

INTRODUCING THE VALUES OF PANCASILA FOR THE TOPIC OF SPEAKING IN ENGLISH 1 SUBJECT AT STATE POLYTECHNIC OF SRIWIJAYA

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Abstract: The aim of this study was to discuss the values of Pancasila and how to introduce them to the students toward speaking activities as part or the topic of conversation. The values of Pancasila were broken down into five values which follows the Guidelines for the Implementation and Practice of Pancasila in Decree of People's Consultative Assembly of Republic of Indonesia or known as *Ekaprasetia Pancakarsa*. The topic of the conversation for the speaking practice were determined and composed based on the *Ekaprasetia Pancakarsa*. The Guidelines for the Implementation and Practice of Pancasila in Decree of People's Consultative Assembly of Republic of Indonesia consist of moral principles such as likes to work hard, likes to help others, appreciates other's work, etc which would be used as the topic of the conversation or part of the conversation by composing sentences related to specific sentences in describing into working hard, helping others, appreciating other's work, etc so later they can be used to encourage the students to use the sentences in speaking practice.

Keywords: *values of Pancasila, guidelines, ekaprasetia pancakarsa, speaking, conversation topic*

Every nation must have a conception (ideas, ideals). Regarding the deepest nature of the state and the most profound nature of state law. The conception of the state and law of each nation state has its own peculiarities in accordance with the welfare background, socio-cultural conditions, and the characteristics of the nation concerned. The characteristics of Indonesia as a nation are the greatness, breadth and its plurality.

The spirit of kinship, the conception of the basis of the state is formulated by summarizing the five main principles, the meeting point (which unites the diversity of the nation), the fulcrum (which underlies the ideology, norms and virtues of the state), and the point of departure (which gives orientation to the state, nationality) of the Indonesian nation state. The five main principles are known as Pancasila.

The five basic values of Pancasila are:

1. Belief in the One and Only God (*Ketuhanan yang Maha Esa*)
2. A Just and Civilized Humanity (*Kemanusiaan yang adil dan beradab*)
3. Unity of Indonesia (*Persatuan Indonesia*)
4. Democracy, Led by the Wisdom of the Representatives of the People (*Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan*)
5. Social Justice for all Indonesian People (*Keadilan sosial bagi seluruh rakyat Indonesia*)

Pancasila was chosen as the ideology of the Indonesian nation because its values come from the original personality of the Indonesian nation itself. Pancasila has an important function and position in the Indonesian state, namely as the identity of the Indonesian nation, as the ideology of the Indonesian nation and state, as the philosophical basis of the state, and as the principle of the unity of the Indonesian nation.

Understanding Pancasila Values

According to Zubaidi and Kaelan (2012), Pancasila values are both objective and subjective. This means that the essence of Pancasila values is universal, namely godhead, humanity, unity, democracy and justice. So, it is possible to apply it to other countries even though the name may not be Pancasila. This means that if a country uses the philosophy of the principle that the state is godhead, humane, united, democratic and just, then the country is essentially using the philosophical basis of the Pancasila precepts.

According to Rahayu (2016), the values contained in Pancasila are as the following:

1. Godhead Value

Belief in the existence of God in the Precepts of the Belief in the One and only God is not a belief that cannot be verified through reasoning, but a belief that stems from human consciousness as God's creatures. With such belief, the Indonesian state is based on the One Godhead, and the state provides guarantees according to their beliefs, and to worship according to their religion and beliefs. In the precepts of the One Godhead, there is a value that the established state is the embodiment of human goals as creatures of God Almighty. Therefore, all matters relating to the implementation and administration of the state, even state morals, state laws and regulations, state politics, state government, state laws and regulations, freedom and human rights of citizens must be imbued with values. value of God Almighty. The first principle includes religious values that regulate the relationship between the state and religion, in relation to humans and the Creator, as well as values concerning human rights.

2. Humanity Value

In the precepts of humanity there are values that the state must uphold human dignity as civilized beings. Therefore, in state life, especially in state laws and regulations, it is necessary to realize the goal of achieving the height of human dignity, especially human rights as basic rights that must be guaranteed in laws and regulations. A just

and civilized humanity contains the value of an awareness of moral attitudes and human behaviour based on the potential of human conscience in relation to norms and culture in general, both to oneself, to fellow humans and to the environment.

3. Unity Value

In the precepts of Unity of Indonesia, there are spiritual values and ethical values that include the position and dignity of humans to respect the balance between personal and community interests. Values that uphold the tradition of struggle and willingness to sacrifice and defend the honour of the nation and state. The state is a living alliance that is shared among the elements that make up the state in the form of ethnicity, race, group, class, or religious group.

