

## INSTILLING PANCASILA VALUES AT MUSTIKA ORPHANAGE, RAJABASA DISTRICT BANDAR LAMPUNG

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### Abstrak

*Considered as the foundation of the nation, Pancasila must be understood and applied by all individuals. This article explores ways in which children can understand the principles of Pancasila through collaborative activities. The goal is for children to increase their understanding of the principles of Pancasila through these interactive games. The implementation of this activity uses participatory techniques, methodologies, or strategies that involve stakeholders in all stages of planning, implementation, and evaluation of development or research initiatives. Research findings and discussions show that most of the values of Pancasila are covered in the core principles. However, the essence of the highest divine teachings has not been articulated in the substance of the points used to establish the legal framework.*

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## A. INTRODUCTION

Pancasila is revered as a sacred doctrine, and it is crucial that every member of the community not only memorizes its principles but also adheres to and integrates them into their daily lives and interactions. However, it is quite disappointing to observe that most Indonesians view Pancasila only as a basic ideology or principle of the state, often neglecting to delve deeper into its profound implications and the important role it plays in shaping individual and collective existence (Lahabu et al., 2024). The idea that humans can fully understand the essence of Pancasila, with all its intricacies and layers of meaning, is a rather complex and arguably unattainable ambition.

Often, there are striking differences and misapplications regarding the core values embodied in Pancasila, leading to actions that are in stark contrast to the ethical framework supported by the doctrine. As a result, it is crucial to engage in a comprehensive study of Pancasila, not only for the sake of understanding but also to effectively apply its values as a fundamental aspect of character education that shapes individuals and society. The contemporary reality present in educational institutions often conflicts with the overall objectives of character education, which was originally designed to embody the principles of Pancasila, while at the same time, the preamble to

the 1945 Constitution faces rejection in various arenas of discourse(Sa'diyah & Dewi, 2022).

This dissonance manifests itself in behavior that contradicts the fundamental essence of the Indonesian nation in the current context. The aspiration to foster a "positive character" among the nation's youth includes the development of traits such as independence, politeness, creativity, perseverance, and a strong sense of responsibility towards oneself and society in general(Zuriah, 2021).

Since 2018, around 25 children have found their home at Mustika Orphanage, where special efforts are made to educate and nurture their character through the fulfillment of their daily needs(Slamet et al., 2022). However, the orphanage is grappling with significant challenges, including inadequate facilities, a shortage of qualified teaching staff, and limited opportunities for social interaction among the children living there. This situation highlights the urgent need for the values of assistance, tolerance, and responsibility to be elevated and optimized in society. Fortunately, there is still a level of community support, exemplified by initiatives such as the Friday Sharing program organized by the Indonesian National Armed Forces, which provides sufficient assistance to meet the important needs of orphanages. These outreach activities are carried out to assess the extent to which Pancasila values are woven into the fabric of life at home, with the aim of serving as a foundation for future improvement(Nurhaeni et al., 2024).

The Mustika Orphanage, located in Bandar Lampung, has articulated a vision centered on caring for and empowering individuals facing social challenges, enabling them to live stable lives both physically and mentally. Additionally, Mustika Orphanage's mission in Bandar Lampung includes providing support and education to orphans, abandoned children, and those from economically disadvantaged backgrounds(Balqis & Najicha, 2022).

In this orphanage environment, the principles of Pancasila are clearly embodied in the children's daily lives. The ingrained habits of mutual respect and assistance among the residents foster a sense of belonging, transforming the orphanage into a nurturing home. Activities such as religious celebrations, character education sessions, and collaborative decision-making processes serve as practical illustrations of how these values are put into practice. In addition, placing children in this supportive environment yields positive results for their development(Suriyati & Lubis, 2023). The children are nurtured to become individuals with strong faith, noble character traits, and a deep love for their homeland. Moreover, they acquire sufficient knowledge and skills, equipping them to navigate the complexities of the future. It is sincerely hoped that through the diligent application of Pancasila values at the Mustika Orphanage, these children will develop into individuals of high moral character, passionate nationalists, and proactive contributors to the advancement of their nation and society.

## **B. RESEARCH METHODOLOGY**

In implementing this special initiative, we use a method known as the participatory approach, which is a comprehensive strategy that actively involves the community and various stakeholders throughout the process,

including the planning, implementation, and evaluation phases of development or research programs. This approach requires the inclusion of the target community or society as the focal point for carrying out the planned activities, thereby ensuring that their voices and perspectives are an integral part of the process. The main focus of this research is on the practical application of the third principle of Pancasila, articulated as "Indonesian Unity," and this is achieved through the incorporation of games designed to foster and promote the essential value of teamwork among participants.

