

EDUCATION OF PANCASILA AS NATIONAL IDENTITY VALUES AND CODE OF BEHAVIOR FOR INDONESIAN MIGRANT WORKERS IN MALAYSIA

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ABSTRACT Pancasila as a system of national character values and code of behavior is a must to always be practiced by Indonesian citizens, including Indonesian Migrant Workers who work abroad. Therefore, this community service activity aims to provide education on Pancasila as the values of national identity and behavior for migrant workers in Malaysia. This service activity is a collaboration between 82 universities in Indonesia mobilized by the LSM SHARING, the Management of the Special Branch of Nahdatul Ulama (PCINU) Malaysia, The Indonesian Student Association (PPI) Sultan Idris Education University (UPSI), the Embassy of the Republic of Indonesia (KBRI) Kuala Lumpur and Indonesian School Kuala Lumpur (SIKL). Service activities were carried out on Sunday 26 May 2024 at the Indonesian School Kuala Lumpur (SIKL) from 08.00 to 16.00 in a hybrid manner (a combination of offline and online). This community service activity takes the form of outreach and counseling aimed at Indonesian Migrant Workers. The number of participants in this service activity was 113 Indonesian migrant workers in Malaysia, including seven foreign migrant workers who also attended and were active until the event was over. The method used is socialization by providing material about Pancasila as a set of values for national identity and behavior, then followed by a question and answer discussion. Participants were very enthusiastic about receiving the material. Through socialization and education on Pancasila as a system of national identity values and behavior, Indonesian Migrant Workers can increase understanding and awareness to always maintain and implement the values of Pancasila.

Keywords: *Pancasila, National Character, Behavior, Migrant Workers.*

1. INTRODUCTION

Indonesian Migrant Workers are Indonesian citizens who will, are doing or have done work for wages outside the territory of the Republic of Indonesia. Working and living in a foreign country certainly carries the risk of fading Pancasila values as daily behavior and national character. This is one of the challenges for Indonesian Migrant Workers who live and work in other countries. Indonesian Migrant Workers have the potential to be swept away by trends and the foreign culture in which they work. If this condition occurs, it will not only fade Pancasila values, but it will also further weaken national identity and nationalism.

In general, Most of the scientific research that examines Pancasila at the level of implementation in people's lives describes the same research results that there is a weakening of the application of Pancasila in everyday life. Tome (2020: 120) in his scientific study on the institutionalization of Pancasila values in the lives of village communities revealed that Pancasila values have moved away from national and state life. Pancasila has not been applied, especially at the practical level, so Pancasila has only become a dogma that has lost its essence. Then, Rahman's (2018: 34) study regarding the condition and implementation of Pancasila values in global society revealed that as the era of globalization becomes stronger in society, society is also increasingly abandoning Pancasila values. In line with Rahman, Siswanto's study (2017: 55) states that Pancasila as the basis of the state and the nation's way of life is increasingly being abandoned by Indonesian society. Pancasila, which is a reference in political and social life, is increasingly weakening amidst the onslaught of globalization which is increasingly influencing the mindset and behavior of the Indonesian people, so that Indonesian society is currently slowly moving towards a state of losing its Indonesian identity. The Indonesian nation is experiencing a crisis in the existence of Pancasila values.

The problem with Pancasila, as shown by the research studies above, is a form of gap between the ideality and reality of Pancasila. Borrowing Latif's (2018: 122) expression, the condition of Pancasila today is nothing but a surplus of words but minus or poor action. Pancasila has not yet become a reference and preference for action for the Indonesian people, and still tends to only be a list of desires and not yet a list of needs. Pancasila is mostly present on formal symbols and ceremonial agendas, such as during flag ceremonies, official inaugurations, on the walls of classrooms and offices, but is absent in everyday life in society.

This community service activity aims to provide education about the values of Pancasila as a system of national character and behavior that should not be forgotten or even abandoned by migrant workers, even if they work in a foreign country. Increasing migrant workers' understanding

of Pancasila as a system of values and behavior is expected to increase awareness to always maintain and implement Pancasila values.

2. METHOD

This community service activity takes the form of outreach aimed at Indonesian Migrant Workers (a combination of offline and online) with the main theme "Empowering Migrant Workers in Malaysia: A Multidisciplinary Approach to Capacity Building and Health Checks". The socialization was held on Sunday 26 May 2024 at the Indonesian School Kuala Lumpur (SIKL) from 8.00 to 16.00. The number of participants in this service activity was 113 Indonesian migrant workers in Malaysia, including 7 foreign migrant workers. The method used is counseling by providing material about Pancasila as the values of national identity and behavior online via Zoom Meeting.

