

Implementation of Pancasila Education in Preventing Radicalism in the Entikong Border Area West Kalimantan

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Abstract

This research aims to analyze or describe problems based on a literature review regarding the implementation of Pancasila education in preventing the development of acts of radicalism, in Entikong, West Kalimantan. The first step in this research is to study data from previous research, then collect primary data from books, journals and websites for data processing. After that, carry out data analysis with analysis stages; data reduction, data presentation (display), and verification or conclusions. Testing the validity of data in qualitative research includes testing internal validity (credibility), external validity (transferability), reliability (dependability), and objectivity (confirmability). The results of the research show that Pancasila is a very important part to study as a form of preventing the entry of radicalism in the world of Indonesian education. A Pancasila Education Implementation Strategy is needed in preventing the development of acts of radicalism in maintaining the integrity of the Indonesian nation with unity and oneness in uniting various kinds of differences, especially in the outermost regions of Indonesia that directly border other countries.

Keywords: *Pancasila Education; Preventing Radicalism; Border Area*

Introduction

Security is often a serious problem in Indonesia's border areas. In general, the core problem in border areas is the inequality in social and economic conditions that is so visible between border areas and city centers. This inequality often gives rise to differences in behavior and participation patterns of border region communities related to the context of village empowerment. Inequalities that occur in society are actually part of a complex and multidimensional life. In simple terms, the main problem occurs because of low income, a high gap between the rich and the poor, where the poor are the majority, and minimal community participation in development efforts carried out by the government, as a result of this high gap.

Radicalism is total change and is revolutionary in nature and overturns existing values. As a pluralistic nation, Indonesia is certainly fertile ground for radical ideology to develop within it. The phenomenon of radicalism in Indonesian society is actually believed to be a symptom of a religious disease that emerged in the 20th century in the Islamic world and was born in the Middle East region (Kamarullah et al, 2017). This occurred as a result of a religious identity crisis which led to resistance and reaction against Western countries which often extended modernization, colonialism and imperialism to Islamic societies.

In Indonesia, acts of radicalism and terrorism are actually nothing new. The Reform Era which provided open space for information and freedom to express oneself made it very easy for radicalism to develop, without exception even under the guise of religiosity. Indonesia, as a culturally heterogeneous country, can be used as a target for the development of radicalism so that it is accepted raw by society. In addition, with the low level of public education, awareness of the dangers of radicalism among people in Indonesia is also limited. Radicalism in Indonesia emerged and was triggered by domestic problems, besides that it was actually also caused by international political constellations which were considered to have cornered the social and political life of Muslims.

Every region definitely has potential, including Kalimantan, especially the Entikong region which is a gateway for entry and exit because it is close to neighboring countries, so it has the potential to bring radicalism and terrorism from outside or within. Having an area that directly borders neighboring countries means that Entikong still has great potential as a gateway for people carrying radicalism and terrorism to come in and out. Kalimantan, especially Entikong, which is geographically located directly on the border with Malaysia and is faced with weak infrastructure, is a factor causing the region to face various challenges. These challenges include vulnerability from various criminal acts, including smuggling, illegal logging, international network drug trafficking, territorial problems and the threat of radicalism and terrorism. With a thin and uneven distribution of the population and a fairly large area, it also poses challenges in the field of supervision. Some areas can only be effectively reached through sea and river transformation, some even have to use air transportation, especially inland and border areas. This causes the need to reach several areas at the edge of the country requiring greater energy, time and costs than other areas in Indonesia.

Currently, the PLBN with the regional BNPT, together with the National Police, TNI and local governments in the regions, continue to make efforts to prevent the emergence of the seeds of radicalism in Kalimantan, because, if prevention is not carried out against radicalism, it could spread into acts of terrorism which could harm many people. Apart from that, the role of society is also needed to be more concerned about the environment in order to prevent the emergence of radicalism and terrorism. The presence of Pancasila as the basis of the state is a means of unifying the diversity that exists in the Indonesian nation. However, this does not necessarily make Indonesia a country free from radicalism. There are still certain groups and organizations that do not yet realize and appreciate the value and function of Pancasila, and there are still groups and organizations that want to replace Pancasila as the basis and ideology of the nation. Because of this, Pancasila must be taught from an early age from school, as a step to prevent the entry of radicalism (Maharyani et al, 2020). Students are considered to be easily exposed to radicalism which is caused by curiosity and enthusiasm for something that is not balanced with control and is easily provoked by parties who are fanatical about certain understandings.

