

## **Developing Ideological Intelligence in Schools: Appreciation and Practice of Pancasila Values through Extracurricular Activities**

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### **Abstract:**

The article's purpose is to describe the idea of actualizing Pancasila values through extracurricular activities to build students' ideological intelligence in school. Data was collected through literature studies using theories relevant to the research theme. In Indonesia, shared values are expressed in Pancasila, which can unite society amidst differences in culture, race, language, religion and political beliefs. Pancasila, as a state ideology, provides orientation, insight, and normative guidelines in all areas of life. Ideological intelligence is needed to appreciate, internalize and apply Pancasila values in life. Ideological intelligence through education is realized in Pancasila, and citizenship education (PPKn) is realized in schools. The revitalization of PPKn as ideological education can be realized in extracurricular activities under the coordination of PPKn teachers, with the advantages of: 1) It provides an ideological learning experience that is fun and easy to digest for students. 2) I am avoiding elements of indoctrination in learning. 3) The entire school community is involved in an open place because ideological intelligence cannot be developed through rhetoric and symbols.

### **Keywords:**

Extracurriculars; Ideological Intelligence; Pancasila Values

DOI: [10.18952/aladzkapgmi.v14i1.12265](https://doi.org/10.18952/aladzkapgmi.v14i1.12265)

**Received:** 26 January 2024; **Accepted:** 26 June 2024; **Published:** 29 June 2024

### **How to cite:**

Hariyanti, H., Permady, G. C., Irayanti, I., Kartasasmita, S., Istianah, A. (2023). Developing Ideological Intelligence in Schools: Appreciation and Practice of Pancasila Values through Extracurricular Activities. *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah*, 14(1), 79-91



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## Introduction

Pancasila is the foundation of the Republic of Indonesia. As the basis of the state, it finds its juridical basis in the preamble to the 1945 Constitution. Pancasila is a guideline for administering the state in all spheres of life ([Kardiman et al., 2020](#)). Apart from that, Pancasila also serves as a state ideology. Ideology is a whole system of ideas that normatively provides perceptions, foundations, and guidelines for behaviour in a person or society throughout their life and in achieving their aspired goals ([Eddison & Hambali, 2020](#)). Thus, ideology contains an orientation that places a person in a scientific and social environment. The meaning of Pancasila ideology is the overall views, ideals, beliefs and values of the Indonesian nation which normatively need to be realized in social, national and state life. However, public awareness of the nation's ideology is multilevel. This means that society's ideological awareness is a process that recognizes stages in its intensity. The concept of multilevel ideological awareness refers to the varying degrees of understanding and acceptance of Pancasila within different segments of society. This depends on how society perceives ideology, which is related to the problems and *zeitgeist* of each period. Historically, Pancasila values can unite all diversity into unity within the scope of a tolerant life, so they must be taught and applied in all areas of life, especially instilled from an early age through the role of the family and formal education (school) through the role of teachers ([Pitaloka et al., 2021](#)).

Indonesia is a multicultural country; its uniqueness as a nation-state *can* be seen from its unity in society. In a diverse culture, tolerance is the key to preventing friction and social conflict ([Fitriani, 2020](#); [Muhammad Anas, 2019](#)). In Indonesia, shared values are expressed in Pancasila, which can unite society amidst differences in culture, race, language, religion and political beliefs. However, whether we realize it or not, and admit it or not, the practice of Pancasila values since the 1998 reform has stagnated and even decreased. In the course of history, the position of Pancasila as the ideology and basis of the state has experienced ups and downs both in its understanding and practice. After the collapse of the New Order, Pancasila seemed to have sunk into a historical vortex that was no longer relevant to be included in the dialectic of reform. Pancasila is increasingly rarely spoken, quoted and discussed in the context of constitutional, national and social life ([Eddison & Hambali, 2023](#)).

