

## The Effect of Learning Environment and Family Harmony on the Practice of Pancasila Values

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**ABSTRACT:** *This study aims to analyze the influence of the learning environment and family harmony on practising Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar. This research was conducted using quantitative methods. The research population consisted of all 75 students. The sampling used in this study was a purposive sample. A sample of 70 students. Data collection techniques in this study using the questionnaire method. The questionnaire method was used to collect data regarding the learning environment, family harmony, and the practice of Pancasila values. Data analysis technique using multiple linear regression. The results of his research are that the learning environment has a positive and significant effect on the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar. Thus, the higher the learning environment, the higher the course of Pancasila values. The analysis results regarding the learning environment and harmony in the family with the practice of Pancasila values are significant to implement so that reasonable goals can be realized for the next generation of the nation and this country, having a harmonious family and instilling Pancasila values can undoubtedly improve the character that we are very proud of.*

Penelitian ini bertujuan untuk menganalisis pengaruh lingkungan belajar dan keharmonisan keluarga terhadap pengamalan nilai-nilai pancasila di UPT SPF Inpres Bangkala II Manggala Makassar. Penelitian ini dilaksanakan dengan menggunakan metode kuantitatif. Populasi penelitian adalah seluruh siswa yang berjumlah 75. Sampling yang digunakan dalam penelitian ini adalah purposive sampel. Sampel sejumlah 70 siswa. Teknik pengumpulan data dalam penelitian ini menggunakan metode angket. Metode angket digunakan untuk mengumpulkan data mengenai lingkungan belajar, keharmonisan keluarga, dan pengamalan nilai-nilai pancasila. Teknik analisis data dengan menggunakan regresi linier berganda. Hasil penelitiannya lingkungan belajar berpengaruh positif dan signifikan terhadap pengamalan nilai-nilai pancasila di UPT SPF Inpres Bangkala II Manggala Makassar. Dengan demikian, semakin tinggi lingkungan belajar, maka semakin tinggi pula pengamalan nilai-nilai Pancasila. Hasil analisis mengenai lingkungan belajar dan keharmonisan di dalam keluarga dengan pengamalan nilai-nilai pancasila sangat penting untuk mengimplementasikannya sehingga dapat mewujudkan tujuan yang baik generasi penerus bangsa dan Negara ini karakter anak bangsa sekarang masih menyimpang ke hal-hal yang tidak baik jadi dengan belajar yang

baik, memiliki keluarga yang harmonis dan menanamkan nilai-nilai Pancasila pasti dapat memperbaiki karakter yang sangat di banggakan.

**Keywords:** *Learning Environment, Family Harmony, Practice of Pancasila Values.*

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## I. INTRODUCTION

The essence of national development is the development of the whole person (Agussalim et al., 2021). According to Law no. 20 of 2003 concerning the National Education System, the implementation of education can be carried out through the formal education route, which is held in schools and the non-formal education route is held in the community environment, while the informal education route is stored in the family environment (Ikhwan, 2022). From the statement above, it can be explained that schools, families and the environment are essential in fostering and educating children to become good children or to become fully human beings by the nature of national development and also to become children who practice Pancasila values because the values contained in Pancasila it is a positive value to educate and foster children to become good people.

Pancasila is the Basic Philosophy of the State of the Republic of Indonesia which was officially listed in the Preamble to the 1945 Constitution and was stipulated by PPKI on August 18, 1945, together with the 1945 Constitution, promulgated in the News of the Republic of Indonesia Year II No. 7. So every citizen needs and should study, explore, live and then practice it in the framework of society, nation and state (Kusdarini et al., 2020). Especially in the world of education, from kindergarten to tertiary institutions (Ikhwan & Yuniana, 2022). With such awareness and starting point, the Pancasila human life attitude is; 1. His interests are still placed in understanding obligations as social beings in the life of his people; 2. Responsibilities to society are felt to be greater than personal interests. Because it is the harmony of the Pancasila family, in realizing this attitude of life, humans are demanded by the five precepts of Pancasila, namely by a sense of belief in One Almighty God, by a sense of humanity, which is just and civilized, by awareness to strengthen Indonesian unity, by an attitude that upholds the people led by wisdom in deliberations/representation and to realize social justice for all Indonesian people (Harnanto, 2022).