The purpose behind this game is to facilitate closer interaction between students and the children involved, thereby enhancing relational dynamics within the group. The methodology for disseminating the values inherent in Pancasila in these activities is revealed systematically: initially, we aim to provide a comprehensive understanding of the importance of collaboration in certain activities; next, we emphasize the important nature of teamwork and its benefits; and finally, we convey the message that collaborative efforts can significantly accelerate the completion of tasks and goals.

In line with our commitment to instilling the values of Pancasila as outlined in the third principle, we involved seven students from the fourth task group of Civic Education Class 25 A, cohort 2025, at the University of Lampung, who actively participated in promoting the values of Pancasila through various teamwork-oriented games. Through these carefully structured activities, we aspire not only to reinforce these values but also to create an environment where teamwork is recognized as an essential element of success in educational settings and communities. Ultimately, the goal is to foster a deeper appreciation for the principles of unity and cooperation among young people, thereby contributing to a more cohesive and harmonious society. This approach reflects our dedication to cultivating important life skills that will benefit participants in their future endeavors, both academically and socially.

## **C. RESULTS AND DISCUSSION**

Exploration and discussion of socialization activities aimed at instilling Pancasila values at the Mustika Orphanage, located in Rajabasa District, Bandar Lampung, mostly used team-based games, which can be systematically classified into two different categories of collaborative games. These seven interesting games embody the basic principles of Pancasila, namely mutual cooperation and unity, which are very important for the success of the activities, as they require a strong sense of togetherness, collaboration, and solidarity among all participants to achieve victory (Sulistiani Putri & Anggtaeni Dewi, 2020). A comprehensive description of the two categories of games can be articulated in detail as outlined in the following section.

### **Guess the Style Game**

Games that fall into the guessing category basically depend on effective cooperation and communication among group members, as they try to distinguish the movements shown by their peers. Each child plays an important role in this interactive activity by contributing their concentration, creativity, and collaborative spirit, which collectively empowers the group to

arrive at the correct guess (Aprilyautami et al., 2024). Within the framework of these guessing-style activities, it becomes clear that children are being educated on the importance of cohesion and mutual understanding, which serve as fundamental keys to achieving success within their teams. The benefits of engaging in these particular games are intricately linked to the socialization of the values espoused by Pancasila, highlighting that victory is ultimately a product of effective teamwork, where each individual member occupies an important role in the collective effort. Through their participation, children gain valuable insights into the idea that common goals can be successfully achieved when each individual is committed to working cohesively and contributing to the group effort. The essence of guessing-style games, especially in the context of communal life, underscores the importance of fostering good communication and mutual respect among individuals. When people are able to cultivate an environment of understanding and cooperation that is in tune with the unique abilities of each member, it inevitably leads to a state of harmony and collective progress that can be experienced and appreciated by all citizens.

### **Right Left Game**

The right-left game, as an engaging activity, fundamentally relies on the important skills of listening attentively, maintaining concentration, and diligently following the instructions given by the facilitator. In the context of this game, each child is required to respond to the commands issued and act according to the specified directions. Observation of this game reveals that it not only fosters discipline but also improves children's capacity for self-regulation, ensuring that they refrain from following incorrect instructions. In addition, this game serves as an effective teaching tool for instilling the values of Pancasila, especially those related to the importance of obeying the rules that govern the game. Children begin to understand that these rules are formulated to establish order and comfort for the entire group, thereby facilitating the smooth running of activities.

In the broader context of the nation-state, the left-right game symbolizes the importance of public compliance with regulations and the need for individuals to act in accordance with their respective responsibilities. When all citizens diligently perform their roles with discipline and accountability, it leads to the strengthening of the state, enabling equitable development to occur in various sectors. The positive results of this development ultimately resonate throughout the Indonesian population, fostering a deep sense of social justice that benefits every member of society in general.

Pancasila, which serves as the foundation of the Republic of Indonesia, inherently embodies profound meanings and values in various dimensions, as each of the five principles has been carefully crafted from eternal principles that have been woven into the fabric of Indonesian society since ancient times. With this in mind, the meaning and values encapsulated in each principle can be described.

### **Divinity (Religiousness)**

The concept of religiosity encompasses values related to individuals' relationships with what they consider sacred, revered, and imbued with extraordinary and noble power. To understand God as a philosophical view of life requires the aspiration to foster an inherently pious society; specifically, this involves creating an Indonesian community that embodies the essence and spirit necessary to obtain divine approval, or *ridho*, in every virtuous endeavor undertaken. From a religious ethical perspective, a state anchored in the Supreme Divinity is one that guarantees its citizens the autonomy to practice their faith and engage in worship according to their respective religious beliefs and doctrines. Consequently, it is imperative for Indonesian citizens to embrace belief in God and to foster a religious ethos, regardless of the diversity of religions they may follow.