Pancasila appears to be increasingly marginalized from the pulse of Indonesian life, characterized by a frenetic atmosphere of democracy and political freedom. This problem certainly cannot be allowed to continue, meaning that efforts must be made to preserve the values of Pancasila in the life of society, nation and state. The government, together with state institutions, are not seeking solutions to overcome this problem, including (1) The Four Pillars of Nationality Program issued by the MPR, which is an effort to revive the enthusiasm or spirit of getting to know the pillars of nationality more closely through intensive socialization activities. In universities and the community; (2) through Pancasila and citizenship education (PPKn) subjects in the school environment. According to [Law No. 20 of 2003](#) concerning the national education system, PPKn is a compulsory subject in schools, while in the tertiary environment, PPKn is divided into two subjects, which are included in the group of general compulsory subjects, namely Pancasila education and citizenship education ([Chotimah et al., 2020](#); [Nurhidayah et al., 2020](#)).

However, both are considered less effective in internalizing Pancasila values, especially to students as citizens and the nation's generation. Socialization activities for the four pillars of nationality are primarily aimed at campuses, while PPKn learning activities in schools tend to be taught in monologues and have more theoretical content. As is known, the values of Pancasila can only be internalized, understood, and followed up with actions by students if they know them in fun, creative ways and are far from indoctrinated.

As a state ideology, Pancasila values must be lived and implemented. Ideological intelligence is necessary for every citizen, and this can be realized in Pancasila and Citizenship education (PPKn) in schools ([Widodo et al., 2022](#)). Pancasila is the primary substance in PPKn material because it is related to the aim of this subject, namely developing students into good, intelligent, critical and responsible citizens and revitalizing PPKn as ideological education is needed to increase students' understanding of Pancasila values through formal (in class) and informal (outside of class) activities ([Mughtar & Iswandi, 2018](#)). The revitalization of PPKn as ideological education can be realized in extracurricular activities under the coordination of PPKn teachers, with the advantages of 1) Providing an ideological learning experience that is fun and easy to digest for students; 2) avoiding elements of indoctrination in learning; 3) The entire school community is involved in an open place because ideological intelligence cannot be developed through rhetoric and symbols.

[Mughtar, \(2020\)](#) was the first to coin ideological intelligence in his book "Pancasila Ideology". He introduced several strategies for increasing ideological intelligence through revitalizing PPKn as ideological education and developing the curriculum and abilities of PPKn teachers. According to him, as an actualization of ideology, Pancasila today is in a global environment characterized by significant world ideological competition, which causes increasingly complicated socio-political problems developing countries face. This condition demands efforts to revitalize citizens' understanding through an educational approach.

Ideological education is needed so citizens can think critically about every social problem the nation faces in state life. The values contained in the Pancasila principles reflect the noble values of the Indonesian nation. These values must continue to be taught and passed down from generation to generation. Extracurricular intelligence in ideology is part of the effort to preserve and pass on Pancasila values to the younger generation so that later citizens will be formed who are intelligent in understanding and implementing Pancasila ideology so that they are not trapped by narrow nationalism, radicalism, terrorism, SARA issues and even primordialism. Excessive. In this writing, the author attempts to translate and further modify efforts to internalize Pancasila values to build ideological intelligence, especially for school students. The context of this effort is the school environment, so it is necessary to revitalize Pancasila and citizenship education as ideological. However, the author avoids teaching values in rigid ways so that the author offers appreciation and practice of Pancasila values through extracurricular activities to build students' Ideological Intelligence at school.

### **Research Method**

This article uses a literature review method in the form of theories and research results related to the theme of discussion. The literature review method is crucial in gathering theories and research findings associated with a specific topic, as highlighted in various research papers ([García, 2022](#); [Wickrama et al., 2023](#)). It serves as the initial step in data collection, involving the exploration of written, visual, or electronic sources to support the writing process ([Bu, 2021](#)). The literature review method enables researchers to draw inductive conclusions through a descriptive analysis of the gathered information. By synthesizing existing knowledge and research outcomes, this method forms a solid foundation for developing theoretical frameworks, identifying consistencies, inconsistencies, and research gaps, and addressing research questions effectively. Despite its importance, conducting literature reviews effectively and transparently remains challenging, with common pitfalls including poor article quality, lack of visible methodology, and unclear value

addition, emphasizing the need for researchers to enhance the quality and validity of their review research.

