
IMPLEMENTATION OF PUBLIC MORAL VALUES BASED ON PANCASILA AS THE STRENGTH OF THE NATION RISING FROM THE COVID-19 PANDEMIC PERIODE

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ABSTRACT

An abstract must accompany each manuscript; This abstract must be completely consistent on its own (eg, without numbers, tables, equations or reference citation), not exceeding 250 words and written as a paragraph. The abstract should include research background, objectives, methodology, and findings. The national identity and character of the Indonesian nation is none other than Pancasila which reflects certain concepts, principles and values contained in it. The character of the Indonesian nation also means the spiritual self of the Indonesian nation which is reflected in the mindset, attitude and pattern of action that characterizes the citizens of the Indonesian nation. In Pancasila, public moral values are reflected in the concept of Jonathan David Haidt, an American social psychologist, containing the principles of Care (Second Precept), Fairness (Fifth Precept), Liberty (Fifth Precept), Loyalty (Third Precept), Authority (Fifth Precept), Fourth Precept, Sanctity (First Precept). The implementation of public moral values originating from Pancasila can be seen in the lives of our people when facing the Covid-19 pandemic. This is what prompted the author to examine this problem with the formulation of the problem, can the implementation of public moral values derived from Pancasila give strength to the Indonesian nation to rise from the Covid-19 pandemic? By using a literacy study approach, this study concludes that the implementation of public moral values originating from Pancasila can provide strength for the Indonesian people to face and rise from the Covid-19 pandemic.

INTRODUCTION

Since August 18, 1945, the Indonesian people have agreed to make Pancasila as the Basic Philosophy (Philosophische grondslag), as the View of Life (Weltanschauung), as the basis and guideline in organizing and managing the life of the nation and state. (Asfani et al., 2020) This agreement is stated in the preamble to the 1945 Constitution as can be seen in the fourth paragraph as follows: "So the Indonesian National Independence was drawn up in a Constitution of the State of Indonesia, which was formed in an arrangement of the Republic of Indonesia which was sovereign by the people based on the One Supreme Godhead. One, just and civilized Humanity, Indonesian Unity and Democracy led by wisdom in Deliberation/Representation, and by realizing a social justice for all Indonesian people." By

including the formulation of Pancasila as an inseparable part in the Preamble to the 1945 Constitution of the Republic of Indonesia, it shows that Pancasila is part of the soul of the Indonesian nation which will always be a source of strength and sustainable existence of the Indonesian nation and state itself. Pancasila has become the only self-identity, the only hope, the only ideals to be achieved by the Indonesian people. (Haidt, 2012) The national identity and character of the Indonesian nation is none other than Pancasila which reflects certain concepts, principles and values contained in it. (Septiani & Kurniawan, 2022) The character of the Indonesian nation also means the spiritual self-esteem of the Indonesian nation which is reflected in the mindset, attitude and pattern of action that characterizes Indonesian citizens based on the concepts, principles, and values of Pancasila. In the last three years, we are facing new disturbances where the same thing is also experienced by various nations and other countries in various parts of the world. (Trisiana & Supeni, 2021) These disturbances have threatened economic, social and security stability (especially Human Security) both nationally and globally, due to disease outbreaks. The Covid-19 virus has become a pandemic since it was officially announced on February 11, 2020 by the WHO, even now it cannot be said that the world is completely free from this virus, although the trend of its spread has decreased and is relatively under control. (Endoh, Pandey, & Sajow, 2021) This pandemic that has hit the world community, as has been reported by various media, stems from the corona virus (Covid-19) which was discovered in 2019 which originally came from China. The spread of this virus is so massive in almost all corners of the world where the City of Wuhan, Hubei Province, China is marked as the place where the virus originated. In facing these new challenges and threats, public moral values can be used as a strength for the Indonesian people to be able to become social cohesion together as a nation that has resilience. (Astomo, 2021) Pancasila contains the public moral values of the Indonesian nation, in which Pancasila is reflected in the concept of public moral values by Jonathan David Haidt, an American social psychologist, Professor of Ethical Leadership at the New York University Stern School of Business. (Aulia & Utami, 2021) The concept of public moral values Haidt (2012) includes Care, Fairness, Liberty, Loyalty, Authority, Sanctity. (Harta, Budiman, Rahatmawati, & Hastangka, 2021) 6 The concept of public moral values is a reflection of the precepts in Pancasila. In Yudi Latif's explanation (2020:154), the first precept represents the value of sanctity; The second precept represents care and liberty; The third precept represents the value of loyalty; The fourth precept represents authority; and the fifth precept represents the value of fairness. Based on the explanation above, the author is interested in studying whether the implementation of public moral values originating from Pancasila can be used as the strength of the Indonesian nation when facing or recovering from the Covid-19 pandemic? To examine these problems, the author gives the title of this study, "Implementation of Public Moral Values Based on Pancasila as the Strength of the Nation Rising From the Covid-19 Pandemic Period". (Anjani et al., 2023)

