

Study of Pancasila as the Foundation of the Economic Education Curriculum in Indonesia

Agussalim¹, Wahyuni², Ahmad Yani³, Suaeb⁴

Pendidikan Ekonomi, Universitas Nggusuwaru

Correspondence: agussalimmpd08@gmail.com

Received: 11 November, 2023 | Accepted: 25 November 2023 | Published: 20 Desember, 2023

Keywords: Economic Education social Pancasila; Foundation;

Abstract

Pancasila as the nation's philosophy must be used as the main foundation of education in Indonesia. Economic education does not only transfer economic knowledge, but must also transfer Pancasila values as economic actors who are not only rational but also have high social sensitivity and concern. This research aims to examine the concept and implementation of Pancasila as a foundation for economic education in Indonesia. This research is classified as descriptive research regarding expert opinions referred to in several references (textbooks and journal articles) published online. The results of the study show that Pancasila is the basis for formulating and implementing the education curriculum in Indonesia, especially in the independent learning curriculum which emphasizes the Pancasila Student Profile. So far, Pancasila values are still partially taught as specific subjects so they have not been comprehensively integrated into educational and economic learning materials. The results of a review of various relevant research results show that economic education material in Indonesia is dominated by the philosophical foundation of neoclassical-capitalist materialism which is not relevant to national ideology.

Kata Kunci:

Landasan Pancasila; Pendidikan Ekonomi.

Abstrak

Pancasila sebagai falsafah bangsa harus dijadikan sebagai landasan utama pendidikan di Indonesia. Pendidikan ekonomi tidak hanya mentransfer ilmu pengetahuan ekonomi, tetapi juga harus mentransfer nilai-nilai pancasila sebagai pelaku ekonomi yang tidak hanya rasional tetapi juga memiliki kepekaan serta kepedulian sosial yang tinggi. Penelitian ini bertujuan untuk mengkaji konsep dan implementasi Pancasila sebagai Landasan Pendidikan Ekonomi di Indonesia. Penelitian ini tergolong pada penelitian deskriptif dari tentang pendapat ahli yang dirujuk dalam beberapa referensi (buku teks dan artikel jurnal) dipublikasi secara online. Hasil telaah bahwa Pancasila sebagai landasan dalam perumusan dan pelaksanaan kurikulum pendidikan di Indonesia, terutama dalam kurikulum merdeka belajar yang menekan pada Profil Pelajar Pancasila. Nilai-nilai Pancasila selama ini masih bersifat parsial diajarkan sebagai mata pelajaran tertentu sehingga belum secara komprehensif terintegrasi pada materi pendidikan dan pembelajaran ekonomi. Hasil penelitian terdahulu yang relevan menunjukkan materi pendidikan ekonomi di Indoneia didominasi oleh landasan filsafat materialisme neoklasik-kapitalis yang tidak relevan ideologi bangsa.

INTRODUCTION

Bung Karno and Bung Hatta as the Proclaimers of the Independence of the Republic of Indonesia in 1945 emphasized that Pancasila was not just a vehicle but as a spirit of unity in the hearts of the nation which must live as the basis for behavior in the nation and state (Swasono, 2015). Pancasila as the ideology of the Indonesian nation is a unifying spirit politically, representing and purifying any interests, contains religious pluralism, and guarantees freedom of belief. Pancasila as the ideology of the Indonesian nation should be applicable in various dimensions of social life in this era of modernization so that the values explored in Pancasila become a socio-cultural filter for Indonesian society so that these Indonesian people do not lose their identity as part of the Indonesian nation whose ideology is Pancasila (Shofiana 2015). Pancasila as the ideology of the Indonesian nation is the result of conceptualization of the history of the struggle of the Indonesian nation, and it contains noble and noble values (Ridwan 2017).

