RELATIONSHIP OF CITIZENSHIP EDUCATION, PANCASILA AND RELIGIOUS CHARACTER

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Abstract
Recently, Pancasila has again become a trending topic in the national issue in Indonesia. Studies on the relationship between civic education, Pancasila, and religious character are still rarely carried out. However, it is realized that it is essential to support an intelligent society's realization and love harmony and peace for the nation's progress. This research is a qualitative study with a descriptive-analytical approach using a literature-based documentary method. This research's general objective is to understand the relationship between civic education, Pancasila, and religious character. This study's findings are that the relationship between Pancasila, civic education, and religious character is very close and needs to be kept in mind. Many people still agree that Pancasila does not need changes, amendments, and the like. More than that, Pancasila's practice in the world of education and the nation's life, religion, and state.
Keywords: Citizenship education, Pancasila, and religious character.

Introduction

Research on civic education, character education for an early age is essential to note. The main reason is that an early age is a golden age. If all goodness is taught from the start, the end will be better too. This includes values related to civic education and character education.

We understand that excellent family education usually provides a good education in manners, ethics, and culture. On the other hand, if good behavior is not accustomed from an early age, it is possible to expect good results from the early generations, it is also difficult to expect. Therefore, early childhood education needs to be considered concerning social and national life.

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In this context, this paper wants to see more clearly the problems in civic education, Pancasila, and religious character education in Indonesia. The hope is that there will be a better understanding of citizenship education and character education in Indonesia. From the background of the above problems, this research plan focuses on the following essential questions: What is the relationship between civic education, Pancasila, and religious character education? What factors support the strong relationship between civic education, Pancasila, and religious character education in Indonesia?

The research with the title "the relationship of civic education, Pancasila and religious character education" is relevant to the RPPM (Research and Community Service Plan) of the Social Humanities Laboratory (Soshum), ITS Development Studies Department. Other relevance is: To understand the relationship between civic education, Pancasila, and religious character education. Here we need to understand the supporting factors for the strong relationship between civic education, Pancasila, and religious character education in Indonesia.

Research methods

In this research, the type of research that will be used is qualitative research. The data collected tends to be more qualitative in the form of words, not numbers. Quoting Taylor and Bogdan's expression that "qualitative methodologies refer to research procedures which produce descriptive data: people's own written or spoken words and observable behavior." This research will also use data collection methods in interviews (interviews) and documentation as the primary data collection. This research tends to have characteristics, including analytical descriptive and tends to analyze data deductively, and an effort to find meaning.

The supporting theory in this study is the Agenda Setting Theory. Agenda setting theory is a theory which states that the prevailing media (textbook) is the center of truth determination with the media's ability to transfer two elements, namely awareness, and information into the public agenda by directing public awareness and attention to issues considered necessary by the media (textbook). We need to know more about the essential aspects of agenda-setting. It has the role of the mass information communication phenomenon and has different potential agenda setting. In detail, agenda-setting methods for making an easy way in understanding and practicing research methods, namely: content, media analysis, and interviews. Recent studies have shown that the impact of agenda-setting is strong among educated people. Apart from

education, credibility also determines the media's level of influence (textbooks) on the agenda-setting.

In this context, the agenda-setting is the domain with the assumption of a powerful media effect, so actually, the effect of media (textbooks) on audiences is indeed massive. It is just that it does not have to be that way. Some factors increase the level of influence in agenda-setting theory. Among them is the level of need for orientation at the audience, the level of education, and the media (reference) that make arrangements or settings for this particular agenda. From all the explanations above, the agenda-setting theory can be used as a supporting theory to explain the study's discussion in this research. To date, no studies have paid serious attention to this issue as far as the authors know. Therefore, this proposal was written to provide further attention. The hope is that there will be more beneficial attention for the Indonesian people within the Republic of Indonesia.

Result and Discussion

The subject matter of the unitary state of the Republic of Indonesia (NKRI) has again become a severe study amid the hustle and bustle of intolerance issues and social, religious, economic, and local and national politics pathologies (Mahfud, 2019b; Mahfud, 2019c; Mahfud et al., 2018; Mahfud, 2016). Not long ago, religious leaders throughout Indonesia gathered in a sizeable deliberative forum discussing the problems of nationality, NKRI, Pancasila, and diversity.

The initiation of such dialogue forums between religious leaders is still relevant and essential. Especially as an early prevention effort from conflict problems, challenges, and national disintegration (Krisdiyanto et al., 2019; Mahfud, 2019a; Saputra et al., 2019). Moreover, segregation is possible when near a moment of politics. Also, weak social cohesion strengthened sentiment and differences in political ideology and concerns about the threat of unity and unity among all social elements within the Republic of Indonesia.

In this context, the revitalization of religion and Pancasila for strengthening the Republic of Indonesia is the right moment for all parties to ponder. In practice, the main contribution and role of religious and state leaders, mass media, and civil society need to be continuously optimized for the sake of integrity, harmony, and national interests towards the progress of the nation (Mahfud, 2008; Mahfud, 2014; Mahfud, 2018a; Mahfud, 2018b). Therefore, the government now realizes that this nation needs tremendous energy from all nations and power stakeholders in caring for the Republic of Indonesia. It requires the cohesiveness of religious and religious elites and political, cultural, social, economic, business, and other figures. This incredible energy can be in

the form of thoughts, experiences, and various alternative solutions to solving problems based on solutions to maintain harmony and care for the integrity of the nation from all kinds of challenges, threats, and problems in national life (Mahfud, 2020; Mahmuda, 2019; Mahfud, 2016).