METHOD RESEARCH

In the analysis of this study, a literacy study approach is used by collecting various sources of information and facts from several literatures and documents directly related to the discussion, in this case the context of the implementation of public moral values originating from Pancasila which can be used as the strength of the Indonesian nation to rise from Covid-19 pandemic. (Fealy, 2020) This research method is a qualitative type, namely research by collecting library materials, reading, understanding, taking notes according to the

research theme, then analyzing the data. (Intania & Sutarna, 2020) Densin and Lincoln (Muqsih, Pratomo, Kuswanti, & Muzykanti, 2021), qualitative research is research that uses a natural setting, with the intention of interpreting the phenomena that occur and is carried out by involving various existing methods.

RESULT AND DISCUSSION

A. Understanding the Covid-19 Pandemic at a Glance

In the explanation of Noer Fauzi Rachman, Ph.D. et al., (2021:2-3), COVID-19 is the name given by WHO through an announcement at a meeting with the media on 11 February 2020. This name was created with the following limitations: "... does not refer to a geographic location, animal, individual or groups of people, and which can also be spoken and associated with disease" (WHO 2020a). COVID is an abbreviation of the English three-word phrase corona virus disease, meaning a disease caused by a special type of virus, namely the corona virus. The number 19 comes from 2019, the year when this epidemic began to erupt in Wuhan City, Hubei Province, China. Meanwhile, Davis (in Mulia Ardi 2021: 17-18) explained that the Covid-19 virus initially attacks birds and mammals and then attacks humans and causes infections in the respiratory tract (Laurence, 2019). Mild symptoms caused by this virus are similar to symptoms of coughs and colds in general. But in other cases, such as Middle East Syndrome (MERS), Severe Acute Respiratory Syndrome (SARS) and Coronavirus Disease 2019 (Creaven, Higgins, Ginty, & Gallagher, 2020), this virus can cause death. Covid-19 itself has similarities with SARS and MERS (Grey et al., 2020). This virus is so easy to spread quickly and attacks many people and the coverage area is so widespread even across countries, this condition we call it an epidemic. In English literature it is called "Pandemic," which shows the condition of a disease outbreak that is widespread in a number of countries across continents, in Indonesia it is called a Pandemic (Machielse & Duyndam, 2020). Within one year of the Covid-19 pandemic, based on data compiled by the Covid-19 Task Force until March 1, 2021, the number of deaths in Indonesia has reached 36,325 people (CNN Indonesia, 2021). In 2022, the Covid-19 Task Force said that as of Sunday (31/7), there were 4,205 new cases of Covid-19 in Indonesia. So that in national accumulation, the number of people who were infected with Corona positive became 6,207,098 cases. Meanwhile, the number of people who managed to recover today increased by 4,597 people to 6,001,402 people nationally. Meanwhile, 156,993 patients died due to Covid-19 (<https://katadata.co.id.tags/covid-19>).

Understanding Public Values and Morals

The word value in the Big Indonesian Dictionary (KBBI) is defined as "attributes (things) that are important or useful for humanity; and/or something that perfects humans according to their nature" (Hingstman, Doolaard, Snijders, & Bosker, 2020). Meanwhile, Steeman (in Adisusilo, 2013: 56) explains that "value is something that gives meaning in life, which provides a reference, starting point and purpose in life. Value is something that is upheld, which can color and animate one's actions. Values are more than just beliefs, values always involve patterns of thought and action, so there is a very close relationship between values and ethics.