Pancasila is a very important part to study as a form of preventing the entry of radicalism into the world of Indonesian education, which is a concern for many parties because it can lead to acts of intolerance among students (Muhammad et al, 2022). For this reason, instilling Pancasila education, especially among students, has an important role as the spearhead of preventing radicalism in Indonesia. Based on this, a Pancasila Education Implementation Strategy is needed to prevent the development of acts of radicalism in maintaining the integrity of the Indonesian nation with unity and integrity in reconciling various kinds of differences, especially in the outermost regions of Indonesia which directly border other countries, such as in Entikong, West Kalimantan.

Method

This research uses a descriptive qualitative method, meaning that this research aims to analyze and then describe or describe the problem clearly using library research as the approach (Suharsimi, 2019). The data sources in this research are secondary data, including journals, online newspapers, websites, books and various literature related to the Strategy for Implementing Pancasila Education in preventing the development of acts of radicalism, in Entikong, West Kalimantan, in maintaining the integrity of the Indonesian nation, both sources from within the country and abroad. Qualitative data analysis consists of three streams of activities that occur simultaneously, namely categorization, data reduction, data presentation, and drawing conclusions or verification (Moleong, 2017).

The initial step of this research was to study data from previous research related to the implementation of Pancasila education in preventing the development of acts of radicalism in maintaining the integrity of the Indonesian nation in the Entikong region, West Kalimantan. Then, collect primary data from books, journals and websites. Next, process the data. Then, carry out data analysis with data analysis stages with steps: data reduction (reduction), data presentation (display), and verification or conclusion (conclusion drawing). Testing the validity of data in qualitative research includes testing internal validity (credibility), external validity (transferability), reliability (dependability), and objectivity (confirmability) (Sugiyono, 2019).

Results

The Position of Pancasila in Education in Indonesia

The education process is carried out by humans through learning and teaching activities. In various universal practices, various meanings of education are found from various educational communities. In Indonesia, education emphasizes mastering the foundations for the formation of society academically, meaning providing extensive lesson time in mastering certain subjects. In terms of terminology, the essence of education is an activity that involves teachers, students, curriculum, evaluation, administration which simultaneously processes students to increase their knowledge, skills and personality values in an academic order.

Indonesian education is rooted in the cultural values contained in Pancasila. The values of Pancasila must be instilled in students through the process of implementing national education at all levels and levels of education. The introduction of Pancasila must start from various educational environments. Whether in the family environment as informal education, schools as formal education institutions, or in society as non-formal education institutions (Tanamal et al, 2020). All areas of education, both formal and non-formal, must adhere to the values of Pancasila. The family is the first place where humans are exposed to education, this means that the development of a human's main character depends on the education pattern in the family. Parenting and upbringing in the family must instill the basic values of Pancasila. Families must familiarize themselves with Pancasila education in instilling good morals in children. Parents must also have Pancasila character which can certainly be a role model for the next generation (Harjoni et al, 2019). In formal educational institutions or schools, the role of teachers is very important in shaping the character of their students. Teachers who are parents of students at school, need to always implement the true values of Pancasila. Starting from the habit of praying for every teaching and learning activity, mutual tolerance between friends, fostering an attitude of caring for others, and not discriminating between students, and so on.