4. Democracy Value

The essence of the state is as the incarnation of human nature. As individual beings and social beings. The essence of the people is a group of humans as creatures of God Almighty who are united with the aim of realizing human dignity within the territory of the state. The values contained in the people's precepts led by wisdom and deliberation/representation are that the principles of democracy which are rooted in the values of life are rooted in the culture of the Indonesian nation. The embodiment of democracy is perceived as an understanding of people's sovereignty, which originates from the values of togetherness, kinship, and mutual cooperation.

5. Justice Value

The precepts of Social Justice for all Indonesian People, these precepts mean that the Indonesian state is a country that aims to realize a welfare for all its citizens, these precepts unanimously mean that every Indonesian people get fair treatment in the fields of law, politics, economy, socio-culture, and security defence. The values contained in these precepts include harmony, balance, and harmony regarding the rights and obligations of the Indonesian people, regardless of ethnic origin, religion, political beliefs, and economic level. This fifth precept also develops the value of appreciating work and rejecting arbitrariness, as well as extortion against others. The values included in this precept provide a guarantee to achieve a decent and honourable standard of living in accordance with their nature, and place the value of democracy in the economic field, social and cultural. Thus, it can be seen that the values of Pancasila are the basis, as well as the motivation for all good deeds in everyday life and in state life and become ideals of goodness that must be realized into reality. The values of Pancasila as a unit are interconnected and animate one

another. So that from all the values of the Pancasila precepts, it becomes a reference in the administration of the state.

The five basic values of Pancasila are translated into thirty-six points of practice, as practical guidelines for the implementation of Pancasila. The points of Pancasila are set out in People's Consultative Assembly Decree No. II/MPR/1978 concerning *Ekaprasetia Pancakarsa* (1978). Then, it has been revised and finalized into 45 points of practice based on People's Consultative Assembly Decree No. I/MPR/2003 (Maharani, 2019). The forty-five points of practice for the Indonesian are spelled out as the following:

a. First Principle: Belief in the One and only God

1. To declare its belief and devotion to God Almighty.
2. To believe and fear God Almighty, according to their respective religions and beliefs according to the basis of just and civilized humanity.
3. To develop an attitude of respect and appreciation between religious adherents with different beliefs towards God Almighty.
4. To foster harmony in life among fellow religious people and belief in God Almighty.
5. Religion and belief in God Almighty are a matter that concerns the human relationship with God Almighty.
6. To appreciate the attitude of respecting the freedom to practice worship according to their respective religions and beliefs.
7. To not impose a religion and belief in God Almighty on others.

b. The Second Principle: A Just and Civilized Humanity

1. To recognize and treat humans according to their dignity as creatures of God Almighty.
2. To recognize equality, equality of rights, and human obligations of every human being, without discriminating against ethnicity, descent, religion, belief, gender, social position, skin color and so on.
3. To develop mutual love our fellow humans.
4. To develop an attitude of mutual tolerance and tolerance.
5. To develop a non-judgmental attitude towards others.
6. To uphold human values.
7. To passionate about doing humanitarian activities.
8. To dare to defend truth and justice.
9. The Indonesian people feel themselves as part of all mankind.
10. To develop an attitude of respect for and cooperate with other nations.

c. The Third Principle: Unity of Indonesia

1. To be able to place unity, unity, as well as the interests and safety of the nation and state as a common interest above personal and group interests.
2. To be able and willing to sacrifice for the interests of the state and nation if necessary.
3. To develop a sense of love for the homeland and nation.
4. To develop a sense of national pride and the homeland of Indonesia.
5. To maintain world order based on freedom, lasting peace and social justice.
6. To develop Indonesian unity on the basis of *Bhinneka Tunggal Ika*.
7. To promote association for the sake of national unity and integrity.

d. The Fourth Principle: Democracy, Led by the Wisdom of the Representatives of the People

1. As citizens and citizens of society, every Indonesian person has the same position, rights and obligations.
2. Not to force your will on other people.
3. To prioritize deliberation in making decisions for the common good.
4. To have colloquy to reach consensus which are filled with the spirit of kinship.
5. To respect and uphold every decision reached as a result of deliberation.
6. To have been in good faith and a sense of responsibility accept and implement the results of the deliberation decisions.
7. In colloquy, common interests are prioritized over personal and group interests.
8. Colloquy are carried out with common sense and in accordance with a noble conscience.
9. Decisions taken must be morally accountable to God Almighty, uphold human dignity, values of truth and justice prioritizing unity and integrity for the common good.
10. To give trust to trusted representatives to carry out colloquy.

e. The Fifth Principle: Social Justice for all Indonesian People

1. To develop noble actions, which reflect the attitude and atmosphere of kinship and mutual cooperation.
2. To develop a fair attitude towards others.
3. To maintain a balance between rights and obligations.
4. To respect the rights of others.
5. To like to help others so they can stand on their own.
6. To not use property rights for businesses that are blackmailing others.