In this regard, Robin M. Williams (in the Main Material of Implementation of National Values Sourced from Pancasila 2020:2-3) suggests that there are four qualities of values, namely:

1. values have a deeper conceptual element than mere sensations, emotions, or needs. In this case the value is considered as an abstraction drawn from one's experiences.
2. values involve or are full of a kind of understanding that has an emotional aspect. Emotions here may be expressed in actual or potential.

3. values are not concrete goals of action but have a relationship with goals,because values function as criteria for having goals. A person will try to achieve everything that in his view has value.
4. values are important elements, and cannot be underestimated for the person concerned. In reality, values are related to choice, and choice is a prerequisite for making a decision

This conception of morality can become a cohesive collective strength, connectivity and inclusiveness because it is a binder of shared moral bases (shared values). Furthermore, public morality is something that unites a nation/society in one social bond. In view,Jonathan Haidt (2012: 314),"The moral system can be defined as a set of values,virtues (virtues),norms, practices,identities,institutions,technology, and psychological mechanisms that are intertwined and work together to suppress and regulate self-interest that allows the formation of a cooperative society."Konsepsi moralitas ini dapat menjadi kekuatan kolektif yang kohesif, konektivitas dan inklusivitas karena merupakan pengikat kesamaan basis moralitas (shared values).Selanjutnya Moral Publik adalah sesuatu yang menyatukan sebuah bangsa /masyarakat dalam satu ikatan social. Dalam pandangan,Jonathan Haidt (2012 : 314), "Sistem moral bisa didefinisikan sebagai seperangkat nilai, kebajikan (virtues),norma,praktik-praktik,identitas, institusi,teknologi,dan mekanisme psikologis yang saling terkait dan bekerja secara bersamaan untuk menekan dan mengatur kepentingan pribadi yang memungkinkan terbentuknya masyarakat kooperatif."

Jonathan Haidt(2012),explains six core values of public morals:Care,namely the importance of caring about the dangers that threaten public safety;Fairness,namely the existence of a sense of justice,equality and appropriateness;Liberty,the existence of freedom by upholding basic human rights;Loyalty,having loyalty to institutions,traditions and common consensus; Authority,has a sense of respect for the mutually agreed authority;Sanctity,there is an attitude of respect for the values that are considered the most "holy" (main).

Pancasila as the Public Moral Value of the Indonesian Nation

Pancasila is a formulation that has been produced by the founders of this nation as a point of agreement for the diversity of religious values,customs,and even ideologies that grow and develop in the country. Pancasila as Philosophische grondslag or Weltanschauung also contains a conception of morality as the basis for realizing social order and a good society.The framework of the 6 core values of public morals formulated by Haidt can be used in explaining the public moral conception of Pancasila as explained by Yudi Latif (2020:154) that, the first precept represents the value of sancity;The second precept represents care and liberty;The third precept represents the value of loyalty; The fourth precept represents authority;and the fifth precept represents the value of fairness. He further explained, "In Pancasila, all core values (moral matrix) are integrated inclusively as a reflection of a worldview that requires a balance between humans as individual beings and social beings.

The precepts of the One Godhead, reflect the value of "sancity" (holiness). The State of Indonesia is a godly state which implies that the state as a collective entity must uphold divine values in all its policies and actions.The legitimacy of state power must be based on moral legitimacy that does not conflict with religious morality.Likewise with the people, as Soekarno once said in a speech on June 1, 1945 that all people should worship God culturally, that is, without religious egoism. The principle of divinity is a sanctified principle for the Indonesian nation and state.

The Fair and Civilized Precepts of Humanity are a reflection of the values of "care" (care) and "liberty" (freedom). For the Indonesian people, a sense of concern for the dangers that threaten common safety, freedom from oppression and restraint and freedom to develop

themselves, is a principle in the life of the nation and state. It is a must to have a sense of concern for basic human rights by upholding justice and civility..