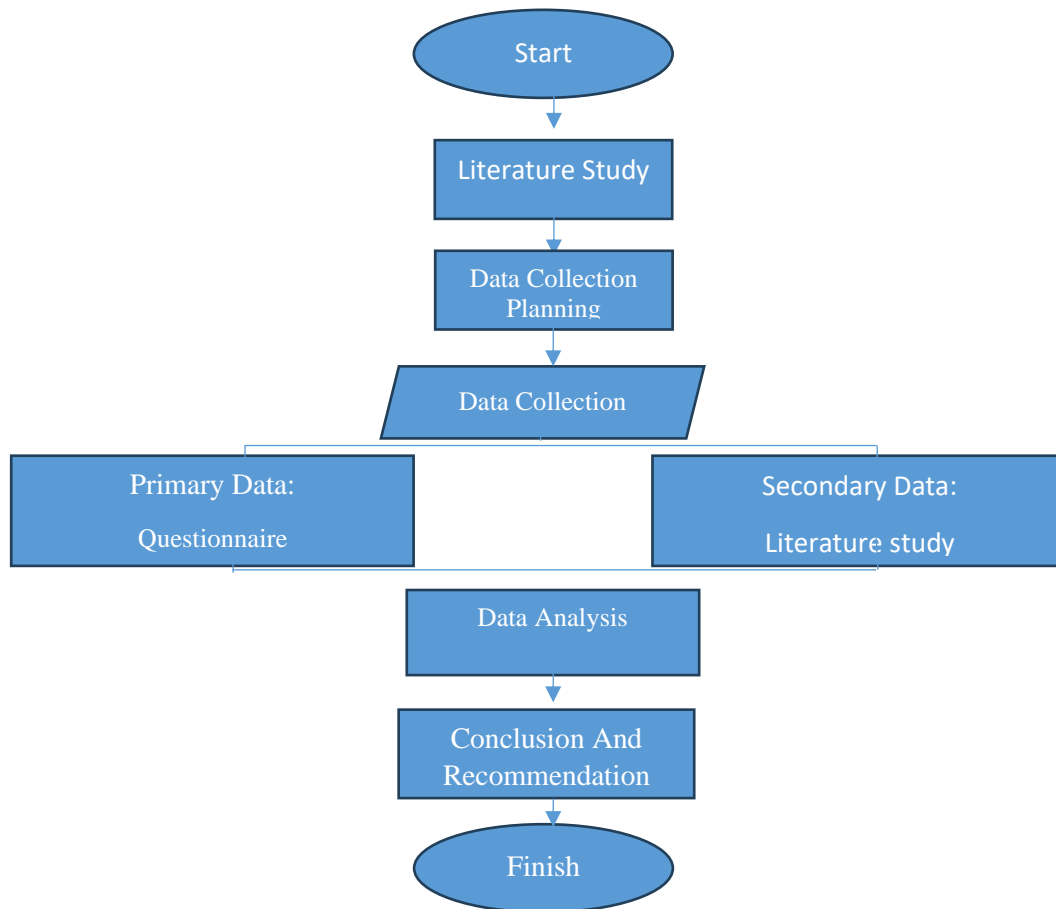


Figure 1. Research Flowchart

## Results and Discussion

### ***Pancasila Ideology is an Open Ideology***

Historically, Pancasila is also a series of knowledge, behaviour and hopes of the Indonesian people when fighting against colonialism. So Pancasila is also known as the identity of the Indonesian nation (Hilyatin et al., 2021; Muqsith et al., 2022). Pancasila is a system of all things because conceptually contained in the precepts are closely related and cannot be separated. Pancasila values in the most visible form are religious life, in the end, the construction of legal experience both in structure, substance and culture should be derived from divine values so that justice rests on the divinity itself, which has all the religions and beliefs that exist in Indonesia: Islam, Christianity, Hindu Buddhism, Confucianism, the mysticism and Jews (Agiyanto, 2018).

