children and how solutions can be made. The research method to be carried out is sociological-legal, namely looking at the law with a descriptive empirical approach from the facts in the field, which describes the data collected from the literature and field and were analyzed the qualitatively. The findings of this study are that the negative impacts of globalization on the development of children can be overcome by building the character of children by strengthening the education of *Pancasila*, *The Indonesia State Ideology*, especially the first principles of God Almighty, namely by sending children to schools based on religion. The school age of the child is a golden age that any parent must really pay attention to, since the future of the child relies on the process of early education, especially the character of the child since childhood.

Keyword: Globalization, Religious School, Pancasila Ideology

INTRODUCTION

Globalization today is a sure thing as a fact that takes place, in the populations of the nations of the world without exception in Indonesia. Following the growth of the age itself, the rapid advancement of science and technology as a result of human intellectual work is constantly evolving and moving dynamically. The development of different forms of science and technology is a response to the increasingly complex problems of life that humans face in sustaining their existence. Humans would find it very difficult to face the challenges of life both in the present and in the future without the advancement of science and technology.

Globalization comes from the word global which means world. According to the online Indonesian Dictionary (KBBI), globalization is therefore defined as the process of entering the world. This means that all is increasingly available, interconnected, interdependent with one another, without meaningful borders between countries in the world. In an attempt to take advantage of globalization for the good of life, the advent of globalization has touched on all important aspects of life and created various new challenges and problems that need to be tackled

and solved. The globalization process was initially characterized by developments in information and communication technology, which then impacted other areas of life, such as politics, economics, civil relations, culture and others.

The first phase of globalization has had a positive effect on human life's growth. The positive impacts of globalization include the rapid development of science, especially information and communication technology as well as transportation which has been able to easily connect individuals in various parts of the world. Human movement is becoming increasingly dynamic. Globalization also has an impact on job creation. Economic globalization requires the elimination of all restrictions and barriers to the flow of capital, goods and services. When economic globalization occurs, the boundaries of a country will become blurred and the linkages between the national economy and the international economy will be tighter. On the one hand, economic globalization will open up market opportunities for products from domestic to international markets in a competitive manner. On the other hand, it also opens up opportunities for global products to enter the domestic market. Advances in computer and internet technology have also made it easier for individuals to communicate and access information from various other parts of the world, thereby increasing tolerance and enthusiasm for helping people in the world. The ease of individual communication between countries in the world has also enriched the cultural elements of the nation. Interaction between countries can increase learning about socio-cultural values, ways of life, good mindsets, as well as science and technology from other developed nations. Thus, there is a cultural acculturation between ethnic groups, between races which further enriches the culture of a nation itself. As well as other positive impacts of globalization itself.

However, in addition to the positive impact caused by globalization, especially the rapid development of science and technology, on the other hand, the presence of globalization of science and technology is also seen as having an adverse impact on human civilization itself, especially for the development of the character of the younger generation. The current young generation or what is often referred to as the millennial generation, is a generation born in the era of digital technology, where all aspects of life are always touching and using digital technology, which in turn gives birth to a generation that depends on technology itself.

Globalization can affect the cultural values of the Indonesian people. The era of globalization, willing or unwilling, has come and shifted existing values. These values can be positive or negative. All of these are a threat, a challenge and at the same time an opportunity for the Indonesian nation to create and innovate in all aspects of life. In this era of globalization, relations between nations have become increasingly tighter. The borders between countries have almost faded, and are no longer a barrier. In the increasingly thick association between nations, there will be an acculturation process of imitating and influencing each other between cultures. The rapid flow of information has resulted in greater public access to negative foreign values. If this process is not immediately stopped it will have more serious consequences, so that in the end they are not proud of their own nation.

The young generation is the nation's next generation, the hope of the nation in the future as determinants of the existence of a nation and state. The rapid flow of information technology in the current era of globalization makes it easier for young people to access various kinds of information, including information about the cultures of other nations. Therefore, the young generation of Indonesia must always be equipped with character education that has been owned for a long time as the noble values of the nation and the nation's cultural heritage, namely the character of *Pancasila*.

It has become an agreement with all Indonesian people that *Pancasila* has been used as the basis of the state, the ideology of the nation and state, as a guide for the lives of all Indonesian people in the conduct of their lives. The commitment of the Indonesian people to make religious values the foundation in the life of the nation and state has become the main basis in starting all life activities, so as to animate and become the spirit for all joints of national and state life. Through the first principle of *Pancasila*, "God Almighty", it is emphasized that the Indonesian nation and State are a nation that believes in God, believes in religious truth and upholds religious values in all aspects of life.