The principle of Indonesian Unity, is a reflection of the value of "loyalty" (loyalty). The Indonesian nation, the interests of the nation as a whole is a principle that must be prioritized over personal or group interests. The main loyalty in the social relations of the life of the nation and the state is in the interests of the nation. The Unitary State of the Republic of Indonesia (NKRI) is an obligation to continue to be maintained together, without the need to homogenize the peculiarities of cultural, ethnic, linguistic and religious backgrounds that grow and develop in their communities.

The Fourth Precept of Pancasila reflects the value of "authority". That in the Pancasila community, it is necessary to respect those who have sovereign authority in managing public life. Representative democracy must be able to accommodate the interests of all people, all groups and all regions in Indonesia. Decision-making by parties with authority must be based on the spirit of deliberation by prioritizing common interests.

The Precepts of Social Justice for All Indonesian People, is a reflection of "fairness" (justice). In the Pancasila community, it is desired to respect the values of justice, equality, and appropriateness. Realizing a social justice for all Indonesian people is the principle of national and state life which is stated in the Preamble to the 1945 Constitution.

Yudi Latif (2020:165) added, at a further level, the morals of divinity (sancity), humanity (care and liberty), national unity (loyalty), populist (authority), and social justice (fairness) can be horizontally bound by one the value of "holy" is also called the value of "gotong royong". These five public moral values will become a strength for the Indonesian people if they are believed (myth) and used as a basis for acting (ethos) in the life of the nation and state. In this regard, John Gardner, American scholar and politician (in Yudi Latif, 2021:47) said: "No nation can achieve greatness if that nation does not believe in something, and if something that it believes in has no dimensions- moral dimension to sustain a great civilization."

Implementation of Public Moral Values Sourced from Pancasila as the Strength of the Nation Rising From the Covid-19 Pandemic.

Pancasila as the way of life of the Indonesian people, the ideology of the state and a source of legal reference in Indonesia, explained by Bung Karno, was not the fruit of his work but was a view of life that had grown for years in the archipelago. Bung Karno admitted that he was only a digger for Pancasila. Referring to this explanation, the implementation of Pancasila values in the daily life of our society is actually something that has grown and run from the "bottom", not merely something that is forced from "above".

In the KBBI, what is meant by implementation is the implementation or application. It can be concluded that the application is an action taken by individuals or groups as an effort to achieve the goals that have been formulated. Regarding the implementation of public moral values originating from Pancasila in the face of the Covid-19 pandemic, it can be explained as follows:

a. The precepts of the One Godhead as a reflection of the value of "sancity".

As a society known to be religious, where religion and belief in God Almighty are considered as sacred values, all activities of national and state life cannot be separated from the conformity of religious morality values and belief in God Almighty. The Covid-19 pandemic is believed to be not merely a problem that can be scientifically proven, but also seen as a test from God. This encourages the community to be able to respond to it patiently, steadfastly, trustingly, getting closer to their Lord and asking for His protection without ignoring the efforts that must be made by mankind as a form of the obligation to strive. Having this belief and

attitude, of course, can provide strength for the community to remain optimistic, strive and surrender to God in the face of the Covid-19 pandemic.

The implementation of this religious value can also be seen from the joint prayer event asking for the people and the Indonesian state to receive the protection of God Almighty from the dangers of the Covid-19 virus and this pandemic immediately and ends. This joint prayer event was carried out in several government agencies, both at the central and regional levels. Joint prayers are also held by various levels of the community, both within one particular religious community and across religions. This interfaith joint prayer reflects a compassionate and tolerant divine spirit and the development of harmonious relationships and cooperation between followers of different religions and beliefs.

b. Fair and Civilized Humanity as a reflection of "care" and "liberty".

The Covid-19 pandemic is recognized as a danger that threatens mutual safety, thus fostering concern and a spirit of togetherness in dealing with it. The willingness of citizens to limit their freedom of activity in public or open spaces and emphasize the understanding of freedom as a free means to do good for the common good in the midst of a Pandemic.