*Pancasila* is an open ideology open to current developments, not rigid, and closed to the dynamics of civilization. As an open ideology, Pancasila is dynamic, especially in implementing Pancasila values so that Indonesian people always have a grip and outlook on life in facing various social, national and state issues, especially since Indonesia is a pluralistic country with all the challenges in the various realities that unfold. Indonesia is a diverse country; in simple terms, these differences can be narrowed down to ethnicity and religiosity so that they influence the perspective and thought patterns of each of its people. According to Dasim Budimansyah (2016), the

pluralism of Indonesian society is characterized by the existence of two unique characteristics. *First*, there are social units based on differences in ethnicity, religion, customs and regional differences. *Second*, vertically. They are characterized by sharp vertical differences between the upper and lower layers. A pluralistic country like Indonesia (a nation-state) can only survive if pluralism is respected. Differences as a social reality should not be used as a weakness in building Indonesian unity. Social capital makes the Indonesian state distinctive and unique in the eyes of the world if managed well ([Shofa, 2016](#)). Similar extracurriculars are also carried out in Morocco, and apart from building ideological awareness, they are also accompanied by an understanding of environmental awareness. Students demonstrated cognitive development regarding human rights, citizenship rights and responsibilities, and environmental sustainability. While the program developed attitudes of empathy, respect, and solidarity, it failed to instil a sense of responsibility to act for the betterment of the world, thus being a global citizen ([Idrissi, 2020](#)).

It cannot be denied that diversity is vulnerable to sparking conflict. Social reality so far shows that frictions in society occur due to misunderstandings, stereotypes, and attitudes of primordialism, which can lead to disintegration ([Alim, 2019](#)). However, as far as can be seen, the vertical and horizontal conflicts that have occurred cannot divide the unity and unity of Indonesia. This is because the diverse Indonesian nation has had one national consensus, which has been upheld for decades and has even been rooted in its culture long before the Unitary State of the Republic of Indonesia was formed on 17 August 1945. This National Consensus is Pancasila, as stated in the preamble to the 1945 Constitution ([Siregar, 2014](#)). Abandoning Pancasila means destroying national unity. Indonesia's togetherness of values is expressed in Pancasila. That is what unites citizens of different countries. Indonesia has strong national principles and vision, which are not only able to bring together diverse communities in a new shared political community but are also able to provide the possibility for diverse communities not to be uprooted from their respective traditional and historical roots ([Latif, 2018](#)).

When compared with the ideologies of liberalism, communism and fascism, the advantages of Pancasila, which are socio-popular in nature but also provide responsible freedom to citizens, can be seen. Culturally, the basics of Pancasila thinking, and orientation essentially rely on national culture. Pancasila is a reflection of cultural values, both traditional and modern, this is what makes Pancasila a characteristic of Indonesia as a nation state that is multicultural but can live peacefully and side by side ([Susilawati et al., 2021](#)). Apart from that, as an open ideology, Pancasila is able to adapt and is not rigid with current developments, so it can continue to be used as a guideline in administering the state without monopolizing the truth and giving the impression of being forced. This is different, for example, from the ideology of communism. Communism as a totalitarian ideology claims to be the only ideology and worldview that fully covers all human life. Communist ideology provides a picture of the society that must be achieved and the facilities that need to be provided. Differences of opinion regarding science are not resolved through scientific research but are determined in ideological debates where the central committee of the communist party makes a definitive decision. Another comparison can also be directed at the ideology of liberalism. Liberal ideology emphasizes individual freedom so that it develops individual attitudes. Liberalism tends to maintain *the status quo* and is less responsive to internal social problems and the global context (developing countries) in terms of equal distribution of welfare and justice.

An individualistic society is not a reflection of Indonesian society; Indonesian people are known as warm individuals who like to work together so that the principles of mutual cooperation and kinship are formed ([Triyono et al., 2022](#)). Meanwhile, if

you compare it with the ideology of fascism, you will see a clear difference because the Pancasila ideology does not have cult leaders and threatens diversity. This statement is even proven by the words and actions of Bung Karno, who stated that he was not the creator of Pancasila but only dug into the foundations of Indonesian society's life and found pearls in the form of Pancasila principles ([Hariyanti et.al, 2023](#)).

Based on the statements of experts and the exploration above, a common thread can be drawn that Pancasila as a state ideology must absolutely be understood, and the values of Pancasila must be internalized by every citizen. As an ideology, the state provides orientation and insight, normative principles and guidelines and is outlined in all areas of state life, including social, economic, political, cultural and defence. In the field of education, the national education system must be implemented in accordance with Pancasila values. However, as a state ideology, Pancasila cannot be taught in an indoctrination way because Pancasila is not a closed ideology, which absolutizes the truth and closes the door to discussion; in fact, Pancasila is open to any changes and creative ways to implement it. Pancasila is not an ideology that regulates every aspect of people's lives in detail; it only provides signs in the form of noble values that must be used as a guide in living life.

