

## **PANCASILA-BASED CHARACTER EDUCATION IN PESANTREN (ISLAMIC BOARDING SCHOOL) BASED SECONDARY SCHOOL**

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**Abstract:** This study was aimed at describing (1) Pancasila-based character education in pesantren-based secondary schools, (2) the strategy employed by teachers in developing Pancasila-based character education, and (3) the obstacles faced by teachers in developing Pancasila-based character education. This research was descriptive in nature employing qualitative approach. Research subjects were principals and civic education teachers in several pesantren-based secondary schools in Yogyakarta Special Region. The data were collected through interviews, observation, and documentation. The collected data were analysed inductively. The results showed that (1) the Pancasila-based character education is designed through the policy made by the principals and the teachers who developed the learning program, (2) the teachers's strategy in developing Pancasila-based character education is conducted by integrating intra and extracurricular programs, and (3) the obstacles faced by teachers in developing Pancasila-based character education are related to the fact that not all teachers are able to integrate Islamic values developed in pesantren to the values embodied in Pancasila in teaching and learning process.

**Keywords:** character education, Pancasila, pesantren

## **PENDIDIKAN KARAKTER KEBANGSAAN PANCASILA DI SEKOLAH MENENGAH PERTAMA BERBASIS PESANTREN**

**Abstrak:** Penelitian ini bertujuan untuk mendeskripsikan (1) pendidikan karakter kebangsaan Pancasila yang dikembangkan di sekolah menengah pertama berbasis pesantren, (2) strategi yang dilakukan guru dalam mengembangkan pendidikan karakter kebangsaan Pancasila, dan (3) kendala yang dihadapi guru dalam pengembangan pendidikan karakter kebangsaan Pancasila. Penelitian ini merupakan penelitian deskriptif dengan pendekatan kualitatif. Subjek penelitian yaitu kepala sekolah dan guru Pendidikan Kewarganegaraan di beberapa sekolah menengah pertama berbasis pesantren di Daerah Istimewa Yogyakarta. Teknik pengumpulan data menggunakan wawancara, observasi, dan dokumentasi. Teknik analisis data menggunakan analisis induktif. Hasil penelitian menunjukkan (1) pendidikan karakter kebangsaan Pancasila di sekolah dikembangkan melalui kebijakan yang dibuat kepala sekolah dan program pembelajaran yang dikembangkan guru, (2) strategi yang dilakukan guru dalam pengembangan karakter kebangsaan Pancasila melalui integrasi dalam program intra dan ekstrakurikuler, dan (3) kendala yang dihadapi guru dalam pengembangan pendidikan karakter kebangsaan yaitu belum semua guru mampu mengintegrasikan nilai-nilai keislaman yang dikembangkan di pesantren dengan nilai-nilai Pancasila dalam pembelajaran.

**Kata Kunci:** pendidikan karakter, Pancasila, pesantren

## INTRODUCTION

Character education holds significant role in building citizens' character in order that they become individuals with conscience, competence, responsibility and democratic attitude. Pancasila (or the Five Principles) as the nation's foundation and basic philosophy should be considered the guidance and the foundation for any effort to develop the citizens' character. Inherently embodied in Pancasila are noble and ideal values which can be employed as the guidance for Indonesians to live as citizens as well as in society. Those values were in fact crystallized from values which had grown and lived among various peoples who lived in the archipelago since the antiquity. Therefore, Pancasila holds values which certainly suitable to become the life philosophy for Indonesians and for the nation. Every citizen is required to consider the values embodied in Pancasila as living values in their daily life as a citizen and as a member of society. However, among our society we still can find individuals who have not fully comprehended the values of Pancasila. Furthermore, globalization has in fact has blurred the cultural borders among the nations in the world. The waves of information coming from other countries, if not filtered, have the potentials to obscure the people's understanding and interpretation of Pancasila as the nation's ideology.

