The Role of Pancasila and Citizenship Education in Shaping Religious Character Through a Values Approach for Generation Z

Inda[✉] and Muhammad Halimi

Universitas Pendidikan Indonesia, Bandung, Indonesia
mhalimi58@upi.edu

Abstract. Pancasila and Citizenship Education are one of the lessons that have an important role in shaping religious character for Generation Z but the facts on the ground show several problems including the decline in moral values in the family, school, and community environment which is the reason for the importance of Pancasila and citizenship education. by taking a values-based approach because currently there are still many who do not care about the importance of value education as part of the culture of the Indonesian people which should be maintained and preserved for the next generation of the nation so that they have noble character and make Indonesian citizens with a religious character. The method used in this research is descriptive qualitative which is included in qualitative research. The researcher will describe the role of Pancasila and civic education in shaping religious character for Generation Z through a values-based approach at SMA Pasundan 8 based on the results of direct observations, interviews from various sources, and the results of documentation related to research. The results of this study indicate that Pancasila and civic education through a values approach have a positive role in Generation Z, namely by applying the habituation of values that apply in their social environment so that they are able to understand their social conditions, the creation of civilized human beings in accordance with akhul kharimah based on values and norms. So that Pancasila and civic education applied in schools can play an important role in shaping the religious character of Generation Z.

Keywords: Religious Character · Generation Z · Values approach

1 Introduction

Education is the most important factor in life, so with education, a person can increase intelligence, and skills, increase potential in oneself, and form a responsible person. An institution that organizes the educational process must be able to meet the needs of students. In the educational process, the object and the subject are the learners. Law Number 20 of 2003 explains that education is a conscious and planned effort to create a learning environment and learning process so that students can develop their potential for religious spiritual power, self-control, personality, intelligence, morality, noble values,

and the skills that he, society, nation, and state need. So education can be interpreted as a learning process that is consciously guided by adults so that children are able to live decently and in accordance with the times. As a counseling process Education is an activity that is carried out in a planned and systematic manner. The implementers are individuals and institutions known as individuals such as formal educational institutions, non-formal education development and majlis ta'lim, and other activities in the community. This activity aims to enable students to develop aspects of religious spirituality, self-control, intellectuality, and a noble personality. At this point, the moral decline is particularly worrisome because the values of truth, justice, honesty, help, and sympathy seem to have become costly. On the other hand, there has been fraud, oppression, mutual harm, defamation, disenfranchisement, and various other acts of violence. One of the backgrounds of this can occur as the result of the wrong learning process from the family, environment, and school.

The cultivation of religious character towards students is the embodiment of the mandate of the first Pancasila, namely "Almighty Godhead", which means that religious spirituality and morality play an important role as a fundamental basis in maintaining the integrity and sustainability of a country. Explains that divinity in the context of Pancasila reflects ethical commitment. In the 1945 Constitution of the Republic of Indonesia, it is explained that one of the four points of thought on this matter is a single divine state according to a just and civilized humanity [1]. Based on this, the 1945 Constitution of the Republic of Indonesia contains the government's obligation in state administration to maintain good morals, and noble human rights, and uphold noble morals and uphold noble moral ideals. Based on the precepts of Pancasila, it is clear that the Indonesian state based on the Almighty Godhead is motivated by the value of just and civilized humanity. The formulation shows that the Indonesian state based on Pancasila is not a secular state that separates the state from religion. As stated in Article 29 (1) of the 1945 Constitution, it is affirmed that the State of Indonesia is a country based on the One True Godhead. Furthermore, Argues that the state as a living society that is devoted to God Almighty means that all aspects of the administration and administration of the state must be in accordance with the nature of the values derived from God. The discussion of religious character values in civic education is based on the idea that the implementation of education in the Indonesian state is aimed at quality Indonesian human education, namely people who have faith in God Almighty and are devout, intelligent, skilled, virtuous, creative, innovative, and responsible for nation building and in compliance with Law No. 20 of 2003 of the Republic of Indonesia regarding the National Education System [2].

So in this issue, schools must be able to influence the values, habits, and social behaviors of Generation Z, the fact that the future of a society depends on people who are educated and have character, and people cannot have a good moral character on their own. Therefore, one of the school's main objectives is to equip every student of learning age with values and skills that will help them make the right decisions and moral behaviors. In this sense, [3] reveal that "character building develops the knowledge, skills, and abilities of students that allow them to make sensible decisions for which they can be held accountable". Therefore, a curriculum that is integrated into all curricula and is not a stand-alone curriculum is character education. For this reason, character building

is not like a fast food style but rather requires a process of formation carried out by all school residents who are part of school life. [4] reveals that "the classroom should be a place where positive character values are reinforced, exemplified and applied in everyday life and teachers are aware that the main task is on their own shoulders". So the teacher in his role must be able to have good competence to be used as an example or example by his students.