### **Humanity (Morality)**

The concept of a just and civilized humanity signifies the cultivation of an awareness of order that serves as the foundation of existence, because every human being has an inherent potential to develop into a perfected individual, characterized by politeness and decorum. Advanced individuals are undoubtedly more open to accepting the truth with sincerity, more inclined to comply with the norms and patterns of an orderly society, and more capable of understanding universal principles. It is this heightened awareness that fuels the spirit of social development and the harmonious existence of the universe, which is ultimately aimed at achieving collective happiness through diligent efforts, which can be realized in the form of a harmonious lifestyle, imbued with tolerance, and dedicated to the pursuit of peace.

### **Indonesian Association (National)**

Unity represents the cohesive integration of various elements, affirming that Indonesia and its people are not destined for conflict or discord in this world. Indonesian society exists to convey love and understanding to all ethnic groups, from Sabang to Merauke. The idea of Indonesian unity transcends dogmatic and narrow-minded perspectives and should instead encourage efforts to understand oneself from a more objective point of view, taking into account the broader global context. The Unitary State of the Republic of Indonesia has emerged from a long history of struggle and is made up of a myriad of ethnic groups; however, these differences should not be a source of conflict but rather serve as the basis for Indonesian unity.

### **Consultation and Representation**

As inherently social beings, humans have an innate need to coexist and interact with others, and within this dynamic, there is usually a framework of agreement and mutual respect based on common goals and interests. The principle of population represents a fundamental ideal that aims to uplift the Indonesian people, urging them to utilize their potential in the modern global landscape, thereby fostering citizens who are capable of self-control and maintaining fortitude in self-government, even amid the turbulent backdrop of significant upheavals that demand transformation and renewal. Wisdom, in this context, emerges as a social condition that reflects a collective movement

toward a higher level of thought and consciousness as a nation, freeing individuals from the constraints of ideology and narrow, group-centered perspectives.

### **Social justice**

The concept and intrinsic value of social justice represent a fundamental belief that promotes important principles such as non-discrimination, fair distribution, and the pursuit of equality throughout the world. The core of a nation's aspirations lies in the overarching goal of achieving social justice, which serves as the foundation for the formation of a harmonious and just state. Our collective ambition is to foster an inherently united society, where every individual is given equal opportunity to thrive, develop their potential, and engage in a life that is in tune with their innate abilities and talents. It is essential that welfare is considered a universal right, achieved through the enhancement of individual potential, the development of their unique personalities, and the improvement of their overall quality of life. Consequently, all efforts are directed towards maximizing the potential of the population, encouraging personal growth, and raising individual living standards, thereby ensuring that the benefits of welfare are distributed and experienced equitably among all members of society.

The explanation of the five core values encapsulated in Pancasila beautifully illustrates their noble and lofty essence, which is manifested in the fabric of everyday life. This profound beauty is often obscured by a lack of awareness or sincere desire to incorporate the principles of Pancasila into our life experiences. If these basic values are instilled from an early age in the family environment, educational institutions, and social interactions, the result will be a deeper and more lasting imprint of these ideals in the hearts and minds of the Indonesian people. In this way, the principles of Pancasila will not only become a theoretical construct but will instead develop as an integral component of national identity, guiding individuals towards a more just and equitable society. A commitment to upholding these values in society can lead to transformative cultural change, where the ideals of social justice are embraced and actively pursued by every citizen.

### **The Application of Pancasila Values in Everyday Life**

This requires providing constructive advice and well-informed opinions, disseminating important information, and compiling comprehensive reports, while empowering communities through collaborative efforts and raising awareness about the importance of social oversight. Such initiatives play a vital role in maintaining, preserving, and appreciating the natural flora around us. Furthermore, it should be noted that Islamic teachings emphasize the idea that Allah has a clear dislike for those who are involved in the destruction of the earth, while bestowing goodness and generosity upon those who act righteously and contribute positively to the environment. The Indonesian way of life, which is considered a divine gift given to the Indonesian nation and its citizens, must be diligently preserved and further developed, as it serves as a vital source of food for Indonesians and other living creatures, thereby improving the overall quality of life. The twelve principles that form the

framework for a just and civilized humanity encompass significant human values that must be consistently reflected in our daily lives.

These principles inherently include a deep understanding of human rights and the associated obligations. Every individual has an inherent right to a good and healthy environment, the right to adequate information about their responsibilities in environmental management, and the right to actively participate in the environmental management process in accordance with the applicable legislative framework, which collectively represents the most effective way to put these principles into daily practice. For example, community members can embody this principle by actively monitoring air pollution levels to ensure that the environment remains conducive and comfortable for all, while also taking decisive action to preserve local vegetation and engage in reforestation efforts. The provisions contained in Article 5, particularly paragraphs (1) to (3), as well as Article 6 paragraphs (1) to (2), and Article 7 paragraphs (1) to (2) of Law Number 23 of 1997, serve as a strong reflection of values related to fair and noble humanity.

