

## Character Building Based on The State Philosophy in The Context of Islamic Education

Giantomi Muhammad<sup>1</sup>, Harkit Rahmawati<sup>2</sup>, R. Rofiani<sup>3</sup>, Aan Hasanah<sup>4</sup>, Bambang Samsul Arifin<sup>5</sup>

<sup>1</sup> UIN Sunan Gunung Djati Bandung, Indonesia; giantomi.muhammad@unisba.ac.id

<sup>2</sup> UIN Sunan Gunung Djati Bandung, Indonesia; harkitrahmawati@gmail.com

<sup>3</sup> UIN Sunan Gunung Djati Bandung, Indonesia; rofianiofi72@gmail.com

<sup>4</sup> UIN Sunan Gunung Djati Bandung, Indonesia; aanhasanah11@yahoo.com

<sup>5</sup> UIN Sunan Gunung Djati Bandung, Indonesia; bambangsamsularifin@uinsgd.ac.id

---

### ARTICLE INFO

#### *Keywords:*

Core ethical values;  
Character Education;  
Islamic Education;  
State Philosophy;  
Pancasila

---

#### *Article history:*

Received 2022-04-22

Revised 2022-08-03

Accepted 2022-12-30

---

### ABSTRACT

Character education is an important issue that is of concern to various groups, especially in the field of Islamic education. This is because character education is often understood the same as moral education as a very important material in Islamic education. As for character education in Indonesia, besides making religion a source of values ( Core ethical values ), it also has a state philosophy (Pancasila) as the basis for character education. Therefore, it is necessary to have a clear concept of character education based on state philosophy in the context of Islamic education so that it can be implemented synergistically. The current trend shows a shift in the philosophical values of the Indonesian State (Pancasila), which can be seen in the decline in the quality of the character of the Indonesian people. On the other hand, Islamic education also has a responsibility to maintain and improve the moral quality of students. Therefore, it is important to strive for an understanding of the philosophical values of the state in the context of Islamic education, especially among the younger generation. On the basis of these objectives, through a study of various relevant literatures with analytical descriptive techniques, this study was conducted to analyze how character education is based on state philosophy in the context of Islamic education.

*This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.*



---

#### **Corresponding Author:**

Giantomi Muhammad

UIN Sunan Gunung Djati Bandung, Indonesia; giantomi.muhammad@unisba.ac.id

---

## 1. INTRODUCTION

The contribution of Pancasila values as the state philosophy of the Republic of Indonesia to the nation's character education is now widely questioned, the results of research from KPAI in the Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek) areas regarding the number of brawls. The number of brawls in 2012 has reached 103 cases with 17 children dying. The latest 2018 data, reported from

tempo.co (12/9/2018) KPAI states that brawl cases in Indonesia increased by 1.1 percent throughout 2018. KPAI Education Commissioner Retno Ustiyanti said in 2017, the number of brawl cases was only 12.9 percent, but increased to 14 percent in 2018. This fact is very concerning considering the position of Pancasila as the state philosophy is the core ethical values in the national education system. So it is appropriate if the values contained in Pancasila color the process of character education of the Indonesian nation.

Character education in Indonesia is not only based on one source of value, but four sources of moral values ( Core ethical values ), namely religion, culture, state philosophy (Pancasila), and universal values which are of course adapted to religious, cultural and social values. Pancasila. The current trend shows a shift in the philosophical values of the state/Pancasila, which can be seen in the declining quality of the character of the Indonesian people. Therefore, it is important to strive for understanding the values of Pancasila, especially among the younger generation. In this case, Tafsir (2006) states that the task of education is the main in the process of inculcating values. Including the values of Pancasila as the core in character education.

The definition of character has been put forward by many experts, especially education experts. Among other things, the notion of character as inner standards that are implemented in various forms of self-quality. Self-character is based on values and ways of thinking based on these values and manifested in behavior (Hasanah, 2013, p. 17). Then in the Guidelines for the Development of National Culture and Character Education issued by the Ministry of National Education, the term character is also explained as a person's character, character, morals, or personality which is formed from the internalization of various virtues that are believed and used as a basis for a perspective. , think, act, and act. Thus, it is understood that character education is an effort to build the character (character building) of students. The values that form the core ethical values of character education include the philosophy of the Indonesian state, namely Pancasila, which will be discussed in this study (Rohmah, 2021).