### ***Extracurriculars To Build Ideological Intelligence At School***

Pancasila is the main substance taught in Pancasila and citizenship education in schools (PPKn). PPKn is aimed at forming good and intelligent citizens. Good citizens are citizens who are patriotic, tolerant, loyal to the ideals of the country, religious, democratic, and Pancasila. To form it, an educational pathway is needed and taught in educational ways. PPKn is a multifaceted field of study *with* a cross-scientific context that is interdisciplinary/ multidisciplinary/ multidimensional. This multidimensional nature is what makes the field of Civics studies be treated as citizenship education, political education, values and moral education, national education, community education, legal and human rights education, and democratic education. However, in terms of scientific philosophy, this field of study has the main field of study of political science, especially the concept of political democracy *for* aspects of rights and obligations ([Winataputra & Sri Setiono, 2017](#)).

PPKn plays an important role in forming attitudes of tolerance, mutual respect, and awareness of the rights and obligations of students in elementary schools, so it needs to be ensured that it is integrated with character education in the school curriculum as an effort to overcome challenges such as religious intolerance and fundamentalism, and lack of awareness, towards the values of Pancasila and the 1945 Constitution by teaching the values of peace, conflict resolution skills, and respect for human rights ([Irayanti et al., 2023](#)). However, Pancasila is not only taught through citizenship education subjects but Pancasila values can also be taught in other subjects such as mathematics because the aim of education is to form citizens with noble and intelligent morals, in line with the Pancasila principles ([Arifin, 2023](#)).

PPKn is a tool to introduce and internalize Pancasila values to students. However, the weakness in practice is that Civics is relatively often taught through conventional methods such as lectures and discussions. These two things are suitable methods, but it is better to develop a strategy and method that is more communicative, fun and far from being indoctrinated. An educational approach to teach Pancasila to citizens is needed so that the urgency of ideological education is essential to be given in schools. Ideological intelligence through education is realized in Pancasila, and citizenship education (PPKn) is realized in schools. The revitalization of PPKn as ideological education is not only carried out in the classroom when the learning process takes place but can be realized in extracurricular activities

under the coordination of PPKn teachers in collaboration with religious teachers and other school members. In the Minister of Education and Culture, which regulates the technical implementation of the 2013 curriculum, which is still in use today, apart from the latest curriculum, namely the Merdeka Belajar curriculum, there are 3 (three) domains, namely attitudes, knowledge and skills. The realm of attitudes is divided into spiritual attitudes and social attitudes. The process standards determine that students' spiritual attitudes are the responsibility of religion and character teachers, while social attitudes are aimed at Pancasila and citizenship education teachers. This is different from the 2006 curriculum (KTSP), in which each subject teacher assesses students' attitudes. To simplify the assessment mechanism, this is more effective because the subjects of religion and character and Civics are mandatory subjects for each grade level so that teachers in each field of study have the freedom to assess attitudes. This separation is necessary to emphasize the importance of balancing functions as a complete human being, which includes spiritual and social aspects as mandated in national education goals. The above rules do not rule out the possibility of the study field teacher council developing students' character. Therefore, cooperation and support are essential to realize the effectiveness of implementing extracurricular activities that aim to shape students' character into spiritually, intellectually, socially, mentally, and emotionally intelligent individuals. Almost the same thing is also done in China that Extracurricular activities can be effective in helping students' understanding of ideology and political theory subject matter taught in limited time in class ([Wang, 2014](#)).

This extracurricular activity should be carried out at all levels of education, both primary and secondary, because students must recognize Pancasila's ideology early on. Students must develop what they have learned from sources provided by the teacher or sources sought independently, after which they can reflect on it; the output is expected to be the application of Pancasila values through their awareness. This extracurricular is called "intelligent ideology". This extracurricular activity can be used as a leadership training mode based on the values of Pancasila principles and as a core activity to train, prepare, and provide supplies to every student interested in being active in all school extracurricular activities. Before being active and involved in other extracurricular activities such as Paskibraka, Scouts, PMR or ROHIS, they must first participate in Pancasila spirit leadership training. This is done to prepare and strengthen the spirit of leadership based on the principles of Pancasila so that later in their specialization extracurricular activities, they can apply what they can in intelligent extracurricular activities with ideology. It is hoped that responsible and intelligent individuals with ideologies will be born in their respective fields.