FINDINGS AND DISCUSSION

A. The Nature of Values and Culture

Human life in society, both as an individual and as a social, is always associated with values, norms and morals. Everywhere community life grows and develops within the scope of the interaction of values, norms and morals, it will motivate and direct all members of society to act and behave. Thus, value is something that is valuable, useful, beautiful, enriches the mind, and makes people aware of their dignity. Value comes from the mind which functions to encourage and direct human attitudes and behavior. Value as a system (value system) is a form of culture, in addition to social systems and works Darmadi (0000).

The discussion about value as a concept of measure, is about the issues of good and bad, beauty-ugly, right-wrong, just-wrong. It is in line with Hasan (0000) who stated that value as a concept of measure, allows the subject to make an assessment of the object are faced. The subject who makes the assessment basically makes an effort to apply the measure to the object of value.

Cultural experts are of the view that discussing culture must be based on the guidance of beliefs about good and bad, right, wrong, and beauty. Matters related to assessment are actually an inseparable part of culture. This can be understood by listening to the phenomena of human life. When a child is born and develops into an adult, lives in a certain cultural environment, this situation is aware of it or not, the child has been introduced to various values and will be embedded through a process of socialization or enculturation of the parents or their social environment. The value that is embedded in the child will also influence the assessment process Hasan (0000).

Besides that, cultural factors have a dominant influence in the assessment process. This can be seen in life, that the way of evaluating fellow citizens from the same cultural environment for the same object, the results are more or less the same. Value as a concept of measure that someone believes is part of culture. The concept of measure is not free from judgment. The concept of the measure of value as well as a potential value object to be assessed. This has the consequence that a person's judgment is basically a temporary assessment. One day a person can decide on the results of the assessment based on the concept of measure that he has believed in, but the results of that assessment will change as the concept of measure that he believes in changes or develops. The results of a person's assessment can indeed change, but that does not mean that a person does not have a stand. It is very dangerous precisely when someone keeps the old values that he has believed in, while new, better values have created Hasan (0000).

B. Pancasila as a Value System

Pancasila is a value system that is extracted from the noble values of the Indonesian nation itself. These noble values actually existed long before the independence of the Indonesian nation. The noble values of *Pancasila* have been embedded in the person of the Indonesian people during the kingdoms in the archipelago. The evidence that these values already exist is the existence of writing in the *Sutasoma* book written by Mpu Prapanca during the Majapahit kingdom era. Other evidence is the existence of inscriptions and temples which are believed to be evidence of belief in God Almighty, the existence of a culture of deliberation and mutual cooperation, which is also seen in every temple relief throughout the country. These values are then studied and formulated into an order of norms and values called *Pancasila*. The concept of the formulation of *Pancasila* itself has a long history until it was finally used as the deed of establishment of the Indonesian State as "staat fundamental norm" Hasan (0000).

Pancasila encompasses the universal (general) values which are developed and developed in the human person according to their nature, both as personal and social beings. For the Indonesian, as a value system *Pancasila* has its uniqueness, because the values of *Pancasila* have a permanent and sequential status. It is because each principle cannot be separated from one and another. This specificity is an identity for the Indonesian nation (State) Hasan (0000).

As the Indonesia state ideology *Pancasila* functions as the basis of the state, the view of life for the nation, and the ideology of the nation and state. These functions are a very central momentum in uniting the life of the nation and state of Indonesia recently. *Pancasila* as the basis of the State means that *Pancasila* is used as the basis for organizing the life of the nation and state. The function of *Pancasila* was implemented in the 1945 Constitution which later became a source

of legal order in Indonesia. In the legal system in Indonesia, the 1945 Constitution is the highest written law. The function of *Pancasila* in the legal system in Indonesia is as the source of all sources of law. *Pancasila* values must be inspired in every prevailing statutory regulation in Indonesia, meaning that the prevailing laws and regulations in Indonesia must not conflict with *Pancasila* and the 1945 Constitution Hasan (0000).

Pancasila as the ideology of the nation and state means that the values of *Pancasila* become a guide for life in the form of social, national and state life. *Pancasila* as the ideology of the nation and state, apart from containing a picture of the life of the community, nation and state, is also an important step to achieve the aspired goals as stated in the 1945 Constitution. *Pancasila* as an ideology contains dimensions of reality, idealistic dimensions, and dimensions of ways and strategies of national life and have a state. The dimension of reality is an understanding of the situation of a society that is growing and developing as a product of the past, the idealistic dimension is a figure of a new situation or life that is aspired to, while the dimensions of ways and strategies are steps to achieve the desired goals. With the existence of these basic functions of *Pancasila*, it is hoped that they will be able to grow and adapt in line with the era of the development of a global society that continues to change without knowing the boundaries of the State Hasan (0000).