Pancasila contains moral values developed from the noble values of Indonesian culture, which are expressed and implied in the five precepts of Pancasila. So, in the context of character education, Pancasila as the state philosophy, state foundation and state ideology must be implemented and enforced in a planned, systematic and integrated manner for all components of the nation, both state administrators and Indonesian citizens. Pancasila is a guide for the life of society, nation and state in the context of global dynamics. The Pancasila values in question are the values of divinity, humanity, unity, kinship/deliberation, and justice. These five values must be an intrinsic part of every Basic Competence that will be conveyed to students (Djahiri, 1985, p. 40).

Several studies related to character education based on state philosophy/Pancasila have been carried out, such as Rachmah (2013) which discusses character education based on Pancasila values that are integrated in learning. However, research that specifically analyzes character education based on Pancasila values which includes both fundamental and instrumental aspects of these values has not been carried out. Therefore, in this study, we will discuss the core ethical values of character education based on state philosophy, which can be operationally implemented in various fields of life for the nation and state of the Republic of Indonesia. The method used is a study of various relevant literature through descriptive analytical techniques.

## 2. METHODS

The method in writing this article uses the library research study method (Library Research) to find related data which is then carried out by a reading analysis process sourced from books, articles, journals and other reading materials using the content analysis method (Context Analysis). In the next stage, to maximize the research step, the data collection process is carried out with descriptive analytical steps from various reading sources, both books, journals, articles or other reading materials that are still correlated with the discussion outlined in this article.

In this article, in citing references from various reading sources, the Zotero application makes it easier to search and the accuracy of the related data. Furthermore, after the desired data is collected

properly, then the data processing and compilation process is carried out in accordance with the objectives of the theme in this article. The researcher carried out the process of descriptive analysis and interpretation of data from reading sources as a way of compiling opinions in accordance with the objectives of the article.

### 3. FINDINGS AND DISCUSSION

#### **The Position of Pancasila as the Philosophy of the Indonesian Nation**

Pancasila as the Basic Philosophy of the State, is stated in the preamble of the 1945 Constitution paragraph IV which reads: "then the independence of the Indonesian nationality was drawn up in a Pancasila Implementation Act, namely the Indonesian Constitution which was formed in a state structure of the Republic of Indonesia which is sovereign by the people based on to: Belief in the One and Only God, just and civilized humanity, Indonesian Unity and Democracy led by wisdom in deliberation/representation, and by realizing a social justice for all Indonesian people" (Pancasila Laboratory, 1981).

Judging from the formulation, what is meant by "based on" is in the sense of being the philosophical basis of the Indonesian state. The systematic uniformity through Presidential Instruction No. 12/1968 has been arranged in a hierarchical-pyramidal manner. Each precept has a relationship that binds and animates one another in such a way that it cannot be separated. Breaking one precept and justifying it in another is a futile act. Thus, Pancasila must also be seen as a unified whole, which cannot be separated. Efforts to separate the precepts in a unified and unified whole from Pancasila will cause Pancasila to lose its essence as the basis of the philosophy of the State. The reason why Pancasila must be viewed as a unified and unified whole is that every precept in Pancasila cannot be antithetical to one another.

Notonagoro, argued that "the pyramidal hierarchical nature of Pancasila is by placing the precepts of Belief in One Supreme God as the basis for the pyramidal form of Pancasila." Thus the other four precepts are actually imbued with the precepts of the One Supreme Godhead. Strictly speaking, Dr. Hamka said that "Every religious person believes in God Almighty. Pancasila is not something that needs to be discussed anymore, because the other four precepts are only the result of the first principle." In line with that, Mahfud MD, emphasized that "Indonesia is not a religious country based on one particular religion, because Indonesia is also not a secular country that does not care or is devoid of religious spirit. State law cannot require the enactment of religious law. But the state must facilitate, protect and guarantee security if its citizens are going to carry out religious teachings because of their own beliefs and awareness." (Mahfud MD, 2012).

Pancasila as an ideology is not rigid and closed, but is open (Djamal, 1986). This means that the Pancasila ideology is actual, dynamic, anticipatory and always able to adapt to the times. The openness of the Pancasila ideology does not mean changing the basic values of Pancasila but making explicit its insights in a concrete way, so that it has a sharper ability to solve new and actual problems. In an open ideology there are basic ideals and values that are fixed and unchanging, and are not directly operational. Therefore, the implementation of Pancasila must be made explicit.