The implementation of Pancasila education in society certainly starts from the immediate environment, namely the environment around the house. The ethnic diversity that exists in society should become its own color, as the motto of the Indonesian nation is "Bhinneka Tunggal Ika," which means diversity in unity. The world of education, be it informal, formal or non-formal education, should continue to innovate and make improvements in a better direction in carrying out its function as a tool for introducing Pancasila values to form Indonesian people with character. Thus, the actualization of Pancasila education as the character of the Indonesian nation is a logical consequence for the creation of holistically intelligent human resources as stated in the objectives of national education in Law No. 20 of 2003 concerning the National Education System, namely the development of the potential of students to become faithful and devout human beings. to God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

Pancasila with the education system is the nation's outlook on life which is imbued in everyday life. Therefore, it is natural for Indonesia's national education system to be imbued with, based on, and reflect the identity of Pancasila. The ideals and initiatives of the Indonesian nation are pursued institutionally in a national education system which is based on and inspired by a belief, outlook on life and the Pancasila philosophy. By paying attention to the function of education in building the nation's potential, especially in preserving the nation's existing culture and personality which ultimately determines the existence and dignity of the nation, the national education system and the Pancasila education philosophy should be optimally developed to ensure the upholding of the nation's dignity and personality.

Pancasila Education in Efforts to Prevent Radicalism

The phenomenon of radicalism in Indonesia is a real threat that can divide the unity and harmony of Indonesian society, especially in border areas (Husein, 2017). Therefore, concrete and planned efforts are needed to prevent the development of greater radicalization. One strategic effort that can be made is to make Pancasila education a means of forming (internalizing) the value of tolerance in students which is useful as an initial filter to prevent the influence of various narratives of radicalism which are often wrapped up in the idea of lofty ideals (Semadi, 2019).

Besides that, Pancasila education is an effective channel that can function as part of a counter-radicalization strategy in the school environment and around schools, especially in border areas such as Entikong. Counter-radicalization strategy, namely efforts to instill Indonesian values and non-violence in resolving problems in dealing with differences (Saingo, 2022). The process can be done through formal or informal education, and other efforts. The counter-radicalization strategy is aimed at support groups, sympathizers and people who have not been exposed to radicalism. In Law Number 5 of 2018 concerning the Eradication of Criminal Acts of Terrorism, it is explained that the counter-radicalization strategy is reduced to three, namely (a) counter-ideology, (b) counter-narrative and (c) counter-propaganda.

Based on the derivative counter-radicalization strategy as mentioned above. The existence of Pancasila education in the Entikong area as a general basic lesson in schools has a strategic role and is in line with the derivative counter-radicalization strategy. Through Pancasila education, reinforcement can be given regarding the nature and value of the Pancasila ideology as the fundamental foundation of the nation which is in accordance with the character and identity of Indonesian society, as an effort to counter the ideology of radicalism. The role of

Pancasila education as a counter narrative to radicalism which is synonymous with hate speech, calls for hostility and intolerant actions towards minority groups can be done by offering and developing narratives about the importance of mutual respect and respect amidst diversity and the beauty of fostering harmony and unity amidst the various differences in Indonesian society, with the state motto *Bhinneka Tunggal Ika*. Countering radicalism propaganda can be done by using Pancasila education as a tool to disseminate peace education and national insight which is full of values of respect for national identity and human rights.

Pancasila education includes three dimensions, namely the dimension of knowledge, the dimension of skills and the dimension of civic values. The knowledge dimension includes political, legal and moral fields. The skills dimension includes the skills to participate in national and state life, for example playing an active role in realizing civil society, skills in solving social problems, collaborating and managing conflict. Meanwhile, the value dimensions include, among others, self-confidence, commitment, mastery of noble norms and morals, values of justice, democracy, tolerance, individual freedom and protection of minorities. Pancasila education at every level of education can be said to be a source of values and guidance in the development and implementation of programs to enable students to strengthen their personalities as complete Indonesian people and maintain noble human character (Muhamad et al, 2021). Efforts to internalize the value of tolerance through Pancasila education are appropriate and in accordance with the fundamental objectives of Pancasila education, namely; creating citizens who are good, intelligent and moral (character) in accordance with the values of the nation's personality. Strengthening and optimizing Pancasila education in instilling the nation's noble values, especially the value of tolerance, is an important effort that must now be carried out immediately, considering the large potential threat of hidden radicalism targeting the lives of students in many schools, especially in border areas such as Entikong, West Kalimantan.