The values embodied in Pancasila should be preserved in order that they will survive the crushing waves of globalization and act as a transcendental anchor for the citizens so that they will not be washed away in the current of globalization. As Indonesian *way of*

*life*, Pancasila acts as a strong grip for the nation so that any values coming from abroad can be synchronised with those of Pancasila which signify the identity of Indonesia. According Haz (2006: 6) Pancasila as the state ideology, seen from its context, possesses permanent and practical attributes. The permanent ideology was born from the treasure of history in the past. It contains basic assumptions representing universal ideals, gives perception toward the history of humanity, possesses historical significance in the life of the nation, and accommodates the hopes of implementing a social system in a long-range perspective. The permanent attribute embodied in Pancasila as the nation's ideology is shown by the fact that in course of the nation's history, Pancasila as an ideology has saved Indonesia from various conflicts and disputes.

Meanwhile, the practical attribute of the ideology has undergone stages of development in the course of the nation's history. If Pancasila as permanent ideology was constructed from the nation's cultural background and noble values, as a practical ideology it stemmed from the nation's historical experience as a nation and as one people from the days of the revolution until today. There should not be any kind of fissure between the permanent ideology and the dynamic ideology that will possibly give opportunity to any groups and forces in the society to manipulate the ideology for their interests.

As a practical and dynamic, as well as open, ideology, Pancasila has shown its relevance to any eras. The implementation on Pancasila in daily life becomes an urgent necessity for Indonesians. If Pancasila is not

implemented in real life and becomes the guidance for the society, its meaning will fade away and its importance will be forgotten. Therefore, all Indonesian people should realize the value and the importance of Pancasila and implement it in their daily life. It often happens that Pancasila is held highly as the symbol of the nation, discussed in seminars or in classes, but completely ignored in real life. All citizens should develop an attitude that reflects their eagerness to embrace Pancasila as their guidance in their daily life.

National character built upon values embodied in Pancasila needs to be infused and developed through formal education in schools. The importance of character education in schools is in accordance to what Johanson et al. (2011: 109) stated that schools have long been considered institution that prepare students to live and grow, both academically and as a moral agent in the society. Schools should focus not only on developing students' academic competence, but also on strengthening students' moral so that in the future they are well accepted by the society and are able to act as moral agents in their society.

Secondary school is one of formal educational institutions which plays significant role in implanting characters of nationalism based on Pancasila to the students. The process of comprehending Pancasila-based character of nationalism in schools can be implemented in daily activities, one of those is by making the values familiar to the students so that they can behave according those values. One of the methods schools might undergo to instill national character to the students is by creating conducive learning atmosphere in

classrooms. This will help students to always behave according to the values embodied in Pancasila. Classroom atmosphere should empower students to voluntarily act and behave in accordance to what the values require and instruct. Gump, quoted in Osher, (2010:49) asserts that child's behavior will continuously adapt to the arrangement of their environment. In other word, environment (classroom) will make students behave in certain way according to what teachers demand.

The above statement implicitly asserts that students' behavior will likely to adapt to the learning atmosphere intentionally designed for particular purposes. If learning environment is designed in a way it encourages behaviors which correspond to the values embodied in Pancasila as the representation of the national character, students will voluntarily and unconsciously behave according to those values. Creating school environment to make students familiar with the values Pancasila can be achieved, among others, by management of learning environment in the classroom. Classroom management then has significant role in making the students aware of the values of Pancasila and national character and then behave accordingly. Teacher should be able to manage classroom environment in order that the process of internalization of character values by students will work effectively.

Good character comprises several elements such as moral knowledge, moral conscience, and moral conduct. Each component comprises more sub-components, and if an individual possesses all those component, he can be considered having a good character. Each

component of a good character relates to other components and contributes to develop citizens with good character. In other word, a citizen is required not only to have knowledge about what is good, but also to always behave and act according to good character.

Good character can be developed through character education taught in a formal institution like school. Character education does not only deal with teaching what is right or wrong, but also refers to forming habits of doing good things in life. Through character education, students are expected to possess awareness, good understanding, and commitment to do good in their daily life (Mulyasa, 2011: 3). This what in fact differs character education from moral education. Moral education limits its scope on teaching about what is right or wrong in order to be an individual with good moral.