Explanation is done by confronting life's views on various problems that are always changing, through rational reflection so that its operational meaning is revealed. Thus, the elaboration of ideology is carried out with a critical and rational interpretation. Pancasila is known as the Indonesian philosophy, in fact the definition in the Pancasila philosophy has been changed and interpreted differently by several Indonesian philosophers.

Pancasila has been a discourse since 1945. Pancasila itself is inspired by the concepts of humanism, rationalism, universalism, socio-democracy, socialism, parliamentary democracy, and nationalism. According to Soekarno, Pancasila is the original Indonesian philosophy taken from Indonesian culture and traditions and the acculturation of Indian (Hindu), Western (Christian) and Arab (Islamic) cultures.

During the Soeharto era, all western elements were removed and their interpretations changed in Indonesian culture, resulting in the "Pancasila Truly Indonesia" (Pancasila Truly Indonesia). The

philosophy of Pancasila in general is the result of the deepest thoughts of the Indonesian people which are considered trusted and believed to be the truest, most just, wisest, best and most appropriate values for the Indonesian nation.

Regarding the function of Pancasila philosophy for us, Pancasila is a view of life, awareness and moral ideals that include psychology and character that are deeply entrenched in the culture of the Indonesian nation (Writing Team of the PMPKN Department, 1987).

The Indonesian nation was born after going through a very long struggle, by giving all sacrifices and enduring all kinds of suffering, therefore the Indonesian nation was born with its own personality which coincided with the birth of the nation and the state itself, therefore Pancasila was not born suddenly in 1945, but has struggled by looking at the experiences of other nations, being inspired by the world's great ideas, which remain rooted in the personality and ideas of the Indonesian people themselves. Pancasila itself has always been a common grip when there was a national crisis and a threat to the existence of the Indonesian nation. This is historical evidence as the spiritual basis of the state, which is desired by the Indonesian people because in fact it has been embedded in the hearts of the people. Therefore, Pancasila is the basis that is able to unite all Indonesian people. By implementing Pancasila in the life of the nation and state, Pancasila is a compromise and national consensus, because it contains values that are upheld by all groups and layers of Indonesian society (Tobing, 2012).

Pancasila is an intelligent choir because it overcomes the diversity of Indonesian society while remaining tolerant of differences. The determination of Pancasila as the basis of the philosophy of the State does not mean eradicating differences (indifferentism), but sums it all up in one typical Indonesian empirical motto which is stated in the verse "Bhineka Tunggal Ika" that the Pancasila State is a country that was established, maintained and developed with the aim of protecting and developing the dignity and human rights of all citizens of the Indonesian nation (Just and Civilized Humanity), so that they can live properly as human beings, develop themselves and realize the outer and inner welfare of all Indonesian people and educate the nation's life with social justice.

### **Implementation of Pancasila Values in Character Education**

Values are the most important things that need to be owned by a person, including a nation, because value has the meaning of an idea about the truth in behavior that creates a sense of love, pride and other positive meanings.

Value is the idea of a person or group about something that he sees as good, true, beautiful, wise so that the idea is valuable and of good quality to be used as a guide or guide in behaving and acting (Hakam & Nurdin, 2016).

According to Sauri & Firmansyah (2010) value is something valuable. Systems of values are interrelated with each other in a mutually reinforcing and inseparable system. Values come from religion and from humanistic traditions. If you want to know the true value, you need to compare it with facts. Fact is something that exists and happens, while value is something abstract, valid, binding and appealing. It can be understood from the above opinion that value is an idea that has the meaning of truth so that a value is very valuable for an individual or a group because of the nature of the value related to the goals of the individual or group. Pancasila as a state philosophy has the values contained in it as an idea of truth and the values contained in Pancasila are very valuable, with these values determining the direction of goals and achievements of the Indonesian nation to become a civilized nation and have superior quality values from other nations.

Pancasila as the state philosophy of the Indonesian nation has the values contained in it, where these values are closely and bound together as the foundation of togetherness, diversity, prosperity and progress of the Indonesian nation as a nation that has civilization. Pancasila has a series of values, namely divinity, humanity, unity, democracy, and justice. The five values are a unified whole which refers to a single goal. Pancasila is lifted from the values of customs, cultural values and religious values contained in the view of life of the Indonesian people (Asmaroini, 2016).

