



Moral and Ethical Crisis: The Impact of Lack of Implementation of Pancasila Values

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ABSTRACT

Ethics and morals are very important in life, especially in the face of decline in the younger generation. This moral crisis is influenced by family, school, culture, and the rapid development of technology. Moral decline can hurt individuals and society. Based on a literature studies from several articles (2021-2024), the implementation of Pancasila values as moral education is very relevant. In the technological era, the moral crisis is getting worse, as seen from the many cases of deviation among the nation's children. Pancasila-based moral education can shape characters who are independent, responsible, and understand moral values. The implementation of Pancasila also prevents the degradation of the nation's character due to globalization. This research emphasizes the importance of Pancasila-based character education to build ethics and morals for the progress of Indonesia.

Keywords: Pancasila, Moral education, Implementation of Pancasila values.



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1. INTRODUCTION

Education is an important means to shape the character and noble morals of the Indonesian people (Suhendar & Halimi, 2023; Alviolita & Fitria, 2024). Moral education is a learning process in which students can understand themselves and their surroundings. The development of moral education is very necessary for the younger generation. If the younger generation prioritizes moral education, then this nation will be better, because they will be the successors in the future. Moral education must be implemented so that the younger generation has an independent, responsible personality, becomes a

democratic citizen, is able to recognize moral values, and has a commitment to actions that are in line with moral values (Amelia & Dewi, 2021; Suhendar, 2022).

Nowadays, many students in schools have lost their morals and ethics. The loss of these values causes a crisis in all aspects of life. The impact has even been felt in the school environment. The current moral crisis is difficult to control because it cannot be predicted. This problem arises due to the weakness of character values in today's young generation. (Zalianti, et al., 2024).

The values of Pancasila are currently fading due to inequality. This inequality arises from the low awareness of society in applying Pancasila values in everyday life (Amalia & Najicha, 2023). Moral education provided in the family, community, and school environment needs to be complemented by the application of Pancasila values to improve the morale of the younger generation. This aims for the younger generation to have faith, honesty, family spirit, truth, justice, tolerance, and concern for others. The application of Pancasila values as moral education aims to instill positive attitudes and behaviors in everyday life. (Amelia & Dewi, 2021).

Based on the explanation, Pancasila has an important role in life. Good character as a citizen can be formed through the values contained in Pancasila. The implementation of Pancasila values can protect oneself from increasingly widespread external influences. Pancasila values are greatly needed to revive the character of the nation which is increasingly eroded. Because if the values of Pancasila are not implemented properly, negative influences can arise in life.

This study aims to determine how the implementation of Pancasila values and the moral and ethical crisis that occurs among the nation's children. Through this study, it is hoped that awareness will emerge about the importance of implementing Pancasila values as a moral guideline in everyday life.

Understanding Morals

According to Immanuel Kant, morality is the regulation of human actions as humans which are assessed from the aspect of good and bad in relation to the ultimate goal of human life according to natural law (Prasetyaningrum et al., 2022). Etymologically, the word "moral" in Latin is related to the Greek term 'ethics'. Both have the meaning of customs. In this context, we describe morals as theories, arguments, views, rules, reasons, virtues, individuals, books, actions, intentions, and perhaps desires and feelings (Lacey in Prasetyaningrum, et al., 2022). Morals are customs, habits, or behavior of a person in their daily life. Morals are a tradition, habit, or behavior of a person in everyday life. The term moral comes from the word "mos" which means way of life. Morals are a very influential and related aspect in everyone's life. A person can be considered to have good morals if he has the habit of behaving correctly in living his life. On the other hand, a person is considered immoral if he violates or ignores the moral values contained in Pancasila (Pratama & Dewi, 2021).

Definition of Implementation

In general, Implementation in KBBI refers to implementation or application. The term implementation is generally associated with activities carried out to achieve a certain goal. Implementation is the channeling of ideas, concepts, policies, or innovations into practical actions that result in changes, both in knowledge, skills, and values and attitudes (Yuliah, 2020). Implementation is a step to realize new ideas, processes, or a series of activities with the hope that others can adopt and adapt in a bureaucratic structure to achieve certain goals with the support of a trusted implementing network (Rosad, 2019; Suhendar & Rambe, 2023). Implementation is an engineering system in the application or implementation of something that includes the expansion of mutually adaptable activities (Harini, 2018). Based on several opinions above, implementation is an activity to carry out certain actions in order to achieve goals.

