Pancasila-Based Character Education in the Society 5.0 Era: A Systematic Literature Study

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Abstract

The advent of the 5.0 era has brought about significant changes in various aspects of society, including the education system. Character education, which was once a mere complement to formal education, has now become an essential component in shaping individuals' personalities and values in the era of globalization and rapid technological advancements. This systematic literature review aims to explores the role of Pancasila in character education within the context of Society 5.0. The study aims to understand the significance of integrating Pancasila values into education to nurture the character of the younger generation in the era of advanced technology and global challenges. Data was collected via an internet browser from articles from Google Scholars, ResearchGate, Science Direct, Sinta, and Scopus. and analyzed using thematic analysis techniques. Based on these findings, it is crucial to prioritize character education in the Society 5.0 era and implement strategies to strengthen it in students. The research findings highlight the importance of incorporating Pancasila-based character education to instill values such as social care, independence, national spirit, democracy, tolerance, and discipline among students. The study also discusses the strategies for developing Pancasila student profiles and the implementation of character education through teaching and project activities. The results emphasize the need for a comprehensive approach to character education that aligns with the principles of Pancasila to build a generation with strong moral and ethical values, capable of facing the complexities of Society 5.0.

Keywords: character education; pancasila; society 5.0 era

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INTRODUCTION

The development of a society has always been closely linked to the development and cultivation of ethical, moral and character values in individuals. In the context of the Society 5.0 era marked by the integration of digital technology, connectivity, and artificial intelligence into everyday life, the importance of character education has become a sharper highlight. This systematic literature review aims to explore and analyse the roles, challenges, and evolving paradigms of character education within the framework of Society 5.0. The Society 5.0 concept presents a new era in which technological innovation is integrated smoothly into social systems, affecting human, economic, and educational interactions. In the midst of this transformation, the formation of character and ethical values in individuals became a major concern, forming not only academic excellence but also social harmony, ethical decision-making, and social responsibility.

Society 5.0 started with the Japanese government wanting its people not only to understand science and technology, but also to be expected to be able to perform their functions as humans as a whole. (Rachmawati et al., 2021). The era of Society 5.0 is the era in which humans are expected to be innovative, creative, and capable of understanding

science and technology. In this context, character education becomes crucial to forming good morality based on national character, enabling individuals to play an integral role in the era of Society 5.0.

Character education plays a central role in shaping individual behavior and attitudes. (Anugrahwanto & Nurhayati, 2020). In the future, the big data technology collected is in line with the concept of society 5.0 which also has a positive and negative impact on the national education aspects of Indonesia. (Falaq, 2020). The evolution of the era in the Society 5.0 era has given influence in terms of morality, humanity, and technological knowledge. The educated community and the students have an important role to play in guiding the development of this age. The evolution of the times brings great benefits but also significant challenges (Fuadi et al., 2021).

The multidimensional crisis currently taking place in Indonesia is the background of the emergence of character education (Asikin, 2019). Education supports in printing generations with good and strong character (Fajrussalam et al., 2020). Discussions about character education today have entered a new phase in world education literature. Countries around the world are starting to focus on preparing quality generations through character education. This model of education is aimed not only at the interests of the individual as a citizen, but also for the entire citizen in general. Character education can be understood as a deliberate effort of all dimensions of social life to help character formation optimally. (Dalmeri, 2014).

According to Thaus Sugihilmi Arya Putra (2022), the people of Indonesia realize that in order to face the challenges of the future they must implement a superior education system to build Indonesian human character rooted in the values of the nation, nationalistic soul, and integrity. This is the concept instilled by Ki Hajar Dewantara as the Father of Education of Indonesia, "Education and teaching in the Republic of Indonesia must be based on the culture and community of the Indonesian nation, towards inner happiness and safety of birth".