According to Bebeau et al. (1999: 19) character education is important as a medium to prevent and combat any deviation and anarchism among the youths. For the program to succeed, socialisation about basic moral important for children and teenagers needs to be carried out. Understanding about basic moral is important for children and teenagers in order that they can avoid any misconduct or crimes that might cause problems for themselves as well as for other people. The aim of the socialization is to create a generation who has good understanding about moral. Teenagers need to have good understanding about basic moral so that they will be benefecial for other people.

Character education developed in both formal and

informal institutions can not be done in a value-free *vacuum tube* because character is closely bounded to human life (Suryadi, 2012: 96). This signifies that character taught in schools will not well succeed if the learning developed is only verbally taught. There is no guarantee that the program will be successful to develop students character in schools if character education is formulated into a single subject. Therefore, in its implementation, character education should be integrated in related subjects. Among the subjects which are relevant to integrate character education are Pancasila education and civics education.

Pancasila education teachers hold significant and strategic role in instilling national character of Pancasila. Students of secondary school possess particular characteristics which require understanding from the teachers in the context of developing character values, especially students who study in Islamic boarding school or *pesantren*. *Pesantren* has very different socio-cultural and academic atmosphere from other formal schools in general. *Pesantren*-based schools apply educational system which has peculiar characteristics, particularly its focus on Islamic values.

The unique tradition and system of *pesantren* as educational institution have attracted many parents to have children educated in this particular educational institution. Basically most *pesantren* apply two curricula; national curriculum and curriculum with religious content and characteristics. Accordingly, students graduated from *pesantren* based secondary schools are expected to have good understanding in general knowledge as well as in knowledge

about religion. The main activity in pesantren is implementing Islamic education. This demands the *kiai* (teachers in Islamic boarding schools) to have good knowledge not only in everything about Islam, but also in setting moral example for the *santri* (students). Through a teaching-learning process, teachers in pesantren teach knowledge about Islam to their students who in turn will carry on the duty of spreading the teaching of Islam in the future (Effendi, 2010: 41).

In general, all pesantren have similar typology; they are institutions led and directed by a head teacher (*kiai*) in a building complex with a mosque or a *surau* (small mosque) as a center of learning and one or more dormitory buildings where the students live situated around the *kiai*'s residence, and the students learn from books called "kitab kuning." Bisri (2007: 11) explains that beside the already mentioned physical features, there are common cultural characteristics in the form of students' independence and their total devotion and obedience to their *kiai*, which is sometime misunderstood as a form of cult. Bisri (2007: 12) adds that apart from their shared typology, a pesantren characteristic is determined by the character of the *kiai* who leads it. As the founder and the "owner" of pesantren (especially the *salaf pesantren*), the *kiais* have undeniable roles in determining the character of the institution they lead in accordance to their personality.

From the explanation above, it is imperative to conduct a research on Pancasila-based character education in *pesantren*-based secondary schools. The problems of the research are specified on teaching and learning civic education in classes. Developing

Pancasila-based character education requires appropriate learning tools in order that the set goals can be achieved. Those tools include learning module for teacher and students, learning media, learning method, and assessment instruments to measure students' learning outcome. In addition, institutional support in the form of policies from schools or the foundation that manage the *pesantren* is highly needed in order to develop the character education program.

### Method of the Research

The research employed descriptive method with qualitative approach. Descriptive-qualitative method was chosen because the aim of the research was to describe Pancasila-based character education which has been developed in *pesantren* based secondary schools. This research was conducted in six *pesantren*-based secondary schools in Yogyakarta Special Region. The subjects of the research was determined using purposive technique based on previously determined criteria. They were head masters and teachers for the subject civic education in *pesantren*-based secondary schools. The data of the research were gained through several techniques, including interview, observation, and document analysis. The validity of the data was checked through triangulation technique. Data analysis was done using inductive analysis technique which comprised data reduction, categorization, data display, and drawing conclusion.