Recently, public restlessness and anxiety need and need to be responded to. This anxiety is mainly caused by various violence, persecution, assault, persecution, and even the murder of religious figures and leaders in various regions in Indonesia. The victims included teachers, clerics, clerics, priests, and religious figures from Islam, Buddhism, Hinduism, Christianity, and others in several areas in Bandung, West Java, and Jogja. It is suspected that the perpetrator is a crazy or less familiar person who has evil intentions. There are those whose identity and motivation of the perpetrators are not yet known clearly and with certainty.

These facts and news are disturbing to the public and become homework for all elements of society, government officials, and religious leaders to always be vigilant. Also, a preventive solution must be considered so that it does not spread and drag on to threaten the people's peace of life in this country. The 411, 212, and 112 movements, known as the Islamic defense action at the end of 2017, still leave question marks for several parties to this day. On the other hand, most Pancasilaist claims movement emerged, which led to some other societies' pros and cons. In this context, all parties should continue to introspect and evaluate themselves mutually. It is better if we meet, sit together, have dialogue, and deliberate appropriately for the Republic of Indonesia's unity and integrity.

It is realized that Indonesia is not a religious country. However, religion has a significant contribution in supporting the nation's life journey based on Pancasila. Therefore, the first principle of Pancasila confirms the sentence "God Almighty." Likewise, the second, third, fourth, and fifth principles in Pancasila are in line with the values, existence, and contribution of religion in the state (Rojii et al., 2020; Syaifuddin et al., 2019; Yahiji et al., 2019; Mahfud et al., 2019; Mahfud et al., 2020). Din Syamsuddin as President Jokowi's special envoy in peace matters, the relationship between Pancasila and religion does not need to be questioned but needs to be actualized. Pancasila is a historical legacy of the Indonesian nation for national harmony and world peace.

In this context, it can be understood that Pancasila has internal and external dimensions. Internally, Pancasila is a unifying tool for the diversity of ethnicities, languages, cultures, and religions in Indonesia. With Pancasila, there is a meeting point and a middle way to answer the problem of differences in a multicultural society. Externally, Pancasila also contributes to civilization and world peace based on divinity, humanity, unity, society-based deliberation, and

justice for the entire world community. The problem is, how can all parties continue to revitalize Pancasila in global and local life? Of course, a continuous and progressive process that involves all elements of the nation is needed (Mahfud, 2019d; Mu'ammar et al., 2020; Rahmawati et al. 2018; Muyasaroh et al., 2020).

The intensity of the dialogue based on solutions for harmony between society elements is the keyword to reduce unwanted possibilities. More than that, dialogue with religious leaders and the government becomes a medium of communication, coordination, and updates on the latest internal and external problems between religious community organizations and nationalities in this country. Through dialogue and deliberation forums, it is hoped that there will be solutions and short, medium, and long-term solutions in restructuring the nation's life and state based on the national pillars of Pancasila, Bhinneka Tunggal Ika, UUD 1945, and NKRI.

In this context, revitalizing Pancasila's religion and ideology as a middle-of-the-road solution needs to be pursued. It is because Pancasila still requires continuous socialization and revitalization efforts so that all elements of society can understand and practice it following the aims and objectives of the state based on the mandate of the constitution and the history of the founding of the Indonesian nation.

According to Heri Supriyanto (Principal of SMAN 2 Kotabumi), as reported to the mass media, conveying an understanding of students' character education requires a process. The material of delivery is not only limited to theory but must be accompanied by examples of behavior. Heri also said character education is as important as academic education because it relates to student character building. It is just that, he said, the theory conveyed must be accompanied by examples of behavior that must be shown by educators or people in their environment. In this case, according to him, examples of real behavior shown by educators or people around students have a psychological effect on them.

The problem that is often faced today is the existence of a paradox between the material or theory conveyed by the supervising teacher, which is not accompanied by real examples in the environment. For example, Civics Education (Civics) teachers who convey material using drugs or corruption must be severely punished, because that is part of a crime. However, the reality is that the law's application is not the same as what the teacher said. Some perpetrators of these crimes are even lightly punished, and even sentenced to be acquitted, indirectly impacting students.

In this case, when the learning material does not match reality, there is an impact. There may be a wrong impression that the teacher is considered to have lied to the students. In fact, as a teacher, he may only convey very normative things. Outside the context of environmental conditions that are not in line with character education taught in schools, academically, the school only tries to make students become dignified individuals or good children.

In practice, there are many ways and efforts made by religion teachers, civic education teachers, and others to integrate and connect all lessons to benefit school children (Abadi, & Muthohirin, 2020; Billah, 2016). For example, in some schools, for Muslims, every morning, students must read the Koran, several verses guided by religious teachers, which are good examples to strengthen school children's religious character. Simultaneously, non-Muslim students are also guided by their respective teachers according to their religion and belief.

Conclusion

Citizenship education, religious education, and religious character are essential to be understood and practiced by all nation generations, especially in Indonesia. It is significant for the formation of student character for their best future. Of course, the goodness of students who are physically and psychically must be following their actions or behavior. Religious learning is delivered at the beginning of school. Then academic material is a good thing. All related parties, including teachers, students, parents, schools, communities, and the government, should always support all programs that have national, religious nuances and strengthen the nation's generation's character.

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