The implementation of these values can be seen from the community's compliance to comply with the health protocols implemented by the government, such as wearing masks when doing activities outside the home as a form of caring for each other, "My mask protects me and protects you and your mask protects you and protects me", and the participation of community members who quite high in following the government's advice to be vaccinated. This shared awareness of the dangers that threaten this joint can also be seen by the general willingness of citizens to limit themselves to activities in public spaces if they are deemed not so urgent or important, keep their distance and always wash their hands when they are finished with activities outside the room/home.

Togetherness in facing this pandemic can also be seen in the community's shoulder to shoulder in implementing health protocols in the environment around their residence, reminding fellow citizens to apply health protocols, limiting the space for community activities in their environment by limiting access to other residents who will enter the environment. If there are residents who are exposed to the Covid-19 virus, it can be seen that other residents provide both moral and material support, such as mutual cooperation to meet the daily needs of their citizens who are self-isolating. They do not view ethnic background, religion and political choices as material for consideration in carrying out activities hand-in-hand to overcome the common difficulties caused by this pandemic. This is a common phenomenon in our society.

c. Sila Persatuan Indonesia sebagai cerminan nilai moral "Loyalty".

The Covid-19 pandemic that has hit our society, on the other hand, has also shown that in addition to having high concern for each other, the community also has a shared spirit that all parties must prioritize the national interest. All parties must be willing to sacrifice for the interests of the nation and state, without prioritizing personal and group interests. Loyalty that must be prioritized is the interest of the nation. This spirit animates the nation in general.

The implementation of these values can also be seen from the spirit of the health workers and security officers in the field in carrying out their tireless duties. They give their loyalty to the national interest. At the level of society we also see togetherness in working together to overcome the difficulties experienced by members of the community. Obedience to restrictions on the movement of people's activities in public spaces can be seen as a sacrifice made for the greater national interest, namely the immediate overcoming of the spread of the Covid-19 virus. Economic activities, activities in the field of education and other community social activities

are willing to be sacrificed in order to prioritize the national interest, namely the handling of the Covid-19 pandemic. The power of gotong royong is a common spirit in the face of the Covid-19 pandemic.

d. People's Precepts As a reflection of the moral value of "authority".

In the midst of the flood of information from various sources in the community related to the news of the Covid-19 pandemic, in general, people still trust the holder of public authority, namely the government. The source of information that is considered the most credible by some people is the Government. This is an implementation of the public moral values of the Fourth Precept. In issuing policies, the government dares to take actions that are considered less popular, such as limiting the economic activities of the community and even temporarily closing these activities, limiting community worship activities in places of worship, limiting activities in the field of education and general public movement space activities in public places. The name PPKM (Enforcement of Restrictions on Community Activities), requires vaccination certificates for community members who will travel by train, airplane and to be able to participate in certain other activities. In general, the community shows compliance with the policies implemented by the government.

But it is undeniable that there are also things that can disrupt the level of public trust in the Government, such as different information in the early days of the pandemic that was conveyed by several government officials, cases of irregularities in the use of social assistance funds by government officials, and several other cases relate to the handling of people exposed to the Covid-19 virus.

e. Social Justice for All Indonesian People as a reflection of the moral value of "Fairness"

With the spirit of "Fairness" and Justice, it becomes the spotlight and criticism of the community if there are parties who take advantage of personal interests in the midst of this difficult situation that is being faced together. Government policies are also encouraged to pay more attention to small communities who are directly affected by the Covid-19 pandemic. The policy of cash subsidy assistance to the community, distribution of basic needs to small communities, waiver of treatment costs for those exposed to the Covid-19 virus, as well as firm action from the government which stockpiles people's basic needs as well as masks and medicines needed by the community are the implementation of the moral value of justice. The community seems to be implementing these values by fostering a spirit of mutual assistance and sharing in the midst of difficulties facing the Covid-19 pandemic.