### Findings and Discussion

The findings of the research can be categorized into three following aspects; (1) Pancasila-based

character education developed in *pesantren* based secondary schools, (2) strategies employed by civic education teachers to develop Pancasila-based character education, and (3) obstacles faced by teachers in developing Pancasila-based character education. Each component of the findings will be thoroughly elaborated in the following section.

*First*, Pancasila-based character education developed in *pesantren*-based secondary schools is carried out by head masters and civic education teachers. The role of the head masters is to design school policies concerning education of nationalism character based on Pancasila. The policies designed by the head masters commonly refer to developing character education in more general scope and thus need to be elaborated in detailed implementation by teachers. The elaboration of developing Pancasila-based character education is reflected in schools' vision and mission. In elaborating schools' vision and mission, two basic values are included; Islamic values and Pancasila values. School's vision developed in this program includes, for example, developing the spirit of unity and patriotism. It is, in turn, implemented in various school's programs, both intra and extracurricular.

Policy developed by the schools through the elaboration of school's vision and mission has in fact included values concerning character of nationalism based on Pancasila which are in accordance with Islamic values. For example, the spirit of unity and patriotism is also an important aspect in Islamic teaching. The policy developed by the schools is generally aimed at achieving and

implementing the school's vision and mission. *Pesantren*-based schools combine values embodied in Pancasila with Islamic values and are elaborated in school's programs, both intra and extra-curricular programs. Intra-curricular programs that embody Pancasila-based character education are developed by civic education teachers. Meanwhile, the extra-curricular programs are developed by civic education teachers and other teachers assigned to coordinate the program.

*Second*, Pancasila-based character education is developed by other teachers by constructing and developing intra and extra-curricular programs. Intra-curricular programs are implemented through teaching and learning process in classrooms. The subjects which accommodate Pancasila-based character education are Pancasila and civics education. These subjects accommodate programs of Pancasila-based character education through teaching and learning process. Civic education design and develop Pancasila-based character education both directly and indirectly. The direct approach is conducted by developing learning tools used in teaching activity, while the indirect approach is implemented by implicitly inserting the values of Pancasila in the curriculum (hidden curriculum). The values of nationalism character of Pancasila can be inserted and delivered in classes during the learning process although they are not explicitly stated in the lesson plans.

Learning tools designed by the teachers to develop Pancasila-based character education are in the form of lesson plan, learning media, learning method, and assessment instrument. Learning materials are developed by

civics education teachers and are derived from the basic competence stated in the standard of content. Civics education teacher may combine the values of nationalism in Pancasila with Islamic values. The developed materials are not taken entirely from textbooks approved or published by government. Civics education teachers in *pesantren*-based schools may add or combine the values of Pancasila with Islamic values. They also develop learning media to assist them in delivering the materials. However, the developed learning media are still relatively simple. There should be efforts to upgrade teachers' competence in developing learning media that can integrate the values of Pancasila and Islamic values.

In addition to developing learning material and learning media, civics education teachers also develop learning method and assessment which accommodate the values of Pancasila and Islamic values. Learning method developed by the teachers is more dialogic-critical in nature. This method is designed to train students to critically identify and solve problems in society. Furthermore, this method also train students to develop their civic skills needed in their daily life as citizens and members of society. It requires students to develop their ability to actively participate as citizens. Students are trained to be able to actively participate in various activities in society as an implementation of being good citizens.

Civics education teachers in *pesantren*-based secondary schools vary in their competence to design learning tools. Those who have educational background in *pesantren*

generally possess better competence in integrating Islamic values with the values of Pancasila in teaching and learning activity. However, there are still a number of civics education teachers who have not optimally insert Islamic values in developing Pancasila-based character education. Thus, it is fair to say that teachers' competence in developing learning activity in the classrooms is greatly influenced by their background. Ideally, civics education teachers teaching in *pesantren*-based also possess background in *pesantren*, so that they could well integrate the values of Pancasila with Islamic values.