The practice of Pancasila is nothing but aimed at realizing the personal life and shared life that we aspire to, a life that we consider good. And to experience, a better life is the ultimate goal of building the nation and the nation-state of Indonesia. As with other countries, the Indonesian government consists of large and small community groups. Each community group consists of families, and each family consists of individuals. Therefore the development of the nation and state based on Pancasila means the action of the Pancasila people (Nugraha & Mundilarno, 2020).

The relationship between objective and subjective Pancasila practice. Having explained earlier that the accurate realization of Pancasila practice is related to Pancasila as the basis of the State whose concrete realization is in the form of elaboration in all laws and regulations, including their implementation (Wen Lee & Ande, 2022). Therefore, in its implementation, it does not have noble morals. Thus, in

administering the state, especially in the performance of legislation, its success is primarily determined by its implementers. Therefore, the subjective practice of Pancasila is precisely the key to the success of objective Pancasila practice.

Based on the results of a survey on UPT SPF Inpres Bangkala II Manggala Makassar students, researchers saw that there were still students who had not been maximal in practising Pancasila values and upbringing as expected because there were still naughty children, girls and boys fighting in class, went to the canteen during the course, didn't respect each other, the teacher gave directions they were still in denial, didn't cooperate and so on.

The environment is everything different outside the individual, where in his overall behaviour, the individual interacts with his background, both consciously and unconsciously, directly or indirectly (Sholihah & Kurniawan, 2016). The learning environment has an important influence on the success of learning. A conducive learning environment is expected to improve learning outcomes.

Harmony is the foundation for creating an atmosphere for a family that is safe, peaceful, serene as well as happy, and prosperous (Rozi et al., 2021). Families that can foster harmonious relationships within and with other extended family members will find it easy to promote cooperation with community members in the neighbourhood where they live or in the work/business environment of their husband or wife.

The objective practice of Pancasila is an implementation in the form of realization in every aspect of state administration, both in the legislative, executive and judicial fields. And all areas of statehood, especially its realization in the form of Indonesian state legislation (Susongko et al., 2021). The personal actualization of Pancasila is the implementation of every individual, every citizen, every individual, every resident, every ruler, and every Indonesian (Ma'arif et al., 2020). This personal actualization of Pancasila is even more critical because subjective realization is a requirement for the objective completion of Pancasila (Misnaini, 2018). Thus the emotional implementation of Pancasila is closely related to individual awareness, obedience and readiness to realize Pancasila.

Given the learning environment and harmony in the family with the practice of Pancasila values in the life of the nation and state, it is essential to implement it so that reasonable goals can be realized for the next generation of our nation and country. By studying well, having a harmonious family and instilling Pancasila values, you can improve the character that you are very proud of. Thus the researcher is interested in conducting research with the title *The Influence of Learning Environment and Family Harmony on the Practice of Pancasila Values at UPT SPF Inpres Bangkala II Manggala Makassar*.

## **II. METHOD**

This research approach is quantitative with an associative type, which means that this research aims to determine the effect of two or more variables (Fitri & Haryanti, 2020). While the approach used is quantitative, which examines how much influence the independent variable, which contains the learning environment and family harmony, on the dependent variable, namely the practice of Pancasila values. Quantitative research methods are used to examine specific populations or samples.

The population of this study were all students, totalling 75 students. The sampling used is a purposive sampling technique. This technique is used when sample members are specifically selected based on their research objectives (Creswell, 2018). While the sample used was 75 students with the solving technique. Data collection uses research instruments, and data analysis is quantitative/statistical to test the established hypotheses.

It is collecting survey data using the questionnaire method, which will be distributed to research samples which contain several questions related to the indicators in this study and translated into numerical data with a Likert scale. Which of the data that has been taken will then be processed through the SPSS software. This study will test the data through several stages of testing, namely: classical assumption test (normality test, multicollinearity test, heteroscedasticity test), multiple linear regression test, and ends with hypothesis testing (F test, t test and analysis of the coefficient of determination) (Ikhwan, 2021).