Article 5 paragraph (1) clearly articulates that every individual has the same right to a good and healthy environment; paragraph (2) emphasizes that everyone has the right to receive relevant information regarding environmental management; and paragraph (3) affirms that everyone has the right to be involved in environmental management in accordance with established laws and regulations. Meanwhile, Article 6 (1) describes the responsibility of individuals to uphold environmental functionality while working to prevent and reduce environmental pollution and degradation, and paragraph (2) underlines the obligation to provide accurate and honest information regarding environmental management to various stakeholders involved in relevant businesses or activities.

The basic principles of unity, together with the theme of comprehensive national harmony, which are integral components of the Indonesian Unity Principle, encompass many essential values that must be upheld and respected diligently. Among these values, one finds an unwavering love and pride for the Indonesian nation and state, which fosters a deep-rooted sense of nationalism that is essential to the collective identity of the people. Furthermore, the recognition of *Bhinneka Tunggal Ika* — an Indonesian phrase signifying “Unity in Diversity” — describes the recognition and appreciation of the various ethnic and cultural differences that exist within the nation, all of which contribute to a single, united spirit that serves as the foundation upon which national unity is built. When it comes to decision-making and environmental management in a particular region, it is essential that traditional values are consistently taken into account and prioritized. These traditional values are not only important in preserving cultural heritage but are also systematically integrated into educational frameworks, training programs, and socialization efforts related to customs and religious teachings, all of which aim to instill a sense of responsibility in individuals to preserve natural resources and the environment.

A large number of communities continue to uphold traditions passed down from their ancestors, which serve to preserve moral values in accordance with their local cultural norms. For example, in certain communities, it is considered

unacceptable to cut down certain trees without first obtaining the necessary permission from traditional elders, and it is equally forbidden to consume certain animals that are considered sacred in the community's belief system. Adherence to ancient traditions plays an important role in maintaining ecological balance and environmental integrity. This illustrates the practical application of the Pancasila philosophy in the daily lives of the community, does it not? The Principle of Population, characterized by being guided by the wisdom of consultation and representation, establishes the basic elements of democracy that are important for a developing society.

As a result, there are several important components that require careful consideration, particularly increasing awareness and accountability among decision-makers in terms of environmental management practices. This includes the need to ensure that communities are well informed about their rights and responsibilities in relation to environmental management while simultaneously promoting collaborative efforts among the public sector, private companies, and community organizations to protect the environment. The concept of Justice for All Indonesians lies at the heart of the principles of equality and justice. In this regard, it is important to recognize that these principles can be effectively applied within a legislative framework that regulates environmental issues. For example, Decision of the People's Consultative Assembly (MPR RI) Number IV/MPR/1999 concerning the Broad Outlines of State Policy (GBHN) provides regulations related to the utilization of natural resources and environmental management. This principle underscores the importance of considering the carrying capacity of the environment as a means of improving the welfare of the population across generations. The essence of the Concept of Social Justice is indeed intended for the benefit of all Indonesians, reflecting an inclusive approach to governance and resource management.

#### **D. CONCLUSION**

Promoting and internalizing the basic principles summarized in the values of Pancasila through engaging and collaborative team-oriented games is a significant way in which educators and facilitators strive to foster a deep understanding and appreciation among children of the basic principles of the Pancasila state ideology. The implementation of these Pancasila values socialization activities has been met with tremendous success, as evidenced by the enthusiastic participation of children in seven different games, which were not only entertaining but also educated young participants about critical representations of Pancasila values, including but not limited to Cooperation, Mutual Assistance, and Unity, which were inherently embedded in the activities. Through the careful implementation of these socialization exercises, children were guided to understand that the essential values of togetherness, cooperation, and mutual assistance serve as the foundation on which true unity can be realized and manifested in their interactions and collaborations with one another. In the broader societal context, the sense of unity fostered through understanding these values is intrinsically linked to the overarching ideals of Pancasila, which serves as a fundamental ethos aimed at uniting Indonesia's diverse population in the pursuit of national development and

progress. Given the profound understanding of the importance of these Pancasila values, it is crucial that efforts to instill these principles in children are enshrined through a series of meaningful and relevant activities that are in tune with their daily experiences, ultimately ensuring that these values become an intrinsic part of their daily lives and moral framework. Therefore, a sustained commitment to integrating Pancasila values into children's experiences is not only an educational endeavor but a vital necessity for nurturing a generation that embodies the spirit of cooperation, mutual support, and solidarity, thereby contributing to a harmonious and progressive society. Thus, instilling these values must be seen as an important task that requires dedication, creativity, and a strategic approach to effectively engage children in ways that resonate with their understanding and promote their active participation in the collective journey towards a united and prosperous nation.

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