BPS (2022) "Indonesia's Education Vision 2035 on the Education Road Map 2020-2035 is to build Indonesians to be lifelong learners of excellence, prosperity, and nobleness by fostering the cultural values of Indonesia and Pancasila. The Road Map is designed to anticipate the disruption of technological, social, and environmental changes taking place globally. Highly competitive human resources are needed for the Indonesian people to survive disruption and thus become more advanced and prosperous. Education has become one of the means of forming the next generation of a nation that is not only intelligent and master of science, technology, and science, but also has a noble moral, strong character, tolerant, independent, critical, creative, and always ready to cooperate. Here, education plays its role as enshrined in Act No. 20 of 2003 on the National Education System, which states that national education serves to develop the capacity and shape the character and civilization of a noble nation in order to promote the life of a nation. (Fajrussalam et al., 2020). The development of character education in educational institutions must be guided by character education principles, so that its implementation is effective and efficient. (Mahmud & Manda, 2016). The implementation of nationalist values is the application of the values of Pancasila as the ideology of a nation in the midst of the development of society 5.0 (Anggraini & Kusniarti, 2016). In this context, Pancasila serves as the primary foundation in shaping an adaptive and progressive character for individuals in the face of the ever-evolving challenges of the times. Character education based on Pancasila not only emphasizes the moral aspects, but also digs the values of humanity, justice, and equality as the main foundation of holistic character building. By understanding and applying these values, people are expected to face the changes of the Society 5.0 era with wisdom, integrity, and contribute positively to advancing a better nation and a better world.

The Pancasila student profile introduced by the government through the Ministry of Education, Culture, Research and Technology is aimed at formulating the main objectives of national education in an era full of challenges. (Sinaga, 2022). By introducing this profile, the government seeks to create a clear direction for national education that is in line with the values of Pancasila, which is the philosophical foundation of the Indonesian state. The profile reflects the commitment to form a young generation that is not only superior in academic aspects, but also has strong character and moral values, in line with the demands of a dynamic era. The primary goal of Pancasila's student profile is to produce individuals who are integrated, responsible, and capable of facing complex challenges in this modern era.

METHODS

The method used in this article review is *systematic literature reviews* and analyses by analyzing articles through article identification, filtering, and the last step is the inclusion of articles. Identify skills required by students in the Society 5.0 Era, such as creative, innovative, critical, communication, and collaborative thinking skills. Collect information and theories related to character education based on Pancasila in the Society 5.0 Era such as articles, books, and case studies from Google Scholars, ResearchGate, ScienceDirect, Sinta, and Scopus sources. Next Analyses the data obtained by identifying the findings obtaining.

RESULTS & DISCUSSION

Results

Education has become one of the keys in guiding the development of Human Resources (HRM) towards the creation of individuals who are dynamically strong, productive, and skilled, have mastery in science and technology, as well as supported by cooperation with industry and global potential. The goal is to create a generation of people who are healthy, intelligent, adaptive, creative, skilled, and have a strong character.

Character education in the Society 5.0 era has become crucial because of the big shift in technology and the social transformation that is taking place. In this context, strengthening character becomes an important foundation for individuals to face changing dynamics. The Society 5.0 era highlights the increasingly sharp integration of technology into everyday life, including education. Character education in this era needs to pay attention to the use of technology as a tool to strengthen the desired character values. Recognizing the important role of character in shaping individuals that are resilient, responsive to change, and have strong values in the face of complexity in the era of Society 5.0, is the essence of discussion about character education in this context.

One of the important benchmarks in the government policy is the Strengthening of Character Education (PPK) regulated in the Presidential Decree of the Republic of Indonesia No. 87 of 2017 and the Regulation of the Minister of Education and Culture No. 20 of 2018 on Strengthened Characters Education in the Formal Education Unit. (Irawati et al., 2022). PPK is an educational movement carried out through the application of values that are the essence of Pancasila values. There are 18 core values, namely religious, honesty, tolerance, discipline, hard work, creativity, self-reliance, democracy, curiosity, national spirit, love of the homeland, appreciation of achievement, communicative, peaceful love, passion for reading, caring for the environment, social care, and

responsibility the eighteen values are then summarized into five main values: values related to religiousness, nationalism, independence, *gotong royong*, and integrity.

Pancasila Education

Pancasila education is a value education aimed at forming positive attitudes and behavior of a person or student in accordance with the values contained in pancasila (Kaelan, 2010: 29). (Kaelan, 2010: 29). Pancasila education teaches how to become a more responsible and moral citizen.

