

The Role of Youth through Youth Organizations in Gotong Royong Activities as the Application of the Third Precepts of Pancasila

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Abstract

Young citizens are the nation's next generation, having an important role to play in bringing their nation to a better direction. Forming young citizens good and educated (smart and good citizens) in accordance with the identity of the Indonesian nation requires efforts to strengthen the values of Pancasila. The existence of the Youth Organization through gotong royong activities as an effort to implement the third principle of Pancasila, namely the Unity of Indonesia. Gotong royong is a cultural feature of the Indonesian people that has been passed down from generation to generation. Gotong royong means doing voluntarily and not expecting rewards to be done together with the aim of making the work run smoothly, easily and lightly. This study aims to determine the role of youth in gotong royong activities to form unity in the community as the application of the third principle of Pancasila, the forms of gotong royong activities carried out, the obstacles and efforts made to overcome them. The results of this study indicate that gotong royong activities have been running as a form of social interaction in the community such as gotong royong in terms of calamities or disasters, gotong royong in parties and celebrations, gotong royong in doing work that is in the public interest and cleaning the hamlet. It was found that there were obstacles related to the implementation of the gotong royong activities that were carried out. This research is expected to provide information and a foundation in the application of the three principles of Pancasila through gotong royong.

Keywords: youth organization; gotong royong; Indonesian unity; pancasila.

Introduction

Humans are social creatures who are unable to live alone without the help of other humans (Pranata,

2017). Humans interact with each other and work together with other humans to fulfill their daily needs as an effort to achieve the desired goals together. Gotong royong comes from

the Javanese word "*gotong*" which means pikul or lift, while "*royong*" means together. Gotong royong literally means lifting together or doing a job together. According to Kaelan in (Bintari & Darmawan, 2016) the spirit of gotong royong expresses people's ideals, togetherness and social solidarity. Based on the spirit of gotong royong and the principle of kinship, the state unites itself with all levels of society.

Gotong royong forms real social behavior in society then forms a social life value system (Suri, 2018). The values formed in the community cause the culture of gotong royong to be maintained and sustainable in social life, this is based on the values contained in the culture of gotong royong which are rooted in the personality and culture of the Indonesian people. The results of the study (Effendi, 2013) entitled *The Culture of Community Gotong Royong in Current Social Change*, describe gotong royong as social capital, the existence of gotong royong is used as a reference and guide to achieve the progress of a nation. People who still adhere to the principle of gotong royong as social capital will find it easier for the community to achieve progress together. Iskandar in Wulandari stated that social capital has played important roles in people's activities in Indonesia (Wulandari et al., 2018).

The community, especially the generation of young citizens as the nation's next generation, must understand the concept of gotong royong with the aim of maintaining a culture of gotong royong in the midst of community life. The value of gotong royong is important to

maintain as an effort to maintain the traditions or habits of the community, because gotong royong provides many benefits or benefits that can be felt (Rolitia et al., 2016). Gotong royong has a very important role and benefits, with gotong royong all problems and complex work can be resolved smoothly, quickly, and lightly. Gotong royong creates cooperation and help to help strengthen and strengthen the relationships that exist between residents.

Gotong royong as a characteristic of Indonesian culture is a form of application of the third principle of Pancasila, namely "Indonesian Unity" (Suri, 2018). Ir. Soekarno conceptualized the third principle of Pancasila to be called Indonesian Nationalism or nationalism (Hanafi, 2018). The values contained in the Third Principle of Pancasila as described by Kaelan in the Sunarni Yassa of the Indonesian Unity Principle contain the values of unity, among others; 1) The unity of the nation that inhabits the territory of Indonesia, 2) Indonesia is a nation state consisting of various tribes that inhabit the territory of Indonesia, therefore unity is needed to unite it or recognition of the existence of "*Bhineka Tunggal Ika*" (Yassa, 2018). Indonesia as a Pancasila country upholds the values contained in each of the Pancasila principles. Theoretically, Pancasila is a guideline in finding basic truths, while practically Pancasila is a guide in acting or taking steps to overcome life problems, including social problems (Wreksosuhardjo, 2015).

According to Muhammad Yamin in Anggraeni Pancasila comes from

the word panca meaning "five" and sila means "joint, on, basis or rules of behavior that are important and good". Pancasila consists of five basic rules of behavior that are important and good (Anggraini et al., 2020). The dynamics of actualizing the values of Pancasila into the life of society, nation and state is a necessity, with the aim of maintaining the relevance of Pancasila in its function of providing guidelines for policy making and solving problems in the life of the nation and state (Eddy, 2018). Pancasila has an important role in the life of society, nation and state. Society should be able to implement Pancasila values in everyday life.