Implementation of Public Moral Values Based on Pancasila as the Strength of the Nation

Yudi Latif (2020:165), pada tingkat lebih lanjut, moral ketuhanan (sancity), kemanusiaan (care and liberty), persatuan kebangsaan (loyalty), kerakyatan (authority), dan keadilan social (fairness) itu secara horizontal bisa diikat oleh satu nilai "suci" juga bernama nilai "gotong royong". Rasa solidaritas yang tinggi sesama umat manusia dengan menjunjung nilai keadilan yang berkeadaban, mengutamakan kepentingan bangsa, serta mengutamakan jalan musyawarah dan demi tercapai keadilan social masyarakatnya, adalah pedoman yang dapat menjadi kekuatan bagi bangsa Indonesia untuk bangkit dari pandemi. Nilai-nilai ini menjadi kekuatan bagi bangsa Indonesia dalam menghadapi Pandemi Covid-19, bukan sebatas konsep tetapi sudah diimplementasikan dalam kehidupan berbangsa dan bernegara kita.

Gotong royong is a characteristic of the Indonesian nation, where the spirit of cooperation, collaboration, sharing the same fate, being heavy with each other, light and easy to carry, the benefits of all parties become the principle in establishing social cohesion in the life of the nation and state is the strength to rise from the Covid-19 pandemic. Mutual cooperation animates the value of divinity by developing a civilized, open and tolerant divinity attitude, not one that attacks and discredits each other. Mutual cooperation animates the value of humanity

by developing a just and civilized human attitude, not exploiting, dominating, and discriminating. Gotong royong animates the value of National Unity which strives for unity while still respecting diversity, not eliminating differences. Gotong royong animates the value of Democracy which develops deliberation and consensus, not democracy controlled by majority vote or oligarchy. Gotong royong animates the value of Justice which develops participation in the economic field with the spirit of cooperation or mutual assistance, not one that develops the principle of individualism-capitalism, but also does not mean that individual freedom is restrained.

CONCLUSION

Based on the results of the study that has been carried out by the author, the implementation of public moral values derived from Pancasila can be used as the strength of the Indonesian nation when facing or recovering from the Covid-19 pandemic. Referring to Jonathan Haidt's concept of Public Moral Values, Pancasila is the public moral value of the Indonesian nation. The national identity and character of the Indonesian nation is none other than Pancasila which reflects certain concepts, principles and values contained in it. The character of the Indonesian nation also means the spiritual self-esteem of the Indonesian nation which is reflected in the mindset, attitude and pattern of action that characterizes Indonesian citizens based on the concepts, principles, and values of Pancasila. The first precept represents the value of sanctity; The second precept represents care and liberty; The third precept represents the value of loyalty; The fourth precept represents authority; and the fifth precept represents the value of fairness. Pancasila is a reference for values, governance and welfare of the Indonesian nation and state and as a foundation, generator in building social solidarity. The implementation of the values of the Divine Precepts is reflected in the religious attitude of the Indonesian people who have trust and obedience to God Almighty by asking for God's help in dealing with the Covid-19 pandemic. The implementation of the Fair and Civilized Precepts of Humanity is reflected in awareness of the dangers that threaten mutual safety, thus fostering concern and a spirit of togetherness in the face of the Covid-19 pandemic. The implementation of the values of the Indonesian Unity Precepts is reflected in the shared spirit to prioritize the interests of the nation. Loyalty that must be prioritized is to the national interest. The implementation of the values of People's Precepts is reflected in the. The government as the holder of the people's mandate, is seen as the party that has the authority on public affairs and is seen as a credible party in dealing with the Covid-19 pandemic. The implementation of the values of the Precepts of Social Justice is reflected in the policies issued by the government that are encouraged to pay attention to all parties, especially the small community who are directly affected by the Covid-19 pandemic. Those who take personal advantage in the midst of society's difficulties are under the spotlight and condemnation of the community. With the spirit of mutual cooperation in dealing with these difficult times, the Indonesian nation has the strength that can be used as a spirit, driving energy to be optimistic that Indonesia can soon rise up to catch up from other nations who have previously been able to overcome the Covid-19 pandemic and are able to create a conducive atmosphere for the progress of the nation and state. The Indonesian nation is a big nation, it takes great strength to achieve big goals together, the way to that is the spirit of mutual cooperation.

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