The religious character developed in this study tries to focus on the formation of spiritual behavior including obedience in worship, gratitude, praying before and after carrying out learning activities, and tolerance in worship. In this section, the teacher indirectly gives an example to the student of an example of the spiritual attitude that each learning activity performs so that the learner is already accustomed to doing it so that unconsciously his religious character is embedded in his research Methods.

2   Methodology of Research

The place and time of this research were not carried out authentically at certain place or time, because this study was not the result of research in a school but in the form of a critical study based on a literature study of the role of civic education through a value based approach to applying to students in schools. The type of research used in the form of qualitative descriptive research is a research method that seeks to describe and interpret objects according to what they are [5]. This research is also often called nonexperimental because in this study the study did not control and manipulate the research variables. With the descriptive method, research makes it possible to carry out relationships between variables, test hypotheses, develop generalizations, and develop theories that have universal validity [5]. Data mining uses literature studies to obtain information through journals, books, and relevant scientific research for further analysis.

3   Results of Research

A. Definition of Civic Education

Civic education is a series of learning that contains democratic and political education, which contains knowledge to create students who are critical, analyze, behave democratically based on pancasila and the state constitution [6]. Furthermore, civic education is part of political education whose discussion is the role of citizens to behave in accordance with the basic foundations and ideologies of the Indonesian state. Then Zamroni expressed an opinion regarding Civic Education in which he argued that "Civic Education is the teaching of democratic learning that has the aim of preparing citizens who think critically and be religious, by instilling the value of awareness in the younger generation to achieve the goals of religious life and the exercise of their rights as citizens". [7] which states that: "Civic education is a program that prepares the younger generation for their roles and responsibilities as citizens". Civic education is part of the appropriate means to integrate social values and cultural values taught through the educational process and the role of teachers is needed in it, Pancasila and civic education basically have values and essences about the moral and behavioral development of students [8]. *Civic Education*

(Civic Education) is an object and subject of education that has the responsibility of shaping the character of the nation, as a form of implementing the effort of "*nation and character building*" [7]. So that through this, PPKn has a very strategic urgency in the life of society, nation, and state. As well as referring to the purpose of Pancasila and Citizenship Education which has the vision to prepare smart and good citizens and be able to maintain the diversity and integrity of their country.

B. Religious Character Education

Defines character as follows: Character is part of the nature, morals, and ethics possessed by human beings which is the process of forming one's attitudes, soul, and character contained in learning and curriculum [9]. Furthermore, the above opinion is also strengthened by the existence of expert opinions such as Allport (2017) which views that "character is a determining factor in a person's character and personality (the *character is personality evaluated)*".

Then further in his book [9] describes that the form of the character itself can be interpreted through the view of Branson (1998, p. 23) who is of the view that "character is part of the *civic disposition* to develop one's constitutional democratic character". The Religious theory of Lock and Strack argues that religion is a belief, value system, symbol system, and behavioral system that are all centralized and coordinated on issues that are lived as something meaningful. So in this case the religious character is integrated with the value system, the symbol system and the human behavior system of the three systems are closely related to the character. Furthermore, the notion of religion when viewed from a foreign language comes from a foreign language, namely *religiuson* which is the basic word of religion, as a form of noun that has the meaning of belief or religion about the existence of true power above humans. While religion comes from the word religious which means religious nature attached to the human self [10].

Religious character education is an education based on the fundamental values found in a religion in this case the Islamic religion. In character education, there are many sources [11]. Especially in character education based on the Islamic religion, the example of the Messenger of Allaah Alaihi Wassalam is one of the values that can be used as a source in attitudes and behaviors. The example of the Messenger of Allaah Alaihi Wassalam in his daily behavior and attitude that can be exemplified, is Siddiq (honest), Amanah (trusted), tabligh (conveying transparently), and fathonah (intelligent). The religious character that there is a religious value that is meaningful as an attitude and behavior that is obedient in carrying out the teachings of the religion adopted, tolerance in carrying out worship of followers of other religions, and living in harmony with followers of other religions [12]. Religion is a person's view of how a person actualizes his beliefs and religion in his daily life and religious teachings [13]. In overcoming moral degradation and changing times in modern times, students really need a religious character in overcoming these problems. Therefore, students can be good or bad according to religious rules and regulations and are expected to act with them. This formation of religious character can certainly occur when all components of the educator, either individuals or groups interested in the decisions and activities of the organization can be involved and actively participate, in this case including the parents of the students themselves. Religious belief is a belief in a religion that is bound by a person to practice

the teachings of the religion he believes in as a guide for life and is tolerant to create a harmonious life between religious people in society.