7. To not use property rights for things that are extravagant and luxurious lifestyle.
8. To not use property rights to conflict with or harm the public interest.
9. To like to work hard.
10. To like to appreciate other people's work that is beneficial for the progress and prosperity together.
11. To like carry out activities in order to realize equitable progress and social justice.

Nasir (2017), the minister of Research, Technology and Higher Education Indonesia in his circular letter on 24 August 2017 circulated to all college leaders in Indonesia, instructed universities to integrate and internalize the content of Pancasila values, national morals and national culture in the learning process of each subject and student activity as part of defending the country. Moreover, Darmadi (2020) stated that the government assessed the most effective socialization of Pancasila is by placing it in education curriculum.

Based on the statement, it can be inferred that all subjects teaching must be able to familiarize the values of Pancasila in the learning process.

Sriwijaya Polytechnic as one of the State Polytechnics in Indonesia has English 1 as one the subjects in Sriwijaya Polytechnic curriculum. English 1 subject introduces and focuses on speaking skill where most of the activities will be as a conversation practice with daily basis situation between students. Fan and Yan (2020) states that speaking is a fundamental language skill which is used every day to communicate with others, to convey our views, our thoughts and to present our identity. To maximize speaking chances and increase the possibilities that students will experience autonomous language use, Thornbury (2005) stated that there are six factors need to be considered. The six criteria are productivity, purposefulness, interactivity, challenge, safety, and authenticity. Then, Harmer (1991) proposed some techniques which could be useful in order to encourage the students to speak, i.e.: grouping the students, giving chance to prepare, and give the students a task. Grouping the students is relevant with interactivity meanwhile giving chance to prepare is relevant with productivity, and safety. Supported with purposefulness, challenge, and authenticity are relevant with giving the students a task. These are strategies that can be used in the learning activities.

For the practice in English 1 subject which focuses on speaking, topics or various situations will be determined and sample conversations will be delivered and explained so the students are able to comprehend the task when it comes for them to make their own conversation draft before they demonstrate the real conversation. Since the target is

integrated and internalized the content of Pancasila values, national morals and national culture in the English 1 subject learning process, so the practical guidelines for the implementation of Pancasila. set out in People's Consultative Assembly Decree No. I/MPR/2003 concerning *Ekaprasetia Pancakarsa* which are translated into forty-five points of practice can be used for the additional topics or situations.

The followings are the sample conversations made as dialogues between 2 students A and B which can be considered as the examples for the speaking practice.

a. For the first Principle: Belief in the One and only God

1. To declare its belief and devotion to God Almighty.

A: Is it inappropriate if I ask what your religion is? It's about the breaking fast event I'd like you to join for the new students in Semester 1.

B: Not at all. I'm a muslim too. So, when is the occasion?

2. To believe and fear God Almighty, according to their respective religions and beliefs according to the basis of just and civilized humanity.

A: Gosh, it's already time to pray.

B: Wow, we really are lost in time. Let's head to the mosque now.

3. To develop an attitude of respect and appreciation between religious adherents with different beliefs towards God Almighty.

4. To foster harmony in life among fellow religious people and belief in God Almighty.

5. Religion and belief in God Almighty are a matter that concerns the human relationship with God Almighty.

For point 3, 4, and 5 the sample dialogues can be as the following:

A: Hi B, we want to hand out the Meal box for breaking the fasting for Pedicab driver on the road. Do you want to join and help us? It's not a problem even though you are not muslim.

B: If it's fine, I would love to. It's always exciting to share and help the needy

6. To appreciate the attitude of respecting the freedom to practice worship according to their respective religions and beliefs.

7. To not impose a religion and belief in God Almighty on others.

For point 6, and 7 the sample dialogues can be as the following:

A: Gosh, it's already time to pray.

B: Wow, we really are lost in time. Why don't you go to our campus mosque and I'll just wait here?

b. The Second Principle: A Just and Civilized Humanity

1. To recognize and treat humans according to their dignity as creatures of God Almighty.
2. To recognize equality, equality of rights, and human obligations of every human being, without discriminating against ethnicity, descent, religion, belief, gender, social position, skin color and so on.
3. To develop mutual love our fellow humans.
4. To develop an attitude of mutual tolerance and tolerance.
5. To develop a non-judgmental attitude towards others.
6. To uphold human values.

For point 1 until 6 the sample dialogues can be as the following with the situation A as an electronics shop owner and B as a customer with underprivileged look.

A: Good morning, Sir. How can I help you? (With friendly voice and smiling face)

B: I need a laptop for my son.