The existence of Pancasila at the present time is the opposite condition, the tendency that appears is apathy and feeling unsure that the values of Pancasila have relevance to life. Based on a survey by the Pancasila Muda Community at the end of May 2020, respondents were active users of Instagram and Facebook. It was found that 61% of respondents generally believed and agreed that the values of Pancasila were very important and relevant in life. As many as 19.5% gave a neutral response. The rest, as many as 19.5% of respondents feel unsure about the values of Pancasila as important or relevant in life (Humas Kemenko Polhukam RI, 2020). The survey shows Indonesia is still experiencing challenges to ground Pancasila in society, especially for young citizens. Young citizens as the nation's next generation are a milestone in the nation's progress. A nation will stand firm if young citizens continue to be guided by the

values of their nation. The implementation of the values and norms contained in Pancasila shows the identity of the Indonesian nation (Suryana, 2018). If the Indonesian people in their daily life practices do not implement the values of Pancasila, it can be said that a nation has lost its national identity.

Efforts to internalize the value of Pancasila in young citizens can be seen from the role of the Youth Organization through gotong royong activities as the application of the third principle of Pancasila. Young citizens are an impressionable element of society. Pancasila must give influence through its values to the younger generation. Youth Organization has an effective role to internalize the values of Pancasila to the younger generation because the existence of Youth Organization always intersects with young citizens. Youth Organization as the backbone of village progress is expected to be able to play a role in developing the progress of their village, one of which is by carrying gotong royong activities (Pamungkas, 2013). To realize gotong royong activities run well in the community, it is not easy to encounter obstacles, therefore it requires cooperation and the willingness of individuals to be involved in gotong royong activities.

Based on the background described above, the purpose of this study is to: (1) determine the role of youth of the Youth Organization Badran hamlet RT. 06/08, Mertan Village, Bendosari District, Sukoharjo Regency in gotong royong activities (2) knowing the forms of gotong royong activities carried out

(3) knowing the obstacles and efforts to overcome obstacles in the implementation of gotong royong activities

Method

This research uses qualitative research with a descriptive approach.

Settings and Participants

The research was conducted in Badran Hamlet, RT 06/RW 08, Mertan Village, Bendosari District, Sukoharjo Regency. The choice of research location is based on the Youth Organization which still implements gotong royong activities in the community. Subjects or informants in this study used a purposive sampling technique, namely determining the sample based on certain considerations (Sugiyono, 2017). The informant is a member of the Youth Organization in Badran hamlet RT. 06/08, Mertan Village, Bendosari District, Sukoharjo Regency. Youth Organization Badran hamlet RT 06, RW 08, Mertan Village, Bendosari District, Sukoharjo Regency consists of three people consisting of the secretary of the Youth Organization and two members of the Youth Organization.

Data Collection

Research data collection techniques using in-depth interviews, observation, document study. Observations were made by researchers by being involved in gotong royong activities carried out by Youth Organization. Observing

the implementation of gotong royong activities with the aim of knowing how to implement the three principles of Pancasila carried out by youth of the Youth Organization youth who are the object of research. In-depth interviews were conducted with three sources, namely the secretary of the Youth Organization and two members of the Youth Organization. Interviews were conducted to determine the forms of gotong royong activities carried out as well as involvement as members of the Youth Organization in the implementation of gotong royong. The documents used are related to gotong royong activities in the form of an agenda book for the results of monthly routine meetings and information related to mutual assistance activities that are distributed through the *Whatsapp* group

Result and Discussion

The Role of Youth in the Youth Organization in Gotong Royong Activities

Youth Organization is a social organization as a forum for the development of young people who have social awareness and responsibility from, by and for the community, especially the younger generation in rural/urban areas who are mainly engaged in social welfare efforts (Novianto, 2019). PERMENSOS Number: 83/Huk/2005 Regarding the Basic Guidelines for Youth Organization defines that Youth Organization is a social organization for the

development of young people who grow and develop on the basis of awareness and social responsibility from, by, and for the community, especially the younger generation in rural areas, sub-districts or customary communities on an equal footing and engaged in social welfare businesses and fields oriented towards improving social welfare. Youth according to Law No. 40 of 2009 are Indonesian citizens who are entering an important period of growth and development, aged 16 to 30 years (Naafs & White, 2012).

Youth Organization Badran hamlet RT 06, RW 08, Mertan Village, Bendosari District, Sukoharjo Regency, currently there are 38 people including the chairman. The process of gathering members is carried out without special selection, but uses the age criteria of young citizens who are old enough to be involved in youth organizations. The criteria used during the member collection process are young citizens who are already in the second grade level of Junior High School. Members of the Youth Organization consist of active and passive members: (a) Active members are members who are cadres, ranging in age from 11 to 45 years and are always actively involved in participating in Karang Taruna activities; (b) Passive Member is a member who is passive system (automatic membership), namely all adolescents and youth with an age range of 11 to 45 years (Novianto, 2019).