The values contained in Pancasila have goals and expectations that need to be implemented in the nation's personality, including 1) Divine Values, as a religious nation it is necessary to carry out all the procedures for behaving in life according to the values contained in the teachings of their respective religions. 2) Human values, providing the concept of justice for humans both in law, society and other elements of life and also civilized humans, namely having ethics, morals and manners of behavior. 3) Value of Unity, believing and practicing that with unity all aspects of the welfare of the nation can be achieved properly, because the essence of unity is wisdom. 4) People's Values, it is necessary to carry out a wise attitude in deciding opinions in a fair and civilized manner, prioritizing common interests rather than personal interests. 5) The value of justice, the sense of being equal, not selective, which causes disputes and disputes between people, causing divisions.

Therefore, the values of Pancasila are an effort to build a nation of character. Therefore, it is necessary to carry out comprehensive implementation steps in the life of the Indonesian nation. Zabda (2016) describes the values of Pancasila into its implementation to build the nation's character as part of an effort to revitalize Pancasila into a functional form in shaping the character of the Indonesian nation.

These values must be the character of the Indonesian people. Character can be interpreted as innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, and character. Character in this sense marks and focuses on the application of the value of goodness in the form of action or behavior. People who do not apply the values of kindness, for example dishonest, cruel, greedy, and other bad behavior are said to have bad character, but people whose behavior is in accordance with moral rules are called noble characters (Suyitno, 2012).

The five values of Pancasila need to be instilled in the personality of the Indonesian nation so that it becomes a religious character, a humanist character, a mutual cooperation character, a wisdom character, and a character of justice. From all of that, it merges into the character of Pancasila.

According to Supeni (2015) the character of Pancasila is a description of the values of Pancasila which has a goal in building the spirit of nationalism, giving hope to form a person who is willing to defend the nation and state with all his heart and also the character of Pancasila can be understood as a form of implementation towards a prosperous and prosperous nation. prosperous.

Soekarno in Latif (2019) stated that Pancasila is a unifying tool, which I firmly believe that the Indonesian nation from Sabang to Merauke can only unite on the basis of Pancasila. With the statement of the founding father of Pancasila, Soekarno, Pancasila is a unifying tool, namely as a means to unite the Indonesian nation with religious and cultural diversity to remain optimistic, uphold mutual peace, and also increase tolerance to achieve the goals of the nation and state. The character of Pancasila is a combination of the values of Pancasila itself which essentially forms an attitude of concern for the nation and state.

In other definitions, the character of Pancasila can be associated with the character of the nation. According to Budimansyah (2012) the character of the nation is the character of Indonesian people. The character of the nation appears in all components that state the need to have national collective behavior from awareness, understanding, taste, initiative and behavior of the nation and state from the results of thought, heart, taste and intention as well as sports. The character of the nation will determine the collective behavior of the nation based on the values of Pancasila.

To be able to embed the values of Pancasila in order to become a character, efforts are needed to conduct character education as the subject of implementing values in one's personality. With education, humans can understand the values of life, education is the nation's most powerful weapon to achieve victory and progress, the function of reason as a thinking tool can develop well with a progressive educational process (Muhammad, 2021).

Character contains various virtues, these policies do not necessarily become patterns of daily behavior but must be understood, aspired to, and implemented. Therefore, it is necessary to have a character education program as an effort to build awareness of carrying out various policies to create a better world (Budimansyah, 2012).

The Center for Curriculum and Learning (2019) provides direction on the inculcation of Pancasila values which can be done by providing content to the school curriculum through the subjects of Civics, Religious Education and Character and Indonesian Language, where these subjects are an explicit curriculum. Especially schools as a place for character building can adapt the school's ecosystem and culture to the principles contained in the values of Pancasila

Manulang (2013) with the implementation of character education can develop a positive attitude in assessing life, develop a person's mindset to be able to think ahead, express one's commitment in responding to a challenge, and increase competence to continue to be actively creative and also a creative mindset.

In character education according to Lickona (2015) it is necessary to instill good character ( good character ) and the components used in the cultivation of good character are moral knowledge (moral knowing ), moral feeling ( moral feeling ) and moral action ( moral action ).