*Third*, the obstacles encountered by civics education teacher in developing Pancasila-based character education in *pesantren*-based schools include the lack of teachers' competence in integrating the values of Pancasila with Islamic values. Not all teachers teaching civics education in *pesantren*-based schools possess educational background in *pesantren*. This is crucial since the understanding of Islamic values is important for civics education teachers teaching in *pesantren*-based schools so that they are able to integrate the values of Pancasila with Islamic values. Good understanding of Islamic values will help the teachers in integrating the values of Pancasila with Islamic values in teaching and learning process.

In this research, it was found that schools have significant role in developing character education, particularly Pancasila-based character education. This is in accordance to Johanson, et al. (2011: 109) stating that school has long been considered an institution that prepares students to

live and grow, both academically and as a moral agent in the society. In addition, character education developed in both formal and informal institutions can not be done in a value-free *vacuum tube* because character is closely bounded to human life (Suryadi, 2012: 96). Schools should focus not only on developing students' academic competence, but also on strengthening students' moral so that in the future they are well accepted by the society and are able to act as moral agents in their society. Therefore, schools possess crucial role in developing Pancasila-based character education for the students.

Civics education as one of the subjects taught in elementary and secondary schools holds a strategic role in instilling character of nationalism embodied in Pancasila. *Pesantren*-based schools possess unique characteristics which may be taken as model for Pancasila-based character education combined with Islamic values. The values of Pancasila are in fact in accordance to Islamic values since Pancasila as a masterpiece of the nation's founding fathers was born from noble values and culture embedded in the history of the land and the nation. Islam as the the religion of the majority has played significant role in the history of the nation, particularly in the formulation of Pancasila as the foundation of the nation. According to Somantri (2006: 2) Pancasila is not an empty slogan occurring in the middle of '*malaise-spiritual*' situation in the past. It embodies basic values derived by the founding fathers who tried to integrate universal values and local wisdoms. It contains ideal the values of ideals which can accommodate the ideals of *Bhinneka Tunggal Ika* or Unity in Diversity.

The strategy developed by civics education teachers in implementing Pancasila-based character education in *pesantren*-based secondary schools is carried through intra and extra-curricular programs. Teachers may design learning atmosphere that enable the students to comprehend the values of Pancasila. Gump (Osher, 2010: 49) states that students' behaviour will adapt to the arrangement of their learning environment. The arrangement of learning environment will make students to behave in certain ways. This statement clearly implies that students' learning environment can be arranged in a way that it accommodate behaviors which reflect the values of Pancasila in particular, and the national character in general.

Teachers have vast opportunity to design conducive learning environment that enable the students to comprehend and implement Pancasila-based character both during the class and in the society. The research of Wuryandani (2014: 294) shows that conducive class atmosphere is one of decisive factors that determine the success of character education in school. It can be done by applying learning method which enable the students to well comprehend and implement the values of Pancasila-based character. The common method employed by civics education teachers in developing and teaching the values of Pancasila is dialogic-critical learning method. Students are trained to develop their competence to convey their ideas and opinions on the implementation of the values of Pancasila in daily life as citizens and members of society. In addition, teachers also employ a direct



experience method (empirical method) by assigning the students a project citizen. The method is proven effective to develop students' critical thinking. This is in line with the result of Nusarastrिया's research finding (2013: 449) revealing that project citizen is effective in developing students' critical thinking and in developing their competence as citizens.

Through learning method developed by civics education teachers, students are able to develop civic competence needed in globalization era which include the understanding of responsibility as citizens of a state and, at the same time, citizens of the world. In their research, Bourke, et al. (2012: 164) found that students with high level of awareness tend to be more reliable, more considerate, more thorough, more responsible, well-organized, and more oriented to achievement and are always prepared to be citizens. Gainous and Martens's research (2012: 253) also shows that civics education is effective to develop young citizens' democratic and responsible political competence.

There are obstacles and restraints in developing Pancasila-based character education in *pesantren*-based secondary schools. The obstacles include teachers' educational background (most of them do not have educational background in *pesantren*) and the lack of teachers' consistence in comprehensively integrating Pancasila-based character education in class activity. With many civics education teachers having no *pesantren* background, it is understandable that the integration of Islamic values in civics education has not been effective.