Pancasila

Pancasila consists of two words, namely "panca" which means five and "sila" which means principle. Thus, Pancasila broadly refers to the five fundamental principles of the Indonesian state. Pancasila is the foundation of the Indonesian state. Pancasila emerged from cultural values that have existed since ancient times. The values of Pancasila are the basis for all aspects of life in Indonesian society (Sa'diyah & Dewi, 2022). Pancasila functions as an ideology and is a guide to life for the nation. Understanding the life of the nation and state is the meaning of Pancasila as the foundation of the state. In addition, Pancasila as the nation's outlook on life contains noble values carried by national figures. These values have been adjusted to reflect the personality of the Indonesian nation. Aspects of religious, justice, cultural, social, and deliberation values reflect the character education contained in Pancasila. This shows that Pancasila functions as a guide for Indonesian citizens to become Good Citizens. Thus, the values of Pancasila are the basis for behaving and thinking in accordance with the principles of the state (Amalia & Najicha, 2023). Pancasila is the basic ideology for the Indonesian state. To be a good citizen in Indonesia, it must be in accordance with Pancasila and the 1945 Constitution. This shows how important Pancasila is as a reference or guideline for good behavior for citizens in Indonesia. The values contained in Pancasila will teach how to think and act in accordance with the state ideology (Damanhuri, et al., 2016).

2. RESEARCH METHODE

In compiling this scientific article, we use the Systematic Literature Review (SLR) method. Systematic Literature Review or SLR is a type of research methodology used to study, identify, evaluate, and interpret various existing studies with interesting phenomena topic areas and certain relevant formulations. This method can be done by systematically reviewing and identifying various journals according to the established process steps (Triandini et al., 2019).

Data collection in the preparation of this article was carried out by reviewing and identifying several journals with a publication period of 2020-2024 sourced from Google

Scholar. The keywords used in the search include Implementation of Pancasila Values and Moral and Ethical Crisis. In this case, the researcher selected 5 articles from 8,560 articles that were closely related to the keywords that had been used, then the researcher took 3 articles based on abstracts that were in accordance with the theme and title that would be discussed in this article.

Figure 1. Article Selection Process

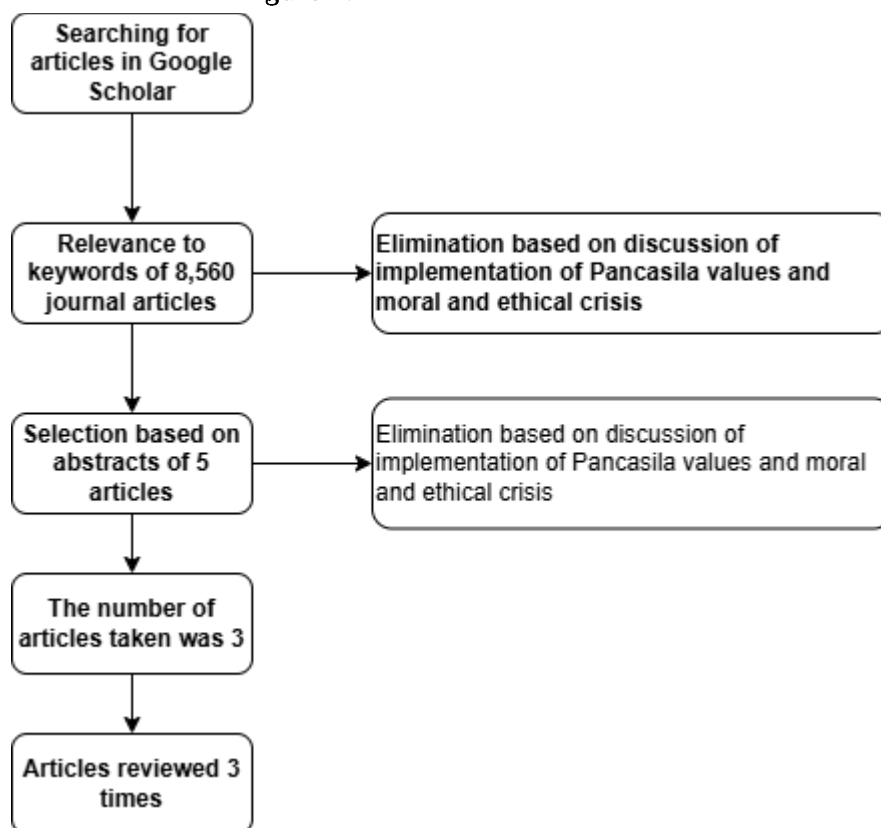


Table 1: Details of the Article Review

No	Characteristics	Results
1	Year of publication	
	2021	1
	2023	1
	2024	1
2	Research Methods	
	Literature review	2
	Qualitative	1
Total		3

Table 1 shows information related to the year of publication and the type of research from the 3 reviewed articles. The reviewed articles explain the implementation of Pancasila values and the moral and ethical crisis that occurred among the nation's children.

3. RESULT AND ANALYSIS

Implementation of Pancasila Values

Pancasila is the ideological foundation or basis of the state which was first proposed by Ir. Soekarno on June 1, 1945 at the BPUPKI session (Alviolita & Fitria, 2024). The application of Pancasila values in everyday life is important for Indonesian citizens so that each individual is aware of the attitude of mutual tolerance, justice, humanity, mutual cooperation, family, unity, and various attitudes that reflect the values of Pancasila (Amelia & Dewi, 2021). The values contained in Pancasila are also a reference for the nation's children, especially in increasing awareness of the importance of morals and ethics that must be instilled from an early age in everyday life (Amelia & Dewi, 2021; Suhendar et al., 2023). Therefore, understanding Pancasila is not limited to knowledge related to the theory of Pancasila itself but also requires implementation in every aspect of citizen and state life (Alviolita & Fitria, 2024; Kholil et al., 2024).