Pancasila as the nation's ideology or way of life is a reference for thinking, behaving and acting for all Indonesian people. Pancasila is a characteristic of the Indonesian State as a philosophical system that is imbued and implemented in national and state life (Dewantara et al. 2019; Jaelani 2016; Kurniawan 2018). Concretely, Pancasila as the country's way of life must be reflected in the soul and personality of the Indonesian nation, including as a basis for education (Ismail, 2014; Matroji, 2009). The Pancasila ideology with a set of values is the main foundation in the formulation and implementation of economic education in Indonesia as an effort to instill Indonesian values in the generation so that they grow and develop as future leaders who have integrity, social responsibility and the ability to face economic challenges wisely and fair. According to (Agussalim 2019; Dumairy & Tarli Nugroho 2016; Hastangka 2012) Pancasila as the basis of economic education in Indonesia can: (1) Form quality character: The application of Pancasila values in economic education can form student characters who have integrity, fairness and responsibility answer. This helps create a young generation who has moral and ethical awareness in making economic decisions. (2) Developing social awareness and welfare: Pancasila-based economic education can strengthen understanding of the importance of social justice and shared prosperity. This helps students to understand the concept of fair distribution of wealth and the importance of participation in sustainable economic development. (3) Prioritizing economic sustainability: Applying Pancasila values in economic education can help develop awareness about the importance of sustainable economic development, prioritizing environmental protection, and maintaining a balance between economic growth and environmental sustainability. (4) Strengthening economic independence: By implementing Pancasila values, students are encouraged to develop economic independence and understand the importance of independent and competitive business. This can encourage the birth of entrepreneurs who have social awareness and responsibility towards society. (5) Developing just economic policies: Pancasila-based economic education can provide a foundation for the formation of just and equitable economic policies, reduce economic disparities between community groups, and provide fair access to economic opportunities. (6) Encouraging collaboration and social involvement: Through the application of Pancasila values, students can be invited to get involved in socio-economic activities and work together in solving economic problems faced by society. This can encourage collaboration between economic actors, government and society in achieving sustainable

economic progress.

The results of the study from various references show that economic education in Indonesia is dominated by the philosophical thought of materialism as the main principle of capitalism-liberalism. According to Tjakrawerdaja & Soedarno (2017) it seems as if the Indonesian people have buried their philosophy or ideology of their own nation and state. The result is unrest and social unrest due to the weakening of the values of togetherness, kinship and the fading spirit of nationalism. Indonesia ignores the economy based on cooperation (cooperation-based economics), and instead prefers economic power that is *disempowering* each other, and even working together towards forming joint forces (*power-building*) which tend to harm other parties (Jaelani 2016).

Educational institutions play an important role in strengthening and passing on the values of Pancasila to the nation's children from an early age, and economic education has a function not only to transfer knowledge (*transfer of knowledge*) but must also transfer ideological values. According to Ki Hadjar Dewantara, every country has educational goals in accordance with its country's philosophical system. Education as a means of guiding children to become complete human beings; not only makes children intelligent, but also keeps them away from evil acts (Hendratmoko, Kuswandi, and Setyosari 2018; Kuswandi 2005). Pancasila must be used as the main foundation in education which is reflected in every competency in the subject as an effort to strengthen the character of the nation's children in accordance with Pancasila values (Ilyas & Tahir, 2015). The holistic integration of Pancasila in the Indonesian economic education system is an important step to ensure that these values are not only taught separately, but are also thoroughly integrated into the curriculum and teaching methods.

METODE

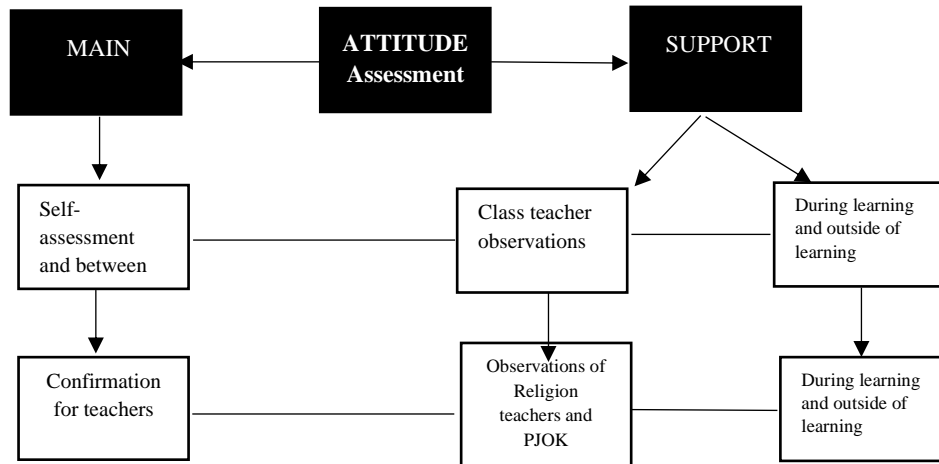
This research is a literature study research. This means carrying out a reference study on Pancasila as the basis of the economic education curriculum and comparing it with the results of critical studies by experts in the field of education and economics regarding the application of Pancasila values in the economic education curriculum in Indonesia. The analysis stage of the study was carried out using several steps including study design, data collection, data analysis, data visualization, and interpretation.