### III. RESULT AND DISCUSSION

#### Classic Assumption Test

Using the least squares method, this basic assumption test is used to obtain an unbiased and efficient examination value of the multiple regression equation. In this sub, there are two basic assumption tests: the normality test, multicollinearity test, heteroscedasticity, and heteroscedasticity test.

Normality test to see whether the variable data tested is normally distributed and feasible to be tested statistically with the Kolomogorof-Smirnof test, the following conditions are obtained: Sig value < 0.05, data distribution is not normal. Sig value > 0.05, normal data distribution. The results of the Normality Test can be seen in table 4.13 as follows:

**Table 1. Normality Test**

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		67
Normal	Mean	.0000000
Parameters <sup>a,b</sup>	Std. Deviation	.65405691
Most Extreme	Absolute	.153
Differences	Positive	.121
	Negative	-.153
Test Statistic		.153
Asymp. Sig. (2-tailed)		.061 <sup>c</sup>

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

Based on the results of data analysis, it is known that the asymp. Sig (2-tailed) from the Kolmogorof-Smirnov test for Asymp. Sig. (2-tailed) of 0.61 is greater than the value of  $\alpha$  of 0.05, so it can be concluded that the standardized residual values are declared customarily distributed, or the data is usually spread.

Multicollinearity test if the correlation coefficient between the independent variables (X) is less than 5. It is said that there is no multicollinearity if the correlation

coefficient between the independent variables is less than or equal to 5. This research shows that the correlation coefficient between variables is  $1,001 < \text{than } 5$  means that multicollinearity does not occur. The following are the results of the multicollinearity test:

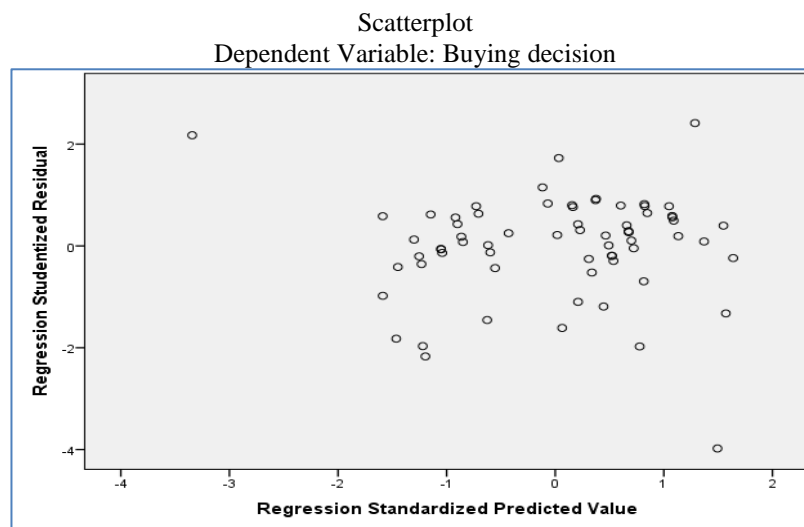
**Table 2. Multicollierity Test**

Model	Collinearity Statistics	
	Tolerance	VIF
1 (Constant)		
Learning environment	.190	5.277
Family harmony	.054	18.591
Trend	.056	17.882

a. Dependent Variable: practice of Pancasila values

From the output coefficients above, seen in the VIF column, it can be seen that the VIF values for the learning environment, demographics, and family harmony show a VIF of less than 5, so it can be concluded that the regression model did not find any multicollinearity.

Based on the output results of the SPSS scatterplot image, it is found that the scatterplot points spread below and above the Y-axis and do not have a regular pattern, so it can be concluded that the image above shows that there is no heteroscedasticity. This can be proven in Figure 1 as follows:



**Figure 1. Heteroscedasticity**

Figure 1 explains that the scattered data does not form a specific pattern and spreads around the zero point on the Y axis. That is, the data to be examined fulfils the assumption of heteroscedasticity.