Young citizens as part of the elements of society have a role to make changes through the various activities they carry out. Suprpto in

Novianto defines the meaning of role as a dynamic aspect of a position or status, a concept related to what individuals and groups can do in a society (Novianto, 2019). Young citizens as elements of society have a role, through their awareness and responsibility, which are expected to be able to bring changes towards a better social life in society. Law of the Republic of Indonesia Number 40 of 2009 concerning Youth Article 16 explains the role of youth, namely "Youth plays an active role as a moral force, social control, and agents of change in all aspects of national development." Mangunhardjana in (Bintari & Darmawan, 2016) that youths are able to foster and create togetherness and collaborate with others as a place to develop themselves and achieve collective work tasks, in the spirit of loyal friends and Bhinneka Tunggal Ika.

The Role of Youth Organization in Badran hamlet RT 06, RW 08, Mertan Village, Bendosari District, Sukoharjo Regency is related to social awareness and responsibility through gotong royong activities carried out in the community, including gotong royong in calamities or disasters, gotong royong in parties and celebrations, gotong royong in doing work of public interest, and gotong royong in terms of cleaning up the hamlet. Young citizens have an important role through their presence to be involved in community activities and are expected to make a real contribution to social life. Young people are expected to be actively involved in knowing the conditions and problems in their environment.

Forms of Youth-based Gotong Royong Activities

Gotong royong as a tangible form of community social interaction, young people through activity programs carried out are closely related to community social activities. Gotong royong is a form of social activity. Youth Organization gotong royong activities receive support from the community because of the impact provided by providing assistance to the surrounding community. The attitude of mutual help among the community reflects the application of the three principles of Pancasila, namely Indonesian unity. Pancasila is a guideline for all forms of activity where and in whatever form, especially when dealing with people of different ethnicities, races and religions (Anggraini et al., 2020). The existence of cooperation that is built from various backgrounds of individual residents has a common goal in this case is the progress and welfare of the village.

Members of the Youth Organization interact with residents as an effort to create unity among community elements. According to Muzayin in (Octavian, 2018) with the existence of Pancasila, national division will be easily avoided. The Pancasila view rests on a pattern of life which is based on balance, harmony and harmony so that differences can be fostered into a dynamic pattern of life, diversity is in one solid uniformity. Koenjorongrat categorizes the culture of mutual cooperation of the Indonesian people into two types: (a)

Mutual cooperation is activities that occur in agricultural activities, activities around the household, parties, celebrations and events of disaster or death (b) Mutual cooperation is an activity to do something In the public interest, the activities are carried out on the initiative of the residents themselves and forced mutual cooperation (Warsidi, 2018).

Various forms of gotong royong among youth of Youth Organization Badran hamlet RT 06, RW 08, Mertan Village, Bendosari District, Sukoharjo Regency, among others:

- a. Gotong royong in calamities or disasters such as death, illness, or accidents. The families of those affected by the disaster receive help in the form of energy and objects. The accident of gotong royong was carried out by providing assistance from the preparation of arranging the *takziah* place, spreading *males*, to *yasinan*.
- b. Gotong royong in parties and celebrations, for example at weddings or celebratory parties held by residents. Members of the youth organization are involved in circulating invitations, seeking loans for the tools needed and performing *sinoman* on the day of a party or celebration. Parties who will hold parties and celebrations communicate with the head of the Youth Organization before the event if they need assistance from members of the Youth Organization. Communication

- between the parties having the event and the head of the Youth Organization aims to facilitate internal coordination of members of the Youth Organization regarding the division of tasks and other needs.
- c. Gotong royong in terms of doing work that is for the public interest, such as repairing roads, irrigation, repairing public buildings, mobile patrols. Members of the Youth Organization are involved in doing work related to the public interest. Gotong royong activities related to the public interest are carried out within a certain time if there is a development process or conditions that require the involvement of the Youth Organization. The form of this activity is, for example, during the construction process of a prayer room and mobile patrol, there is gotong royong between members of the youth organization and other residents.
 - d. Gotong royong in terms of cleaning the hamlet, this activity is routinely carried out once every end of the month, to be precise on Sundays. Hamlet cleaning activities are carried out in prayer rooms, fields, sewers, and dirty places.