Pancasila values needs to be invested in the education of character, because the values of Pancasila has elements of good character ( good character ) to develop a positive attitude, mindset, commitment and competency of Indonesia. The implementation of Pancasila values through character education needs to take active habituation steps. According to Lickona (2015) good and active habituation can accelerate the cultivation of character in one's personality, in Budimansyah's view (2012) character must be imprinted in one's personality so that it can be the basis of attitude in behavior. Pancasila values can shape the character of Pancasila or national character, strengthen the spirit of nationalism in the personality of the Indonesian nation. The five values in Pancasila need to be implemented properly because the current global challenges are fading the spirit of nationalism, which makes it easy to be pitted against each other, trivial disputes and if ignored in the long term can damage the sovereignty, unity and peace of the Indonesian nation.

### **Implementation of Pancasila Values in the context of Islamic Religious Education**

Pancasila is a state ideology extracted from the soul of the Indonesian people who live as a result of past experiences ( volkgeist ). The soul of this nation is then summarized and concluded so that it becomes five principles or precepts called Pancasila. The following is the ideology of Pancasila from the perspective of Islamic teachings.

The first precept, God Almighty. This first precept teaches us that, the first thing we must do is to know and build a good relationship with God Almighty. As Allah says in QS al-Baqarah: 163;

“Wa ila Hukum ilahu wahid, laa ila ha illa huwa arrahman arrahim”

In the context of Islam, it is taught that we must understand the attributes of God in Asma al-Husna. Because when a person knows his God, then he becomes a complete human being. This full human explanation is described in the next precept, namely the second precept.

The second precept is just and civilized humanity. In Islamic teachings, Allah commands humans to be pious and behave well among others, wa taqwalah wa husnul khuluq. When humans are able to duplicate the attributes of His Lord, it can be ascertained that he will become a complete human being. If he was born a leader, then the nature of his mercy enveloped his people. If he was born as a judge, then in every decision implied justice that makes the parties feel equally satisfied. If he is born as a teacher, then the knowledge he inherits is not only able to make his students smart, but also civilized, and so on.

After becoming fully human, we need to unite to equalize the perception of shared ideals, as stated in the third principle, namely the unity of Indonesia. Together we will be strong, one perception and easy to achieve common goals. al-mu'minu lil mu'min kal bunyana yasyuddu ba'dhuhu ba'dha.

After being united and compact, then we will consult in a family manner to determine strategic ways to realize our shared goals and then submit the results of the deliberation to the leaders to be realized with our continued supervision. As mandated by the fourth precept, namely democracy led by wisdom in deliberation of justice. In this case, Islam strongly recommends the method of deliberation and prohibits debates that cause division. Wasyawirhum fil amri, faidza 'azamta

fatawakkal 'ala Allah (QS Ali Imran: 159), besides that Islam also teaches to obey the policies of the leader as long as the leader does not order to commit immoral acts. Athi'ullah wa athi'u apostle wa ulil amri minkum (Surah Annisa: 59).

While monitoring the performance of leaders in realizing shared goals, we continue to pray that this nation will be able to easily achieve its goals as stated in the fifth principle, namely the distribution of social justice for all Indonesian people.

This last precept is in line with the spirit of the arrival of Islam, namely as a hammer movement to liberate from the confines of injustice, economic downturn, moral degradation and social status. All are equal, there is nothing that distinguishes one human from another except the quality of one's piety.

#### 4. CONCLUSION

Pancasila as the philosophy of the state as well as the ideology of the nation has a major role in efforts to advance the nation through character education as an effort to instill Pancasila values in the nation's personality so that it is imprinted in the soul. Core ethical values Character education based on state philosophy emphasizes five values elaborating from the Pancasila paragraph, namely divinity or diversity, humanity, unity, wisdom and justice. And there is not a single precept in the ideology of Pancasila, which is contradictory to the teachings of Islam. Precisely the presence of the ideology of Pancasila as our reinforcement for Islam kaffah.

Suggestions for readers and researchers are that this research still needs to be further developed, so that it can strengthen the theories in this article as an effort to advance scientific insight and it is hoped that it can be implemented and integrated in the life of the nation and state.