**Multiple Linear Regression Test**

Multiple linear regression is used to determine the magnitude of the effect of differences from one variable to another. The results of multiple linear tests can be seen in the coefficients table as follows:

**Table 3. Results of multiple linear regression analysis**

Model	Coefficients <sup>a</sup>				
	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	.608	.709		.857	.394
Learning environment	.097	.037	.110	2.651	.010
Family harmony	.197	.066	.232	2.990	.004

a. Dependent Variable: practice of Pancasila values

Based on the results of the regression analysis obtained in table 3, the regression equation can be written as follows:

$$Y = a_1 + b_1X_1 + b_2X_2 + e$$

$$Y = 0.608 + 0.097X_1 + 0.197X_2 + 0.709$$

From the regression equation above, it can be interpreted as follows:  $\alpha = 0.608$  indicates that if the values of  $X_1$  and  $X_2$  are constant (do not change), then the value of the constant  $Y$  is 0.608.  $b_1 = 0.097$  states that if  $X_1$  increases, then  $Y$  will increase by 0.097 assuming there is no addition of the constant value of  $X_2$ .  $b_3 = 0.197$  states that if  $X_2$  increases, then  $Y$  will increase by 0.197 assuming there is no addition of the constant value  $X_1$ .

### Hypothesis testing

The  $t$  statistical test basically shows how far the influence of one explanatory or independent variable individually explains the variation of the dependent variable. Based on the analysis, the results of the analysis are as follows:

**Table 4. Test t**

Model	Coefficients <sup>a</sup>				
	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	.608	.709		.857	.394
Learning environment	.097	.037	.110	2.651	.010
Family harmony	.197	.066	.232	2.990	.004

a. Dependent Variable: practice of Pancasila values

Based on the  $t$ -test results of each variable: 1) Learning environment variable, from the calculation results obtained a  $t_{\text{count}}$  value of  $2.651 > 1.66980$  with a sig.  $0.010 < 0.05$ . Thus, the learning environment has a significant influence on the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar, 2) Family harmony variable, from the calculation results obtained a  $t_{\text{count}}$  value of  $2.990 > 1.66980$  with a sig.  $0.004 < 0.05$ . Thus, family harmony has a significant influence on the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar.

The  $F$  test was conducted to determine the overall coefficient. This test is used to examine the effect simultaneously or together of the learning environment and family harmony on the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar. The following are the results of the  $F$  test which are presented in the table below:

**Table 5. F Test Results**

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1338.121	2	334.530	753.637	.000 <sup>b</sup>
	Residual	27.521	72	.444		
	Total	1365.642	74			

a. Dependent Variable: practice of Pancasila values

b. Predictors: (Constant), Learning environment, Family harmony

Based on Table 5 above, it can be described the calculation results obtained by the value of  $F_{count} > F_{table}$ , namely  $753,637 > 2.52$  with a significance value of  $0.000 < 0.06$ . So the learning environment and family harmony simultaneously influence the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar.

The coefficient of determination ( $R^2$ ) is a measure that shows the contribution of the independent variable to the dependent variable. The greater the R Square value ( $R^2$ ), the better the regression line is formed, conversely the smaller the  $R^2$  value, the less the regression line occurs in representing the research data.

**Table 6. Test results for the coefficient of determination**

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	
1	.990 <sup>a</sup>	.980		.979	.66625

a. Predictors: (Constant), Learning environment, Family harmony

Based on Table 6 above, it can be seen that the R Square value is 0.980, which means that the learning environment variables and family harmony jointly affect the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar by 98.0%. While the remaining ( $100 - 98.0 = 2\%$ ) is explained by other variables not examined in this study.

### **The Effect of Learning Environment and Family Harmony on the Practice of Pancasila Values at UPT SPF Inpres Bangkala II Manggala Makassar**

The influence of the learning environment on the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar, from the calculation results, obtained a t-count value of  $2.651 > 1.66980$  with a sig.  $0.010 < 0.05$ . This means that the learning environment significantly influences the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar.

Implementation of Pancasila values in society, nation and state must be actualized in every aspect of life because Pancasila contains noble values which are used as the views and life guidelines of the Indonesian people (Yani & Darmayanti, 2020). Indonesia has ideal values and norms that regulate all the behaviour of its citizens, namely Pancasila, which in its principles contains the ideals of the state for survival in society, nation and state (Dewantara et al., 2019). Pancasila's existence must be actualised, given a new interpretation, and adapted to national and global dynamics (Nuryana et al., 2020).