Some general forms of implementation of the values contained in the 5 principles of Pancasila that have been explained by Amelia & Najicha (2023) include the following:

1) Belief in the One and Only God

The form of implementation of the first principle of Pancasila is through tolerance between religious communities, mutual respect between religions, and loving one another.

2) Just and civilized humanity

The form of implementation of the second principle is the application of an attitude of honesty, justice, equality, mutual assistance, and upholding moral and ethical values in life.

3) Unity of Indonesia

As a country with various races and ethnicities, Indonesia continues to uphold the value of unity as expressed in the symbol of "Bhineka Tunggal Ika". In this case, the implementation of the third principle of Pancasila can be done by fostering a sense of love for the homeland by speaking correct and good Indonesian, being proud to use Indonesian products, implementing unity in diversity, and making Bhinneka Tunggal Ika a foundation in responding to differences, and respecting differences with each other.

4) Democracy led by the wisdom of deliberation among representatives

This principle contains democratic values. The forms of implementation that can be done are deliberation to reach a consensus, implementing democracy, making decisions wisely and responsibly, being active in social activities such as participating in blood donation and donation activities, and prioritizing public interests over personal interests.

5) Social justice for all Indonesian people

The forms of implementation that can be done in practicing this principle are by carrying out mutual cooperation, obeying existing regulations such as paying taxes and levies, implementing a fair attitude in all matters, welfare of life, maintaining

rights and obligations so that they remain balanced, respecting the rights of each individual, and having a work ethic.

There are several forms of implementation of the five principles of Pancasila for elementary school children, namely:

1. Implementing the principle of Belief in the Almighty God by starting and closing each learning session with a prayer together, performing religious services according to each religion, respecting and loving one another even though they have different religions.
2. Implementing the principle of Just and Civilized Humanity by maintaining good manners, ethics and morals among each other, respecting teachers and seniors, loving one another, obeying every rule and order that exists, and not discriminating against one another in making friends.
3. Implementing the principle of the Unity of Indonesia by helping one another, helping friends in trouble, carrying out the class duty that has been determined, not discriminating against one another, and working together.
4. Implementing the principle of Democracy led by the wisdom of deliberation among representatives by holding deliberations in determining the class leader and his staff and also having group discussions in completing joint tasks.
5. Implement the principle of social justice for all Indonesian people by carrying out obligations as school citizens, attending the flag ceremony every Monday, paying cash every week, and being fair in life and not discriminating between friends.

Forms of Moral and Ethical Crisis

In several articles discussed in this study, among others, the concept of individuality, hedonism, consumerism, and the idea that the values of mutual cooperation and religion are examples of non-traditional ways of life that conflict with the values of Pancasila. Some examples of these deviant activities are drugs, motorcycle gangs, minimal alcohol consumption, student-teacher interactions, and acts of terror. Deviations if left unchecked will result in the erosion of the nation's character. A moral crisis and the collapse of our nation's Pancasila may occur (Amelia & Najicha, 2023; Suhendar et al., 2023).

Furthermore, in another article, it discusses the types of moral crises that occur in real life where children often commit reprehensible acts against someone or another group by joking, joking, or making fun of others, or with the term prank, which has a negative impact on others. As a result, the teenager commits reprehensible behavior that leads to violations. So bad are the morals of millennial youth who seem to have no morals in the midst of the disaster that befell this nation to do this solely for survival. The moral behavior of children in this country is very worrying and disturbing, it has even disturbed public order and made life unsafe and uncomfortable (Amelia & Dewi, 2021; Suhendar et al., 2024).

Factor affecting

There are several components or factors that influence the type of moral crisis, taken from several writings. Internal factors include loss of identity and poor self-control; external factors include lack of parental attention or affection, lack of religious understanding, influence of the surrounding environment, and place of education. In order for every child to understand the situation and be able to prosper their lives for current and future well-being, moral education must be instilled and applied from an early age.

Considering the current social situation, the decline in ethics and morals does not stop. As mentioned earlier, this is our current focus. This is a moral and ethical crisis caused by many things. The main cause is the phenomenon of globalization, which is a process of change that occurs through global relations. Globalization has good and bad effects, and its impact greatly affects the moral standards of society. According to Hudi et al. 2024, the challenges of globalization have caused the morals of the nation's youth to decline.

4. CONCLUSION

The conclusion of this literature review aims to determine the form of moral or ethical crisis due to the lack of implementation of Pancasila values, in facing ethical and moral crises, character education is an important step to correct negative characters into positive ones, with the aim of forming individuals who are useful for themselves and society. The negative influence of globalization and increasingly rampant deviant behavior can be overcome by implementing Pancasila values in everyday life, especially through education by inserting character values in every subject and interesting activities such as learning while playing. Character education based on Pancasila values is very much needed to instill awareness in the younger generation of the importance of these values for the welfare of life, so that there is no erosion of national identity.

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