DISCUSSION

Implementation of the Pancasila Foundation in the Curriculum

From the results of the review of the 2013 curriculum and the independent learning curriculum, it can be understood that the formulation for the development and implementation of the national education curriculum is based on Pancasila. The 2013 curriculum formulation includes four competencies, namely (1) spiritual attitude competencies, (2) social attitudes, (3) knowledge, and (4) skills. The formulation of Spiritual Attitude Competency, namely "Accepting and implementing the teachings of the religion one adheres to". The formulation of Social Attitude Competency is "Showing honest, disciplined, responsible, polite, caring and confident behavior in interacting with family, friends and teachers". These two competencies are achieved through indirect learning, namely example, habituation and school culture by

taking into account the characteristics of the subject as well as the needs and conditions of the students. The growth and development of attitudinal competence is carried out throughout the learning process and outside of learning and can be used as a consideration for teachers in developing students' character further. Divine and national attitudes are the core characteristics of learning achievement using the learning model as below.



Picture 1 Assessment of Divine and National Attitudes in the 2013 Curriculum

The implementation of Pancasila as the basis for the development and implementation of the Merdeka Belajar Kurikulum emphasizes the Pancasila Student Profile in accordance with the Vision and Mission of the Ministry of Education and Culture as stated in the Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024. Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values, with six main characteristics: faith, devotion to God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creative as in the picture below.



Figure 2 Profile of Pancasila Students

Explanation of each profile:

1. **Believing, fearing God Yme, and having a noble character:** Indonesian students who Believing, fearing God YME, and having noble character is a student with good character in his relationship with God Almighty. He understands religious teachings and beliefs and apply this understanding in their daily lives. There are five key elements of faith, piety to God YME, and noble character: (a) religious morals; (b) personal morals; (c) morality to humans; (d) morality to nature; and (e) state morals.
2. **Global Diversity:** Indonesian students maintain noble culture, locality and identity, and keep an open mind in interacting with other cultures, so that foster a sense of mutual respect and the possibility of forming a culture nobility that is positive and does not conflict with the noble culture of the nation. Elements and keys Global diversity includes knowing and appreciating culture, communication skills intercultural in interacting with others, and reflection and responsibility towards diversity experience.
3. **Worked together:** Indonesian students have the ability to work together, ie the ability to carry out activities together voluntarily The activities carried out can run smoothly, easily and easily. Elements of Mutual cooperation is collaboration, caring and sharing.
4. **Independent:** Indonesian students are independent students, namely responsible students responsible for the learning process and results. The key element of self-reliance consists of awareness about oneself and the situations faced and self-regulation.
5. **Critical Reasoning:** Students who reason critically are able to objectively process information both qualitative and quantitative, establishing links between various information, analyze information, evaluate and conclude it. Elements of Critical reasoning is obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and taking Decision.
6. **Creative:** Creative students are able to modify and produce something original, meaningful, useful and impactful. The key element of creativity consists of generating original ideas and produce original works and actions.

Implementation of Pancasila values in the Independent Learning Curriculum can be done in various ways, including the following:

1. Integration of Pancasila Values in Learning Materials, namely every lesson material linked to the principles of Pancasila, such as social justice, unity, and mutual cooperation.
2. Development of Modules and Teaching Materials that Reflect Pancasila: Teachers and Curriculum developers can create specific modules and teaching materials emphasizes the values of Pancasila. This can help students to understand better and internalize these values.
3. Introduction to the History and Philosophy of Pancasila: Provides an in-depth introduction about the history and philosophy of Pancasila to students can help them understand how important those values are in the life of society, nation, and patriotic.
4. Application in Extracurricular Activities: Schools can hold activities extracurricular that focuses on developing and implementing Pancasila values. For example, mutual cooperation activities, social service, and other encouraging activities solidarity and unity among students.
5. Teacher Training and Development: Teachers can be given training on how to integrating

Pancasila values in the learning process. This is important so that they can teach in a way that allows students to understand values in depth.

6. Parent and Community Involvement: Involving parents and the community Activities that support Pancasila values can help strengthen understanding students about the importance of these values in everyday life.
7. Enforcement of Discipline Based on Pancasila Values: Implementing a discipline system based on Pancasila values can help create a good learning environment conducive to and encouraging the development of good character in students.