The practice of Pancasila values is critical because Pancasila, as the basis of the state or state ideology, does not conflict with Islamic values (Rohman, 2013). As a religion that is *rahmatan lil 'alamin* (a mercy to the universe), Islam is very relevant and flexible in all areas of life. Islam regulates all its adherents, both individual and social

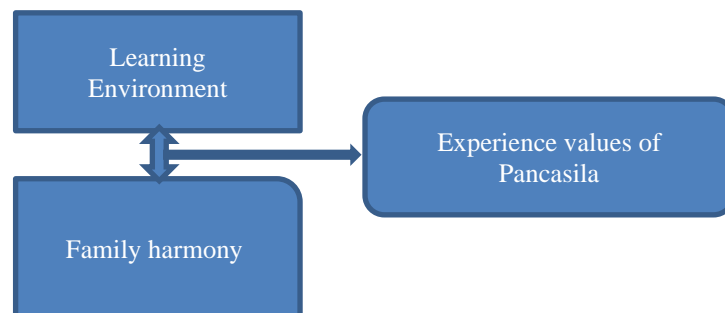
life. The depth of the philosophical values of Pancasila, which is the embodiment of the importance of Islamic teachings, should strengthen our position as a religious Indonesian nation. Civilized religion by respecting all existing beliefs as what Bung Karno aspired to. Therefore, we, as Indonesian citizens and religious people, always carry out, maintain and apply Pancasila's values in the nation, state, society and religion.

The influence of family harmony on the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar from the calculation results obtained a tcount of  $2.990 > 1.66980$  with a sig.  $0.004 < 0.05$ . This means that family harmony significantly influences the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar.

Family harmony has a vital role in one's growth and development. For a child or teenager who is brought up in a family social environment that is not good or family disharmony, the risk of a child experiencing personality disorders, becoming an antisocial personality and deviant behaviour is greater than that of a child who is raised in a healthy or harmonious family (*sakinah*) (Mulawarman, 2022). To create a harmonious family, several things must be worked on by each family member, including commitment, appreciation and affection, affection between family members, positive communication, quality time with family, and instilling spiritual and religious values. If harmony is created in a family so that it creates a feeling of calm and peace for every occupant, it will create a situation that is very conducive to learning in peace. This will impact the practice of Pancasila values in everyday life.

The influence of the learning environment and family harmony on the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar, from the calculation results obtained the deal of  $F_{count} > F_{table}$ , namely  $753,637 > 2.52$  with a significance value of  $0.000 < 0.06$ , this means that the environment learning, family harmony, and trends simultaneously influence the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar.

The practice of Pancasila values as the basis of the state is very important because the younger generation is very vulnerable to the inclusion of values contrary to Pancasila (Setiawan, 2018). Many cases reflect radicalism, individualism, and actions contrary to Pancasila values (Danyathi et al., 2022). Efforts that can be made to increase the understanding and practice of Pancasila values as the foundation of the state in the younger generation can be started from the most straightforward, namely instilling Pancasila values and implementing Pancasila values in the family environment, then at the educational level. The following illustrates the results of this study:



**Diagram 1.** Illustration of research results



#### IV. CONCLUSION

Based on the study results, the learning environment has a positive and significant effect on the practice of Pancasila values at UPT SPF Inpres Bangkala II Manggala Makassar. Thus, the higher the learning environment, the higher the course of Pancasila values. Family harmony has a positive and significant effect on practising Pancasila values. Thus, the higher the family harmony, the higher the practice of Pancasila values. The learning environment and family harmony positively and significantly affect the course of Pancasila values. The higher the learning environment and family harmony, the higher the practice of Pancasila values.

The implications of his research related to the learning environment and harmony in the family with the practice of Pancasila values are significant to implement so that reasonable goals can be realized for the next generation of the nation and this country, having a harmonious family and instilling Pancasila values can undoubtedly improve the character that we are very proud of.

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