A: Thank you for coming to our store. We have 2 new laptops brands with excellent specifications. Here you are Sir, you may take a look and I will show you the features and don't worry with the price coz we have a special discount for you.

7. To passionate about doing humanitarian activities.
8. To dare to defend truth and justice.
9. The Indonesian people feel themselves as part of all mankind.
10. To develop an attitude of respect for and cooperate with other nations.

For point 7 until 10 the sample dialogues can be as the following:

A: Hi B. Do you have time? We want to discuss a charity event about fundraising for Palestine

B: Wow, that's great. I have made a proposal about that in order to have the permit approval.

c. The Third Principle: Unity of Indonesia

1. To be able to place unity, unity, as well as the interests and safety of the nation and state as a common interest above personal and group interests.
2. To be able and willing to sacrifice for the interests of the state and nation if necessary.
3. To develop a sense of love for the homeland and nation.
4. To develop a sense of national pride and the homeland of Indonesia.
5. To maintain world order based on freedom, lasting peace and social justice.
6. To develop Indonesian unity on the basis of *Bhinneka Tunggal Ika*.

7. To promote association for the sake of national unity and integrity.

For point 1 until 7 the sample dialogues can be as the following:

A: Hi B. Congratulations for your success in joining the internship scholarship in Australia. I bought you an outer made of Batik and this nice Songket skirt for your present.

B: You really are my best friend A. I will bring these to Aussie and wear them proudly. Now, let's accompany me to Ramayana Market so I can buy various souvenirs made of Songket and Batik to give to my new friends met in there, and maybe some new Jumputan clothes for me.

d. The Fourth Principle: Democracy, Led by the Wisdom of the Representatives of the People

1. As citizens and citizens of society, every Indonesian person has the same position, rights and obligations.
2. Not to force your will on other people.
3. To prioritize deliberation in making decisions for the common good.
4. To have colloquy to reach consensus which are filled with the spirit of kinship.
5. To respect and uphold every decision reached as a result of deliberation.
6. To have been in good faith and a sense of responsibility accept and implement the results of the deliberation decisions.
7. In colloquy, common interests are prioritized over personal and group interests.
8. Colloquy are carried out with common sense and in accordance with a noble conscience.
9. Decisions taken must be morally accountable to God Almighty, uphold human dignity, values of truth and justice prioritizing unity and integrity for the common good.
10. To give trust to trusted representatives to carry out colloquy.

For point 1 until 10 the sample dialogues can be as the following:

A: Hi guys, since we are already in a new semester, so we need new structures for our class and committee structures for our national event. So, we have chosen some potential candidates.

B: In my opinion, it will be much better if we ask to the forum first, whether they have their own candidates and maybe some of our friends might want to nominate themselves, then we can have election. Let's just discuss this first.

A: I couldn't agree more. Then I'll distribute a piece of paper so you can write your names for those who want to nominate themselves and someone's name if you want to nominate other. Please write the position beside the name. later we'll have the election after we find out the candidates.

e. The Fifth Principle: Social Justice for all Indonesian People

1. To develop noble actions, which reflect the attitude and atmosphere of kinship and mutual cooperation.
2. To develop a fair attitude towards others.
3. To maintain a balance between rights and obligations.
4. To respect the rights of others.
5. To like to help others so they can stand on their own.
6. To not use property rights for businesses that are blackmailing others.
7. To not use property rights for things that are extravagant and luxurious lifestyle.
8. To not use property rights to conflict with or harm the public interest.
9. To like to work hard.
10. To like to appreciate other people's work that is beneficial for the progress and prosperity together.
11. To like carry out activities in order to realize equitable progress and social justice.

For point 1 until 11 the sample dialogues can be as the following with the situation A wants to have the permission to use B's classroom

A: Hi B. Based on your class schedule, your class will have a practice activity in lab. So, your class will be empty. Is it fine with your classmates if we use it as a place for us to practice our debating skill?

B: I believe my classmates don't mind at all as long as you have got the permit from the head of department and you promise to keep the cleanliness.

A: Of course. We'll sweep your class after we have done practicing, clean the whiteboard and arrange all of the chairs and the tables back to their position.

B: Wow, you really work hard there. We'll help you later if we have finished with our practice.

A: Great, we really appreciate it.

B: No problem. You're really doing a great work here. We really hope you can win in the event.

Based on the conversation sample given, it is to be hoped that the students are able to comprehend the context of the conversation that should be made for their speaking task and familiar with the values of Pancasila which are able to be implemented in daily basis activities. Pancasila is not only used for rote but practice the noble values that exist in Pancasila also. It is necessary to permit ourselves to love Pancasila by applying a behaviour that upholds togetherness, deliberation, equality, and mutual help (*gotong royong*). Happy Commemorating the Birthday of Pancasila, June 2022.

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