C. Zelenial Generation

The generation born and developing in the age of advancement of digital technology is commonly referred to as Generation Z. Generation Z has the characteristic that people born after 1982 and whose lives are surrounded by interactions that use technology. With the rapid advancement of technology, there must be more attention to being able to use and use it in a positive way because Generation Z is more active in the use of information technology commonly called social media or cyberspace, everything is inseparable from social media to access unlimited information whenever it can be accessed easily.

Then the fundamental theory in this discussion is the view who is of the view that Generation Z is a generation that grew and developed during the time of the internet boom. The use of technology and the use of the internet are very familiar to Generation Z. As Prensky said in his theory which states that "the development of the technological world has provided human renewal with new needs and mindsets as well" [14]. Therefore, teachers must have strategies and learning models that are in accordance with the needs of the millennial generation in order to be able to answer these problems. Thus, changes in technological developments will greatly impact the planning and implementation of education. So that there will be a renewal of learning approaches that are adapted to the needs and current conditions of the current generation. The development of the world of technology also provides benefits such as the use of games, television, the internet, and so on. Then teachers must work hard to restore the function of technology in education to avoid a radical impact on students The behavior of Generation Z who are very dependent on technology will also demand the task of teachers to use technology-based learning facilities, online learning, and must be able to instill religious character in students in order to be able to become personalities with charitable character in digitalization life.

D. A Value-Based Approach in Civics

Civic education as an education of value in this case is a moral value. In the classification of philosophy, values are distinguished from logical values, aesthetic values, and ethical values (moral), through a philosophical approach it is said that Pancasila is an ethical system, a value system. 8 Civics as value education must also include the educational approach used in the framework of the process of delivering values to children. A value-based approach is called a strategy or way in which value is taught in the subject of education. In relation to the value approach, many experts have developed various approaches in value education, known 5 approach models namely:

a. The inculcation approach is an approach that emphasizes the cultivation of social values in students. The purpose of this approach is first, the acceptance of certain social values by students. Second, changes in student values that do not correspond to the desired social values. The methods used in the learning process according to this approach include exemplary, positive, and negative reinforcement, simulation, games, roles, etc. Therefore, what needs to be taught to the younger generation is not values, but processes, so that they can find their own values, according to their place and era.

b. Cognitive moral development approach Its characteristics give cognitive emphasis. This approach encourages students to think actively about moral issues and in making moral decisions. Moral development according to this approach is seen as the development of a level of thinking in making moral considerations, from a lower level to a higher level [15]. The objectives to be achieved by this approach are two main things. First, it helps students make more complex moral considerations based on higher grades. Second, encourage students to discuss their reasons when choosing their values and positions on a moral issue [16].

c. The values analysis technique places an emphasis on helping students develop their logical thinking skills by having them examine issues pertaining to social values. One of the key distinctions between the value analysis approach and the cognitive development approach is that the value analysis approach places more emphasis on discussing issues involving social values. The cognitive development method strongly emphasizes moral quandaries of a personal kind. The values clarification approach emphasizes efforts to assist students in examining their own feelings and deeds, to increase their awareness of their own values. This approach emphasizes the value that a person actually has. The thing that is very important in educational programs is to develop students' skills in carrying out the assessment process.

d. Action learning approach the action learning approach emphasizes efforts to provide opportunities for students to do moral deeds, both individually and collectively in a group. The learning approach was initiated by Newmann, by paying deep attention to the efforts of involving high school students in making social changes. Although this approach also seeks to improve the skills of "moral reasoning" and the affective dimension, the most important goal is to provide teaching to students so that they are able to influence general policies as citizens in a democratic society [15].

Shaping the personality of students to be good human beings, good citizens, and good citizens for a society or nation, in general, are certain social values that are heavily influenced by the culture of the community and its nation.

4   Discussion

Religious character is the most important part that must be instilled in students in the school environment because the school environment is a place where students must be able to change themselves as good citizens who have good personality kharimah morals in accordance with their religious teachings, therefore students are able to have a good attitude towards each other to help each other who are feeling difficult or the value of mutual cooperation will be more felt by students in the hope that students will be able to have a good attitude towards each other. The Indonesian state is able to become a prosperous and peaceful country.

5   Conclusion

The role of Civics in the learning process of students at school is very important in cultivating the religious character instilled in students in the school environment through a value-based approach not only the introduction of the values carried out but also internalizing these values to students in order to realize a human being who has the one

true god and upholds a just and civilized human being by prioritizing the value of tolerance between religious people, united in the Unitary State of the Republic of Indonesia, democratic-constitutional, socially just for all Indonesian people, single minded, upholding human rights and obligations and loving world peace so that it becomes a developed country whose citizens are equipped with akhlakhul kharimah as a form of the ancestral heritage of the Indonesian nation.

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