This activity is carried out through the stages of preparation and activity planning, implementation and report preparation. The preparation stage includes analyzing the situation and needs of service activity participants, preparing materials, and preparing facilities. The implementation of community service activities uses a hybrid system that combines online and offline systems that are adapted to the needs, conditions and location of the activities. The reporting stage is to collect the materials submitted and other secondary data, then compile them into a community service report.

3. RESULT AND DISCUSSION

3.1 Implementation of Community Service Program for Migrant Workers in Malaysia

This Community Service Activity (PKM) with the theme "Empowering Migrant Workers in Malaysia: A Multidisciplinary Approach to Capacity Building and Health Checks" is a collaboration between the NGO SHARING and the Malaysian Nahdatul Ulama Special Branch (PCINU) Management, the Indonesian Student Association (PPI) Sultan Education University Idris (UPSI), the Embassy of the Republic of Indonesia (KBRI) Kuala Lumpur and the Indonesian School Kuala Lumpur (SIKL), as well as 82 universities in Indonesia, including Surabaya State University. This PKM activity will be held on May 26 2024 at the Kuala Lumpur Indonesian School (SIKL) starting from 09.00 to 17.00 Malaysian time or 08.00 to 16.00 West Indonesia Time. PKM activities are carried out in a hybrid manner (combination of offline and online). The following is documentation of the activities.

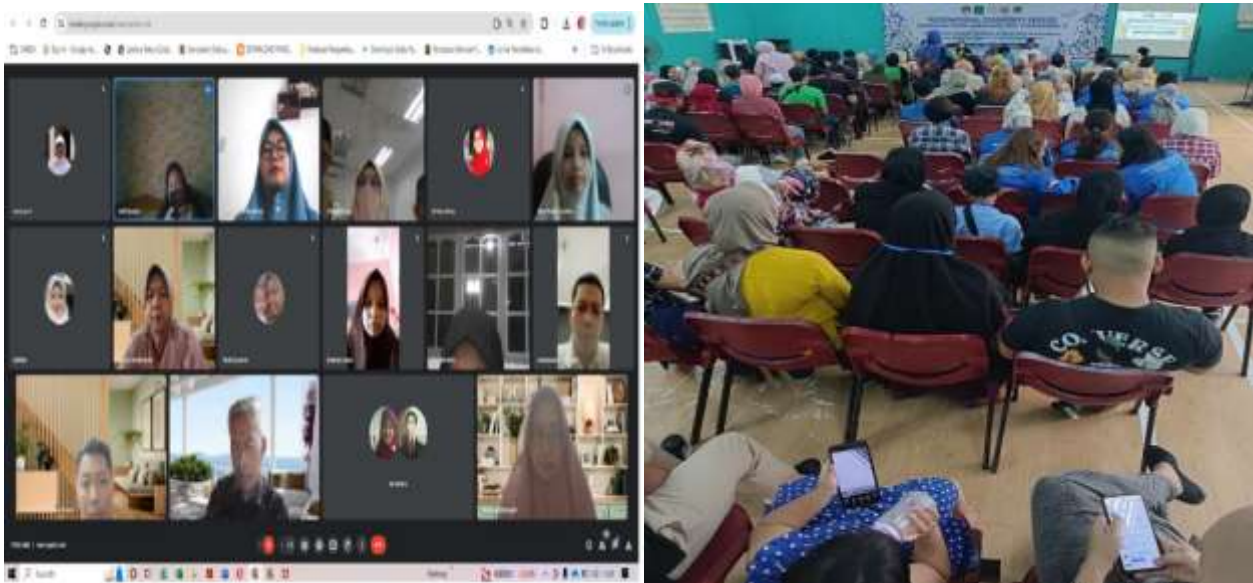


Figure 1. Offline and online PKM activities

The target participants in this service activity are Indonesian Migrant Workers (PMI) who are Indonesian citizens who work abroad. The number of participants who attended was 113 PMI and 7 foreign migrant workers living in Malaysia, as well as 10 teachers from the Kuala Lumpur Indonesian School (SIKL). The diversity of participants' backgrounds is one of the reasons and also the urgency of providing education on Pancasila as a value system for national identity and behavior in life. The main activities in this event include socialization, *training*, and *workshop* in the SIKL Main Hall. Delivery of material about Pancasila as Values of National Identity and Code of Conduct for Indonesian Migrant Workers was carried out in session 1 online using a zoom meeting.