Integrating Pancasila values into the Independent Learning Curriculum, it is hoped the younger generation can grow into responsible, caring, citizens have an awareness of the importance of unity, justice, democracy and mutual cooperation national and national life.

Implementation of the Pancasila Foundation in Economic Education Materials

An overview of publications regarding economic education studies based on Pancasila values, written by various academics from various universities in Indonesia, published in reputable national and international journals, as below, is presented.

Table 1. Publications regarding Economic Education Material Based on Pancasila Values

| Athors | Titel |
|--------------------------------|--|
| Raharjo (2019)s | Model of Pancasila Idiology Education in Development Curriculum in Higher Education. |
| Dumairy & Tarli Nugroho (2016) | Ekonomi Pancasila Warisan Pemikiran MubyartoEkonomi Pancasila Warisan Pemikiran Mubyarto |
| Kurniawan (2018) | Pancasila as A Basis For Nation’s Character Education |
| Agussalim (2022) | Pancasila Economy: Theory and Implementation of Economic Education in Indonesia |
| Dewantara et al., (2019) | Pancasila as Ideology and Characteristics Civic Education in Indonesia |
| Shofiana (2015) | Philosophy, Pancasila and Modern Technology |
| Agussalim et al., (2021) | Pancasila Economic Character Literacy Program for High School Students |

Source: Data processed by researchers (2023)

The results from several references in table 1 above regarding the implications of the Pancasila philosophical foundation in economic learning materials in Indonesia can be concluded that economics taught in Indonesia has so far proven to be incompatible with Indonesian values, and economic learning materials at all levels of education are dominated by by neoclassical-capitalist economic theories and practices and a little discussion of economic material based on Pancasila values as the ideological basis of education in Indonesia. According to Mubyarto (2004), economics taught in Indonesia has proven to be inconsistent with values.

Pancasila values;man-economistWestern capitalist style is motivated only to maximize profits (profit) and satisfaction (utility) economics, unfortunately, is a science that has been taught in schools. Furthermore, Swasono (2015) assesses that the rooting of neoclassical-capitalist economics in Indonesia, both because of the continuation of liberal economic understanding in the colonial era and also because of the teaching of conventional economics in Indonesian educational institutions today, is certainly a success of academic intellectual colonization by the ideological movement of liberalism or neo-liberalism. . Neoclassical-capitalist ideology is taught widely in Indonesia's formal education and this teaching forms a mindset that prioritizes market sovereignty over people's sovereignty in accordance with the

economic pattern based on Pancasila values.

The economic education curriculum formulated by *National Council for Economic Education* (NCEE) dominates economic and business education materials in various countries. Research by Neal & Finlay (2008) shows that the hegemony of foreign educational material management systems (capitalist style) is proven in many countries, including Arab countries. Jamil (2015) through research results found that American influence on practice *Management Education* (ME) is quite large locally in Malaysia, according to the results of interviews with three American agents determined to be responsible for spreading and maintaining hegemony systematically, including through referrals. Likewise, research by Schmidtke & Chen (2012) concluded that from a historical perspective, educational philosophy in China was dominated by the ideology of Confucianism and Marxism, but the rapid industrialization has now led to Western philosophy and adopted into vocational education, causing China to lose its philosophical foundation in business education. Hanafiah's research (2016) found that there is a very large superiority in the management pattern of the American-style education system in China, and this hegemony is in the form of management practices (curriculum), especially in economic and business education. This neoclassical-capitalist hegemony can lead to high antisocial behavior of economics students and lecturers because they are significantly less supportive of egalitarian solutions. Idea apart from being obsolete, capitalist ideas have also been proven to be inhumane and rational in the modern economy, and therefore the role of family education is very much needed in shaping children's economic character (Adams, 2019; Bauman & Rose, 2011; Etzioni, 2015; Faravelli, 2007).

CONCLUSION

Implementing the Pancasila Foundation in the curriculum and economic education materials is an important step to instill moral and ethical values in the nation's generation. Integrating Pancasila principles such as divine values, humanity, social justice, unity and mutual cooperation in economic education is expected to create a generation that is aware of the importance of balance between economic growth and social welfare. These principles are the basis for the development and implementation of the Indonesian national education curriculum, both the 2013 curriculum and the independent learning curriculum which emphasizes the importance of social justice. Students will be able to recognize and analyze various educational and economic problems from a fair and broad perspective. The results of relevant research studies show that economic education material in Indonesia is dominated by the philosophical basis of neoclassical-capitalist materialism which is not relevant to national ideology.

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