Pancasila education given to students in secondary schools is equally important, given the rapid development of technology, causing generations of the nation to forget about the importance of pancasila in their lives. By applying the Pancasila, it is expected that Indonesian citizens will be able to understand, analyze, and respond to the problems faced by the people, nations, and states consistently and continuously with the national ideals and goals as set forth in the opening of the 1945 Basic Law.

Character Development

Pancasila-based national character education is character-based and moral education that follows the values of Pancasila. It's a Pancasila education that teaches how to become a more responsible and moral citizen. Character education is education that balances science (science and technology) with religious knowledge, so that individuals have the consciousness to do the best or superior, and can act according to their potential and consciously. This character is highly valued and beneficial and will not be in vain. (Purwanto, 2022).

Character education in the Society 5.0 era presents new challenges and opportunities in shaping the student profile of Pancasila. Society 5.0 refers to the era of a society supported by information technology and artificial intelligence, in which man and technology work together to the goals of sustainable development. In this context, the student profile of Pancasila must be able to integrate the values of Pancaila with technological advances and global challenges. Character education in the era of Society 5.0 must combine the values of Pancasila with the advances of technology to create a generation that is intelligent, creative, and ethical in the face of the dynamics of today's global society.

Discussion

Character education with the Pancasila foundation is an approach that integrates the values of the pancasila as the basis for the formation of the character of the young generation of Indonesia. The Pancasila, as the foundation of the state, contains five principles that encompass the values of living in a harmonious and just society. Through Pancasila-based character education, students are directed to develop patriotism, integrity, and gotong royong spirit. This education emphasizes not only the cognitive aspect, but also the formation of attitudes, values, and behaviors that reflect the spirit of unity and unity. Thus, character education based on Pancasila not only aims to mark individuals who are academically intelligent, but also make them responsible, fair citizens, and have a high social concern.

According to data from the Ministry of Empowerment of Women and Child Protection of the Republic of Indonesia there has been an increase in cases of violence against women and children in the period 2019-2021. And according to the data collection of the KemenPPPA, violence against children in January 2022 until January 2023 there have been as many as 1931 cases with perpetrators of violence by age group about 17.5% by age of children and adolescents.
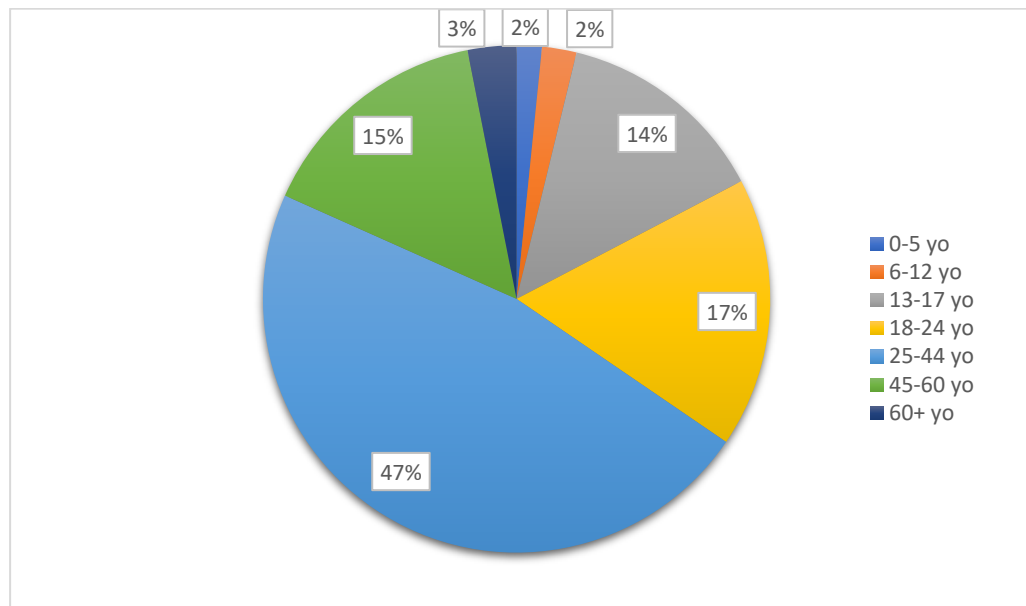
Source: Online Information System Protection of Women and Children (2023)

Figure 1. Violent Perpetrators by Age Group

Based on the data on moral qualities should get full attention, especially among adolescents, demanding its maintenance of character education. Educational institutions are required to play their role and responsibility in instilling and developing good values and helping the learners to shape and build their character with good value.