Constraints faced and Efforts to Overcome Them

Karang Taruna Dusun Badran RT 06, RW 08, Mertan Village, Bendosari District, Sukoharjo Regency when carrying out mutual

cooperation activities there are obstacles that arise from internal organizations such as (1) the compactness that exists in the Youth Organization is still low, there are several reasons for not being involved in the activities of Karang Taruna members. Gotong royong due to individualism and laziness in interacting in the community requires coordination between the chairperson, management and youth members of the youth organization who do not have awareness. (2) when the gotong royong activities collide with other members of the Youth Organization, certain activities such as weddings and celebrations do not always take place on Sundays or holidays. The activities of other members have an impact that not all members can actively participate. It is different from the sub-village clean-cooperation activities which have set the time for implementation on Sundays or holidays, so that all members of the Youth Organization are more involved. (3) the number of male members of Youth Organization is more than female members. Youth Organization Badran hamlet RT 06, RW 08 totaling 38 people, 8 of whom are not active members because they work outside the city. The number of female members of the Youth Organization is 10 people. The smaller number of female members can be seen from their role, for example in event, *sinoman* female youth members only get less turn of the time *sinoman* than men.

The Youth Organization gotong royong activities do not contain specific rules governing all members

of the involvement of Youth Organization members in gotong royong activities because they are individual volunteerism. The absence of special rules means that members often do not attend gotong royong activities without clear reasons. Based on interviews conducted with the secretary, the absence of one member affects other members not to be involved in gotong royong activities. It shows that the understanding of Youth Organization members regarding the roles and obligations inherent in themselves as part of the community has not been optimally implemented.

These three obstacles are the obstacles faced in the youth cooperation activities of the Youth Organization of the Badran Hamlet RT 06, RW 08, Mertan Village, Bendosari District, Sukoharjo Regency in the community. Efforts that have been made are coordinating each member of the Youth Organization by utilizing technological advances to convey information through the *Whatsapp* Youth Organization group. Van Dijk in (Setiadi, 2016) states that social media is a platform that focuses on the existence of users who facilitate them in their activities and collaboration. *Whatsapp* groups are used with the consideration of the ease of disseminating information quickly because all members have access to connect through *Whatsapp* the Youth Organization.

Based on interviews with members of the Youth Organization who are actively involved in gotong royong activities, it is hoped that regulations will be made by deliberation and in writing regarding

members who cannot participate in gotong royong activities. Regulations related to applying for attendance permits are accompanied by clear reasons through *Whatsapp* the group Youth Organization with the aim that each active and passive member can monitor each gotong royong activity. Passive members are expected to have the awareness to be involved in gotong royong activities. This strategy has been implemented before, but there are no written rules and clear sanctions, so not all members comply with the licensing rules.

Problems that arise in gotong royong activities are the joint responsibility of the chairman and all members. Based on research (Pamungkas, 2013) these problems can be analyzed into Talcott Parsons' theory. According to Parsons in Sunarti, a system of sustainability can survive when it performs the function of adaptation (A = Adaptation), goal achievement (G = goal attainment), integration (I = integration), and system maintenance (L = latency), otherwise known as "AGIL." (Sunarti et al., 2010). The first step is *Adaptation* by identifying the various obstacles that exist in the implementation of gotong royong in the Youth Organization. The second step is *Goal attainment*, in this step the chairman and members determine various efforts to overcome obstacles in the implementation of gotong royong activities. The third step, namely *Integration*, requires integration or harmony that exists between members with the aim of creating solidarity in the organization. The

fourth final step, namely *latency* in carrying out activities and overcoming the obstacles that arise must be carried out continuously and continuously with the aim of the expected conditions not only for a moment but continuously

Conclusion

Youth Organization has a role as a forum for the development of the younger generation, through the Youth Organization, young people have a role to bring change for the better for social life in society. Gotong royong activities are a form of awareness and responsibility of young people as part of society. Gotong royong forms social interactions of cooperation and help in the community between young citizens and community members.

Overall, this study concludes that Dusun Badran RT 06, RW 08, Mertan Village, Bendosari District, Sukoharjo Regency has implemented gotong royong as the embodiment of the third principle of Pancasila, namely Indonesian unity, seen from various gotong royong activities carried out such as gotong royong in disaster or disaster (death, illness, or accident), gotong royong in parties and celebrations (weddings or celebratory parties), gotong royong in doing work that is of a public interest (repairing roads, irrigation, repairing public buildings, patrolling around) and cleaning hamlets.

Gotong royong activities that are carried out cannot be separated from obstacles, the obstacles that are found are (1) the awareness of members to be involved in every

gotong royong activity is still low impacting on the cohesiveness that exists in the Youth Organization. (2) when the gotong royong activities collided with other activities of the Youth Organization members. (3) the number of male members of Youth Organization is more than female members. These obstacles can be solved using Talcott Parsons theory.

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