It cannot be denied that the existence of *Pancasila* education in the current era of globalization can be contaminated by the existence of various aspects that affect the function of *Pancasila*. When viewed from various aspects of the problems currently being faced by the Indonesian nation, we should return to applying the values contained in *Pancasila*. The main manifestation of *Pancasila* values in the life of the people of the nation and state is through the manifestation of the first principle value, namely Godliness in One God, by upholding the principles of divine values, having religion according to the beliefs and beliefs of each.

The first principle of *Pancasila*, namely Godhead in One God, implies that the Indonesian people have the freedom to adhere to religion and carry out worship in accordance with the teachings of their religion. This first principle also calls Indonesian people to create a life that in harmony and balance among fellow Indonesian, between nation, and with other creatures of God's creation.

By practicing the value of the first principle of *Pancasila*, it is hoped that it will further strengthen faith and belief in God, so that it will give birth to a generation of people who are religiously *Pancasila*.

C. Religion-Based Schools as Character Building Efforts

In order to build a national character, a strong commitment from all elements of the nation and state is needed to make it happen. The young generation, which is the nation's next generation, must be really prepared as early as possible. It means that the character building must start from the family as the smallest scope. Parents must be able to educate their children from childhood, even when they are still in the womb. Their development must be monitored and given positive stimuli, so that the child's growth and development will always be maintained as expected. The parents should pay attention to the children's nutritional intake. They also have to be a figure for their children such as speak in a good manner, behave appropriately, that the child will imitate this behavior and make it an example. Through this way the character of the child since childhood has begun to form.

After passing through the main character building phase of the child, namely within the family circle, the next child development period is the school period. School age is also a very vulnerable period in its development. During this school period, children have begun to be able to identify many things and especially they are familiar with technology, which of course must receive extra attention from parents. Therefore, parents must be good at educating children and providing a good understanding in accordance with the desired character values. Especially at school, parents cannot directly monitor how the child is progressing, because the child's responsibility temporarily rests with the school. Therefore, at this school age, parents must be wise in choosing schools for their children.

The impact of globalization, marked by the current rapid development of information technology, has presented a new phenomenon in Indonesian society, where there are currently

many schools emerging that present new nuances by offering religion-based education. This phenomenon appears as a response to globalization, which is understood as something that must be watched out for by strengthening children's character education, especially their religious values. For the Indonesian people who highly uphold religious values as their beliefs, making this school the next place, or being used as a second home in an effort to shape children's character. Many things can be taken into consideration for parents in choosing schools for their children. Apart from having to adjust to the needs of the child, parents also have their own expectations when determining the child's school.

The decision to send children to religion-based schools is generally based on considerations caused by parents' concerns about the negative effects of globalization in the form of information technology, entertainment media, and the living environment on children's psychological development. First, information technology is perceived as being full of non-educational content, including pornography, fake news, violence, online games, gambling, and a number of other content, so that parents feel unable to filter and control their use. Parents put themselves in an inferior position in front of information technology. They feel they cannot catch up in understanding and mastering how this technology works, because there are always system and application updates appearing in a period of time that is too short to learn. Second, despite the tendency to decline in interest, television is still seen as something that endangers children's psychology. Many programs are not suitable for children. The giving of ratings to mark the eligibility of broadcast based on age by television stations is considered inadequate. Third, society is imaged as a condition for social disease. The nature of thinking that parents are dominated by, among others, concerns about the increasing consumption of alcohol, teenage smoking, the habit of staying up late, motorbike parades, the waning of youthful manners towards more senior individuals, and so on.

Education is a conscious and planned effort in which there is a learning process, is systemized, has a period, has a form of activity and has a purpose. Education can also be defined as all learning experiences that take place in all environments and throughout life (long live education). Based on Law Number 20 of 2003 concerning the National Education System, it explains that: "Education is a conscious and planned effort to realize a deliberate and well thought out process in developing the potential of students to achieve national education goals."

Furthermore, Law Number 20 of 2003 concerning the National Education System explains that: *"That education includes character education and prioritizes the divine dimension which makes religion the basis for achieving the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens. a democratic and responsible country "*.

As an educational component, educational goals occupy an important position among other important components, and it can be said that all components of all educational activities are carried out solely aimed at achieving these goals.

The adoption of education can be illustrated as the cultivation of agricultural land where seeds can grow well and produce fruit. Education is an integrated effort to humanize young people, to shape character, so that students become individuals who are virtuous, respected because they have intellectual character and culture. In other words, education is a process of humanization, in the sense of cultivating one's potential to become more human.