It was also found that the implementation of Pancasila-based nationalism character meets a constrain when the understanding of Islam represented by *pesantren* is not in accordance to the mission embodied in Pancasila. For example, from the analysis it was found that there are *pesantren* in Yogyakarta which do not allow the students to salute the national flag during a ceremony. This kind of Islamic understanding is clearly dangerous and has the potential to violate the national consensus on Pancasila as the foundation of the state and the nation. This attitude and understanding will certainly undermine the implementation of the values of Pancasila.

The prohibition of saluting the national flag like what happens in several *pesantren* in Yogyakarta is likely caused by the understanding of Islam which tends to be exclusive. This kind of understanding of Islamic teachings is the result of narrow and shallow perception about Islam. The manifestation of such perception of such understanding is commonly in the form of acknowledging only one school or stream of theology (or *mazhab*) as the only reference of moral and theology, and considering other schools incorrect. This leads to a tendency to view truth outside their theological school or of other Islamic groups as unnecessary to be learnt (Wijdan, 2007: 138).

To understand Islam based on The Holy Koran and the *Hadits* (guidance of conducts set by the Prophet) inevitably results in multi-interpretation which in turn leads to the difference in practicing and implementing Islamic teachings. However, most muslim scholars or *ulama* in Indonesia agree that there is

no contradiction between Islam and Pancasila. In fact, the values embodied in Pancasila are the manifestation of Islamic teaching. For example, Abdurrahman Wahid understands Pancasila as a condition for a democratic society and for the development of spiritual Islam in national context (Ramage, 1997: 195). He adds that Pancasila provides great opportunities for Muslims in Indonesia to practice Islam freely according to their own choice in a non-Islamic state, but also not secular one (Ramage, 1997: 204).

Kuntowijoyo (1997: 86-88) asserts that each principle in Pancasila does not contradict to Islamic teaching. Also, there is no single Islamic teaching which contradicts to Pancasila. Islam is a religion, while Pancasila is an ideology. Pancasila will not and can not be a religion, and religion will never become an ideology. Both are related to each other because Pancasila can be considered the objectification of Islam. It means that Pancasila is the real manifestation of Islamic teaching. Therefore, it is right to make Pancasila a *common denominator* for all religions, races, ethnic groups, and interest groups in Indonesia. All religions in Indonesia should consider Pancasila an objectification of religious teaching. Islam as the religion of the majority is truly a blessing for Indonesia because its main mission is to bring peace among all people.

In *pesantren*-based secondary schools, education is developed based on particular characteristics. This kind of schools combine national curriculum with religious values. This special characteristic is the main strength of *pesantren*-based schools which attract people from all layers in society. The alumni of *pesantren*-

based secondary schools are expected to have good mastery in both general knowledge and religion, and so are the teachers. This is in line with Efendi (2010: 41) who states that the expected quality of a *kiai* is not only his deep understanding about Islam, but also his good personality as leader who can set good examples for his students. Through teaching and learning process, a *kiai* teaches knowledge about traditional Islam to his students who will carry on the duty to spread Islamic teaching in the future. Therefore, in order to teach Pancasila-based character of nationalism in *pesantren*-based secondary schools, civic education teachers should hold university degree in civics education as well as possess good understanding about Islam.

### Conclusion

Pancasila-based character education in *pesantren*-based secondary schools is developed through the elaboration of schools' vision and mission and implemented in both intra and extra-curricular activities. In order to develop Pancasila-based character of nationalism in *pesantren*-based secondary schools, civic education teachers should hold university degree in civics education as well as possess good understanding about Islam. Education developed in *pesantren*-based secondary schools integrates national curriculum to curriculum with religious content. Religious values are considered the basis to develop Pancasila-based character values. It can be concluded that Pancasila-based character education is highly imperative and suitable to be implemented in *pesantren*-based secondary schools.

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