The activities carried out are an introduction to Pancasila starting from a theoretical level - such as history, the meaning of Pancasila principles, and Pancasila philosophy - to the actualization of Pancasila principles at a practical level in the context of social life, nation, state and international relations. Citizens are prepared to interact intelligently in the Indonesian context and must be trained to become global citizens. The theoretical level can be elaborated by creating a module that focuses on issues surrounding Pancasila. However, it must be underlined that the content contained therein must be separated from the short-term political interests of certain parties. It is aimed at the future understanding of students as reasonable and intelligent citizens as successors to the nation's ideals for the next five or ten years. The module should also highlight local wisdom values that strengthen the meaning of Pancasila principles; this is a *hidden curriculum*. Meanwhile, the class teacher can arrange the elementary school (SD) level according to the environmental conditions of each school. This is done so that there is uniformity in intelligent extracurricular material with an ideology that is carried out while empowering the role of MGMP PPKn. This subject-teacher association is social capital that improves

teacher competence as well as the quality of learning in the classroom through a series of training activities ([Herdiansah, 2016](#)).

Emphasis on the theoretical level can be carried out simultaneously with citizenship education subject matter in the classroom because the 2013 curriculum for the SMA/SMK/MA level contains quite a lot of material about Pancasila, plus the students' initial knowledge when studying it at SMP/MTs. In this extracurricular activity, what needs to be emphasized is the application of knowledge and understanding of the Pancasila principles. This activity should be coordinated by a citizenship education teacher at school because (1) Pancasila is the main essence of citizenship education; (2) it refers to the aim of citizenship education, namely preparing excellent and intelligent citizens (*to be good and thoughtful citizens*). An intelligent citizen is a citizen who understands and appreciates the ideology of his country; through reflection within himself, he will be able to apply the values of that ideology with awareness, not by force. Applying ideology through coercion only fosters false and temporary compliance and obedience while the coercive power exists. When the coercive power is weak, then the turmoil of dissatisfaction that leads to rebellion or chaos will emerge to the surface like a boil that is oozing pus because it has been festering inside for a long time but Has not found a way to get out yet. This situation creates losses for both citizens and the state.

The intelligent ideology extracurricular is not intended to force students to study state ideology in indoctrination ways; on the contrary, it is taught in educational and fun ways. Ideology indeed contains thoughts and virtues. Pancasila ideology includes the ideals of society and the country that are desired, as well as the virtues of Pancasila, which are expected to be realized in various areas of life. Virtue must be taught through cultivation and habituation from an early age. Virtue cannot be taught through theory, lectures, and symbolic methods; it only occurs in the classroom. In the 2013 curriculum, one of the technical implementation rules is regulated in Minister of Education and Culture Regulation [No. 22 of 2016](#) concerning Process Standards; it is stated that learning applies the principle that anyone is a teacher, anyone is a student, and anywhere is a class. Therefore, intelligent extracurriculars with an ideology are designed with flexible learning activities in the classroom through lecture methods. This flexibility ensures that all students are accommodated and reassured. This extracurricular activity can be done outdoors, whether in the school field, school garden or the area around the school.

This activity should not be carried out en masse, in that the training is given in groups, in waves and periodically so that the coaching teacher can communicate intensely and engage in dialogue/discussion with the students. Extracurricular activities can present community figures around the school, bureaucrats or academics in the school environment, teachers, and even the school principal, who can become resource persons. Their involvement will create a sense of community and connection among the students. Describes experiences of success and enthusiasm, applicable examples of the practice of Pancasila principles in one's life, and a call to study hard and with one's specialization. Ideological intelligence is needed in all areas of life because Pancasila, as the state ideology, has been described in the economic, social, cultural, defence and security fields, so it must be maintained for the expected ideals and virtues.