Figure 2. Online presentation of material



Figure 3. Flyer Online Presenter

3.2 Pancasila Educational Materials as National Identity Values

Pancasila as the basis of state philosophy, ideology, basic norms and the nation's outlook on life reflects a set of integrated values in Indonesian national life. As stated by Kaelan (2016: 65), the essence of Pancasila is basically "values", while as state guidelines it means "norms", while its actualization or practice is a "concrete realization" of Pancasila. Pancasila as a value system can be traced from each of the Pancasila principles. Understanding Pancasila as a system means that the Pancasila principles are a unified whole, in other words the Pancasila principles are a value system. The entire Pancasila principle is essentially a systematic unity.

Each principle has its own position and function, but they do not conflict with each other, in fact they complement each other, uniting as a whole. Each precept is an absolute element of

Pancasila. With this understanding, Pancasila is an organic unity. Pancasila as a value system can be increasingly understood by knowing the values contained in each principle; basic ideas; as well as the elements, consequences and provisions of each precept. The following are the core values, basic ideas, elements, consequences and provisions in each of the Pancasila principles as summarized in the views of Latif (2011: 114-584; 2014; 2015) and Kaelan (2016: 72-77). *First*, precepts of the Almighty God. The core value contained in the first principle is that the Indonesian nation-state is the embodiment of the purpose of humans as creatures of the Almighty God. Belief in God within the Pancasila framework reflects the ethical commitment of the Indonesian people to organize public life based on the values of morality and noble character.

Therefore, everything related to state administration, government, politics, law, freedom and human rights must be imbued with the values of the Almighty God. Next, the basic idea of the first principle is that as a nation as a whole, the Indonesian nation-state believes in One Almighty God. Including every citizen is encouraged to recognize the Almighty Godhead as the basis of his life in achieving physical and spiritual prosperity. The divine values desired by Pancasila are positive divinities that are extracted from the prophetic values of religions which are inclusive, liberating, ennobling, justice and brotherhood. Divine precepts must be placed above other precepts, because if divine precepts are placed above other precepts then state politics will gain spiritual roots and a strong moral basis, and divinity will no longer only be seen as respecting religion, but can become the basis who leads to the path of truth, justice, goodness, honesty and brotherhood.

Second, just and civilized principles of humanity. The second principle contains the core value that the Indonesian nation-state must uphold the dignity of humans as civilized creatures. Human values are a value of awareness of moral attitudes and human behavior which is based on human conscience in relation to norms and culture towards fellow humans, the environment and oneself. Just and civilized human principles are the embodiment of human values as cultural, moral and religious creatures. In addition, the principles of just and civilized humanity reflect the awareness of the Indonesian people as part of universal humanity. The second principle refers to basic human values which are translated into human rights, a decent standard of living for humans, and a democratic and just government system. The basic idea of the second principle contains the understanding and recognition of respect for fellow human beings, regardless of their origin, beliefs, skin color, language, gender, amount of possessions or political views, humans are the same. Equality between humans is not limited to one environment, for example one community group or in one particular country, but this equality covers everything.

Third, please unite Indonesia. The third principle contains the core value that the Indonesian nation-state is the incarnation of the monodual nature of human nature, namely as an individual

creature and a social creature. The third principle of Pancasila lays down the basic values of nationality as the node of Indonesian unity, namely a national idea that expresses unity in diversity, and diversity in unity within the frame of the state motto *Bhinneka Tunggal Ika*. The basic idea of the third principle is that the Indonesian nation must be a unified state that cannot be divided, a unitary state that includes the entire nation, an archipelagic state that has the spirit of *Bhinneka Tunggal Ika*, and a state that is obliged to maintain the unity and integrity of the nation.

Fourth, popular principles led by wisdom in deliberation/representation. The fourth principle contains the core value, namely democracy, which absolutely must be implemented in state life. The democratic value contained in the fourth principle is not only based on individual freedom, but also based on divine morals, humanity and the value of unity. Therefore, the fourth principle of democratic value is based on the wisdom of deliberation for the harmonious life of a nation-state. The core value of democracy in the fourth principle is not just a technical tool, but a reflection of the soul, personality and national ideals. The basic idea is to view that the Indonesian government system is populist and representative deliberation which includes all groups in state and social life with consensus deliberation to realize common prosperity.

Fifth, the principles of social justice for all Indonesian people. The fifth principle contains the core value of justice which must be realized in the life of the Indonesian nation-state. This implies that the Indonesian nation-state is a country that aims to realize prosperity for all its citizens so that Indonesia is a nation "welfare state". The value of justice is the core of divine morals, the basic foundation of humanity, the node of unity, and the dimension of people's sovereignty. The basic idea is to see that all citizens are treated fairly, work, and live decently to increase people's prosperity. The state is responsible for the welfare of every citizen to create a welfare state.