#### REFERENCES

- Asmaroini, A. P. (2016). Implementasi Nilai-Nilai Pancasila Bagi Siswa Di Era Globalisasi. *Citizenship Jurnal Pancasila dan Kewarganegaraan*, 4(2), 440. <https://doi.org/10.25273/citizenship.v4i2.1077>
- Budimansyah, D. (2012). *Perancangan Pembelajaran Berbasis Karakter*. Bandung: Widya Aksara Press.
- Djahiri, A. K. (1985). *Strategi Pengajaran Afektif Nilai Moral VCT dan Games Dalam VCT*. Bandung: Jurusan PMPKN FPIPS.
- Djamal, D. (1986). *Pokok-Pokok Bahasan Pancasila*. Bandung: PT Remaja Rosdakarya.
- Hakam, K. A., & Nurdin, E. S. (2016). *Metode Internalisasi Nilai-Nilai Untuk Memodifikasi Perilaku Berkarakter*. Bandung: Maulana Media Grafika.
- Hasanah, A. (2013). *Pendidikan Karakter Berperspektif Islam*. Bandung: Insan Komunika.
- Laboratorium Pancasila. (1981). *Pancasila dalam Kedudukan dan Fungsinya Sebagai Dasar Negara dan Pandangan Hidup Bangsa Indonesia*. Usaha Nasional. (Surabaya).
- Latif, Y. (2019). *Negara Paripurna Historisitas, Rasionalitas, dan Aktualitas Pancasila*. Jakarta: Gramedia Pustaka Utama.
- Lickona, T. (2015). *Educating For Character*. Jakarta: Bumi Aksara.
- Mahfud MD, M. (2012). *Makna dan Implikasi Pancasila Sebagai Cita Hukum Dalam Peraturan Perundang-undangan di Indonesia*. Jakarta: Institut Leimena & Center for Indonesian Constitutional Jurisprudence & Hanns Seidel Foundation.
- Manullang, B. (2013). Grand Desaian Pendidikan Karakter Generasi Emas 2045. *Jurnal Pendidikan Karakter*, 14.
- Muhammad, G., Hasanah, A., & Arifin, B. S. (2021). Proses Manajemen Peserta Didik dalam Membentuk Karakter Religius. *Atthulab: Islamic Religion Teaching and Learning Journal*, 6(2), 161-174.
- Pusat Kurikulum dan Pembelajaran, B. P. dan P. (2019). *Penanaman Nilai Pancasila*. Kementerian Pendidikan dan Kebudayaan. (Jakarta).
- Rachmah, H. (2013). Nilai-Nilai Dalam Pendidikan Karakter Bangsa Yang Berdasarkan Pancasila dan UUD1945. 1, 8.

- Rohmah, S. M., & Noor, T. (2021). Paradigma Pendidikan Karakter Menurut Pemikiran Imam Al-Ghazali dalam Kitab Bidāyatul Hidāyah. *Atthulab: Islamic Religion Teaching and Learning Journal*, 6(2), 186-206.
- Sauri, S., & Firmansyah, H. (2010). Meretas Pendidikan Nilai. Bandung: Arfino Raya.
- Supeni, S. (2015). Pengembangan Model Internalisasi Pendidikan Karakter Pancasila Pada Guru Pendidikan Anak Usia Dini. (1), 10.
- Suyitno, I. (2012). Pengembangan Pendidikan Karakter dan Budaya Bangsa Berwawasan Kearifan Lokal. *Jurnal Pendidikan Karakter*, 13.
- Tafsir, A. (2006). Filsafat Pendidikan Islami. Bandung: PT Remaja Rosdakarya.
- Tim Penulis Jurusan PMPKN. (1987). Pancasila Dasar Negara dan Pandangan Hidup Bangsa Indonesia. Malang: IKIP Malang.
- Tobing, J. (2012). Memperkokoh Sistem Hukum Nasional Melalui Perubahan UURI No. 10 Tahun 2004. Jakarta: Institut Leimena & Center for Indonesian Constitutional Jurisprudence & Hanns Seidel Foundation.
- Zabda, S. S. (2016). Aktualisasi Nilai-Nilai Pancasila sebagai Dasar Falsafah Negara dan Implementasinya Dalam Pembangunan Karakter Bangsa. *Jurnal Pendidikan Ilmu Sosial*, Vol 26. <https://doi.org/10.2317/jpis.v26i2.3355>