Character is the essence of human psychological totalitarian functions, including cognitive, affective and psychomotor, as well as in the context of interactions called the social cultural totality functions (social culture). The character reflects that a person is not only knowledgeable but he can behave and behave well in life and social relationships in the family, school, or community (Angga et al., 2022). Education is one of the most important things in every human life that cannot be abandoned. One of the purposes of education is to change human character for the better. This is the instrumental role of character education in shaping the social attitude of students. Schools as educational units have a fundamental moral responsibility in implementing character education (Khatimah et al., 2022).

Six competencies are the main characteristics in the Pancasila Student Profile. Each dimension is interrelated and supports each other to form a complete Pancasila student profile. These dimensions are presented in the following figure:
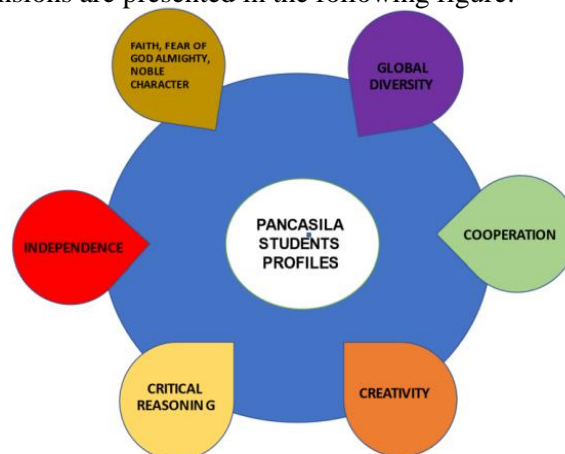
Figure 2. Six competencies in the Pancasila Student Profile

1) *Faith and Piety in God Almighty and Noble Character*: Indonesian students who believe in God Almighty, fear Him, and have noble character are students who have character in their relationship with Him. They understand religious teachings and beliefs and apply them in everyday life. There are five important parts of faith: devotion to God Almighty, and noble character, namely religious morality, personal morality, morality towards fellow humans, morality towards nature, and morality towards the state.

2) *Global Diversity*: Indonesian students maintain their noble culture and identity while being open in interactions with other cultures, resulting in mutual respect and the possibility of the emergence of a new positive culture that does not conflict with the nation's noble culture. Recognizing and appreciating culture, communication skills, intercultural engagement with others, and reflection and responsibility for diversity experiences are fundamental components of global diversity.

3) *Working Together or Mutual Cooperation*: Indonesian students can work together, namely the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and easily. The elements of mutual cooperation involve collaboration, caring, and sharing.

4) *Independence*: Indonesian students are those who are responsible for the learning process and outcomes. Elements of independence include awareness of oneself and the situation at hand as well as self-regulation.

5) *Critical Thinking*: A student who can process information, both qualitative and quantitative, build relationships between various pieces of information, analyze information, evaluate, and make conclusions. Elements of critical thinking involve receiving and processing ideas, analyzing and evaluating reasoning, reflecting on thoughts and thinking processes, and making decisions.

6) *Creative*: This means being able to modify and produce something original, meaningful, useful and impactful. The key element of creativity involves the profile of Pancasila Students (Marsidin, 2022).

CONCLUSION

Pancasila-based character education in the Society 5.0 era shows that Indonesia's noble values have strong relevance in forming strong and highly competitive individuals. Through this study, we understand that integration of Pancasila values with the dynamics of a society that is increasingly connected technologically is a necessity. In facing Society 5.0, character education is an important foundation to ensure that the younger generation is able to face change wisely, uphold ethics, and remain rooted in national identity. As a conclusion, it is important for educational institutions, government and society as a whole to continue to support and implement Pancasila-based character education as a solid foundation in forming the character of future generations who are superior and responsible in filling their roles in an increasingly complex global society.

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