Sending children to their favorite school is sometimes a dream for some parents. However, choosing schools for children is not enough to only look at the status of favorite schools, it is also necessary to consider other factors, including children's character education, especially their religious education.

Character education is an effort to help the development of a child's soul, both physically and mentally, from their natural nature towards a human and better civilization. Character education is a continuous and never ending process, resulting in continuous quality improvement, which is aimed at the realization of a future human figure, rooted in the cultural values of the nation. Character education must develop philosophical values and practice the entire character of the nation as a whole and comprehensively (kaffah). In the context of the Unitary State of the Republic of Indonesia (NKRI), character education must contain the glue of a nation that has

various cultures in the form of awareness, understanding and cultural intelligence of the community, which is rooted in *Pancasila* and the 1945 Constitution.

Character education has a higher meaning than moral education, because character education is not only related to right-wrong issues, but how to instill habits about the good things in life, so that children / students have high awareness and understanding. , as well as care and commitment to apply virtue in everyday life. Thus, character is a person's natural character in responding to situations morally, which is manifested in real action through good behavior, honesty, responsibility, respect for others, and other noble character values.

Religion is a basic and basic human need. Humans without religious guidance will be more damaged in behavior than even wild animals, because basically humans have lust and animal nature. In order to balance basic human needs, the existence of religion is present in order to make humans in accordance with the purpose of their creation.

There are several benefits of religion that can be obtained by humans, including the following:

1. Give people guidance and teachings on life.
Through religion, humans are led to worship and do good in life, humans are taught by religion to help each other between humans, mutual tolerance in accepting diversity of ethnicity, religion, race and group. Religion also teaches humans not to do things that are detrimental to others and the surrounding environment.
2. Give answers about things that cannot be answered by humans.
Religion is the source of human life order and knowledge. There are many things and events that cannot be answered with limitations that exist in humans. Humans must be able to accept provisions that have never been thought of before, or regarding life after living the world and will experience the process of death. These things are certainly difficult for humans to answer with the limitations of the existing mind, so that through the medium of religion, they provide answers from life's phenomenon that human reason cannot find.
3. Introducing the bad and the good.
Basically, humans want to obtain all the things in this world because of the lust that exists in each of them. With the existence of religion and teachings that exist in religion, humans can know which things can be done and which things cannot be done.
4. Being a balance between the physical and the human soul.
According to the ancient Greek philosopher, Plato, humans were seen as dualistic as consisting of elements of body and soul. Human health is not only seen from the physical, but also the soul. Religion provides guidance to humans to be able to gain peace and mental maturity when worshiping to balance the physical and mental needs of humans.

CONCLUSION

Globalization is currently a reality that occurs in the people of the nations of the world, without exception, Indonesia. The emergence of globalization has touched all important aspects of life, and created various new challenges and problems that must be answered and resolved in an effort to take advantage of globalization for the benefit of life. The rapid development of information technology as a result of current globalization has given birth to a new civilization in human life, namely the emergence of a millennial generation who are highly dependent on this information technology. In addition to the positive impacts, on the other hand globalization also has negative impacts on the character building of the nation's children, in the form of community concerns, especially parents, on the development of children's character formation.

In an effort to form children's character, education in the family sphere is considered insufficient, because in its development children enter school age. Therefore, in choosing which school is appropriate for the formation of children's character, parents ultimately make religious values the basis for choosing a school to send their children to school.

The current globalization phenomenon has given birth to many religious-based schools as a response to community concerns, especially parents, in sending their children to school. The needs of parents in educating children based on religious values are seen as appropriate in the

current era of globalization, and are considered not to contradict the values of *Pancasila*, because *Pancasila* itself is the basis of the state whose first principles are an affirmation of the importance of religious values to serve as guidelines in the life of the nation and state. . In addition, by nature, the human need for this divine value becomes the basic basis for humans.

In an effort to form the character of the nation's children, synergy of various elements of the nation is needed, it is not enough just to rely on family alone, but society and also the government must work together to make it happen. Character education is a continuous and never-ending process, not only completed within the scope of the family, but also included in other spheres including the scope of school. This is done in an effort to realize the Indonesian human figure as a future generation rooted in the cultural values of the nation.

In the end, all of us as components of the nation must have a strong commitment in shaping the character of the nation's children, we must not fully surrender to the globalization process in the form of the use of technology as a result of civilization alone, but must take sides with the values that live and develop in society as the soul. nation, namely the value of *Pancasila*.

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