3.3 Pancasila Educational Materials as a Code of Conduct

Pancasila as a code of conduct means that in social, national, and state life, every Indonesian citizen must always practice and prioritize the values of Pancasila (the spirit, attitude, and behavior of Pancasila). Based on the core contents of the Pancasila principles as stated by Kaelan (2016: 72-76), the practice of Pancasila as a code of community behavior is as follows.

First of Pancasila's values, society must always carry out the commands of God Almighty, namely to worship according to their religion and beliefs, and always prioritize religious tolerance, meaning giving freedom to each individual and group to worship according to their religion. Latif (2014) also stated several codes of behavior contained in the first principle, namely: 1) belief and piety in God Almighty in accordance with each religion and belief in a civilized manner; 2) respect each other's choice of religion and belief and freedom to practice worship according to each other's religion and beliefs; 3) foster a divine spirit of compassion and tolerance in intra- and inter-religious

life by not resorting to violent methods and forcing religious beliefs on others; 4) developing relationships and cooperation between adherents of different religions and beliefs so that religious harmony will be fostered; 5) prioritizing religious morals as the basis of public ethics by maintaining integrity in the cleanliness of thoughts, words and deeds.

Second of Pancasila's values, society must always uphold the honor and dignity of humans as civilized creatures, namely as creatures of God Almighty; then you must behave fairly both towards yourself and towards others, as well as fairly towards the nation and state; uphold human rights; respect for equal rights and degrees without distinction of ethnicity, race, descent, social status or religion; develop an attitude of mutual love for fellow human beings, tolerance, and not being arbitrary towards other people. Latif (2014; 2018; 2020) also put forward several codes of behavior contained in the second principle, namely: 1) recognizing equality, equality of rights and equality of obligations between fellow human beings; 2) upholding human values by respecting basic human rights both as individuals and citizens; 3) develop a sense of humanity and character towards fellow humans and other creatures, and enjoy carrying out humanitarian activities; 4) Dare to fight for truth and justice for the sake of human dignity; 5) feels as part of all humanity.

Third of Pancasila's values, society must always live together in diversity by prioritizing a sense of unity and unity; giving freedom to individuals, groups, tribes, and races to realize all potential in life together. Latif (2014; 2018; 2020) also stated several codes of behavior contained in the third principle, namely: 1) showing a sense of belonging and love for the homeland, and being willing to protect all of Indonesia's bloodshed; 2) prioritizing unity, unity, interests and safety of nations above personal or group interests; 3) willing to sacrifice for the nation and state; 4) proud to be Indonesian; 5) promote the spirit of cooperation and cross-cultural interactions for the sake of national unity and unity.

Fourth of Pancasila's values, Latif (2014; 2018; 2020) also put forward several codes of behavior contained in the fourth principle, namely: 1) respecting the aspirations and interests of others in government and democratic practices; 2) respect differences in views by not imposing your will on others; 3) prioritizing deliberation in making decisions regarding life together; 4) have good faith and responsibility to accept and implement the results of deliberations; 5) develop the public's role responsibly. The fourth principle, as it sounds, should contain the ideal of people (people's sovereignty), the ideal of deliberation (kinship), and the ideal of wisdom. The popular ideal is to respect the voice of the people in the life of the country and provide a way for people's involvement in the decision-making process. The ideal of deliberation exudes the desire to present a united state that can overcome individual and group understandings as a manifestation of the spirit of family in the diversity of the Indonesian nation. Meanwhile, the ideal of wisdom reflects the

ethical orientation of people's sovereignty based on the values of divinity, humanity, unity, deliberation and justice.

Fifth of Pancasila's values, Society must uphold the values of justice in order to realize shared prosperity. Latif (2014; 2018; 2020) also put forward several codes of behavior contained in the fifth principle, namely: 1) carrying out joint efforts with a spirit of mutual assistance; 2) likes to give help and avoids blackmail towards others; 3) jointly fight for economic independence and equitable welfare progress; 4) not carrying out economic activities that waste resources and harm general welfare; 5) likes to work hard and appreciates the work of others.

4. CONCLUSION

The implementation of Community Service has had a positive impact on Indonesian Migrant Workers working in Malaysia. Socialization, training, and workshop which was held succeeded in providing suitability of community empowerment methods with the problems, needs and challenges faced by the community, in this case Indonesian Migrant Workers. The educational material about Pancasila as the National Identity Values and Code of Behavior for Indonesian Migrant Workers increases the understanding and awareness of Migrant Workers in Malaysia to always maintain and implement the values of Pancasila.

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