Smart extracurriculars with ideologies are increasingly correlated and will be implemented now after the Independent Learning curriculum was introduced with the project to strengthen the profile of Pancasila students (P5) as a mandatory activity at primary and secondary school levels. The Pancasila student profile means that Indonesian students are lifelong students who are competent, have character and behave according to Pancasila values ([Satria et al., 2022](#)). P5 is an effort to instil national character in students through the infiltration of various themes/subject



materials so that teachers in schools creativity and innovation are required to develop exciting projects ([Irawati et al., 2022](#)). P5 allows local wisdom to be accommodated in various themes so that students who understand ideology can look at the local environment and culture ([Nurasiah et al., 2022](#); [Sulistiawati et al., 2023](#)).

Intelligent extracurricular activities with ideology should be accommodated as supporting P5 and included in the school curriculum. They contain several advantages for students and other school members, namely (1) instilling and developing a leadership spirit based on Pancasila principles in students from an early age so that initial knowledge and understanding about Pancasila not only operate at a theoretical level but also reach a practical level with intelligent extracurricular activities with ideology; (2) avoiding indoctrinating methods in teaching ideology to the younger generation but delivering it in educative, motivating, creative and fun ways; (3) instilling a national spirit to foster enthusiasm for learning and working in students according to their respective specializations; (4) strengthen the relationship between all school members because they are involved and take part in intelligent extracurricular activities with ideology.

The curriculum is not a collection of learning. The curriculum is a learning program containing subjects, behavioural habits, school activities such as extracurriculars and social activities such as student social service, bazaars and training. All of these activities can provide a pleasant learning experience for students. They are developing the potential they have, not dominating it so that it kills creativity and potential. Education is carried out by providing examples, building will, and developing students' creativity in learning (article 4 paragraph (4) of [Law No.20 of 2003](#)). The teacher is a facilitator who guides students so that their potential can develop and develop their character. The academic side and character must work in balance because if they are only academically intelligent, they will be pragmatic individuals. We can see many examples from this perspective; state officials who become corrupt are people who have high intelligence but are weak, causing harm to other people. Therefore, schools and teachers have an academic and moral responsibility to develop the educational side and character of students so that later, they can become individuals who can build a civilization by the functions and goals of national education as regulated in [Law No. 20 of 2003](#) concerning the national education system, namely that national education functions to develop abilities and shape the character and civilization of a dignified nation to make the nation's life more intelligent and national education aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable and creative.

The era of globalization is marked by the rapid development of science and technology, thereby accelerating the mobilization of information, communication and transportation, making distances between countries seamless. There are many advantages to being able to take advantage of the digital era, such as the ease of obtaining information and communicating, but it also contains harmful excesses, such as cross-border *cyber-crime* and competitive economic competition ([Dewi & Najicha, 2022](#); [Silitonga, 2020](#)). Therefore, the role of citizenship education is quite strategic in preparing global citizens. In the context of globalization, education plays a strategic role in increasing the nation's competitiveness in the international arena. One potential significance of education for the future world is that education is the best way society can guide human development so that they develop and are encouraged to contribute to the culture of tomorrow. The complexity of problems in the era of globalization in the social, cultural, economic, defence, security and political fields requires citizens to have knowledge and understanding so that they are not just objects ([Khoiri et al., 2017](#)). Ideological intelligence is needed in the era of globalization, which makes access to information and communication more

accessible; the younger generation will be more easily influenced and exposed to radical ideas found on the internet. Therefore, they must be equipped with Pancasila values to filter every piece of information they hear, see, and read ([Subagyo, 2020](#)).

## Conclusion

Indonesia is a multicultural country; its uniqueness as a nation-state can be seen from its unity in society. Historically, Pancasila values can unite all diversity into unity within the scope of a tolerant life. Revising Pancasila and citizenship education (PPKn) as ideological education in schools is an effort towards realising citizens who are good, intelligent, critical, responsible and firm in their ideology. So for this reason, in order to create intelligent citizens who can appreciate and practice Pancasila, it must be taught from an early age, both in the family environment, especially in the formal education environment (school) as a place where students learn and spend much time gaining knowledge about the values of Pancasila. Through extracurricular activities, students must be intelligent in ideology. This is one of the preventive efforts to prevent citizens, especially the younger generation, from being trapped by petty regional feelings such as primordialism, excessive tribalism and even exposure to radicalism and terrorism. Besides that, ideological intelligence is needed so that in the current era of competitive and complex globalisation, it does not threaten Indonesian sovereignty both territorially and ideologically.

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