Based on the research results, the material content contained in Pancasila education in schools, especially in border areas such as Entikong, is practically and conceptually highly correlated with the process of internalizing the value of tolerance. Several students stated that through Pancasila education which contains educational material on human rights, rights and obligations of citizens, democracy and diversity within the framework of *Bhinneka Tunggal Ika*, students can better understand the importance of mutual respect, respect for differences and maintaining unity amidst the diversity of society. Plural Indonesia. With regard to human rights education, the educational process provided can be focused on teaching and providing understanding to the community regarding tolerance between communities. Many research results show that only educational institutions have the ability and excellence in teaching the values of tolerance quickly and precisely (Ferdiansyah et al, 2023). In connection with the above, Pancasila educational materials which are closely related to efforts to internalize Pancasila values can be used as part of counter-radicalization through a strategy to counter radical terrorism narratives. Counter narratives are efforts to oppose extremist messages and extremist violence, either directly or indirectly through various online and offline means. The most effective way to fight radicalism is to develop better stories to replace the narratives of radical groups.

In general, Pancasila education in the Entikong region, West Kalimantan, has an important role in instilling the values of character education, multicultural education and national insight with a very strategic position in instilling the values of tolerance and various other narratives as comparative narratives for radical movements and acts of terrorism. There are several other efforts that can be made to overcome various obstacles in implementing the internalization of the value of tolerance to prevent the potential for radicalism in society from an early age, including (1) Scholarship policies, to reduce gaps between students, (2) Strengthening through

collaboration between components in schools in anticipating radicalism movements, (3) Prioritizing the internalization of values based on exemplary figures starting from teachers as the main actors in the process of internalizing the value of tolerance in the classroom, (4) Compiling special material on the urgency of the value of tolerance and the threat of radicalism movements that could threaten the sovereignty of the Republic of Indonesia, (5) Organizing learning and teaching activities that always prioritize the fulfillment of human rights, and the realization of a school life that is democratic and tolerant of diversity, (6) Carrying out counter narratives to various narratives that justify radical acts of terrorism, (7) Optimizing applications that support the learning process in special times such as during a pandemic (Jojo et al, 2022).

Pancasila education is a reference in making policies and solving problems in social, national and state life. Pancasila values must be realized and applied in various fields, through efforts to maintain the integrity of Pancasila values. The application of Pancasila values can be a strong foundation in preventing and countering the development and spread of radicalism and movements in Indonesia, especially in the Entikong region, West Kalimantan. Awareness is needed, all elements of the nation to move together, foster a spirit of unity and integrity as well as an attitude of tolerance in maintaining the integrity of the Indonesian nation, in countering radicalism by implementing Pancasila values as an effort to maintain the Pancasila ideology as the ideology of the Indonesian nation.

Discussion

The Urgency of Pancasila Education in Preventing Radicalism

Entikong is one of the sub-districts in Sanggau Regency, West Kalimantan Province, which has a land border with the State of East Malaysia, Sarawak. The area of Entikong District, Sanggau Regency, West Kalimantan itself reaches 506.89 square km. The area of one sub-district is roughly comparable to the area of one DKI Jakarta Province, including West Jakarta, North Jakarta, East Jakarta, Central Jakarta, to the Thousand Islands, minus South Jakarta. The main road from Entikong to PLBN itself is smooth asphalt without holes. However, the roads between villages are often red dirt, sometimes rocky and muddy after rain. On either side of the road, palm trees, rubber and durian grow. Not many people know or care about the fate of children's education in the Entikong border area. Many children who live around the Entikong border area have the unfortunate fate of not being able to get a quality education. In several hamlets in the Entikong border area, children have to walk 1-2 hours up to 6 km through the forest and down the hill to receive education at school every day. Not to mention the added 1-2 hour wait of having to wait in front of the classroom door until their teacher arrives at school, and it's not uncommon for the lesson material they expect to be lost because the teacher doesn't come to teach.

The general portrait of students in the Entikong border area is very worrying. However, the fate of the teachers is no less worrying, especially the honorary teachers, most of whom receive committee fees. Many of these teachers have to teach 2-3 classes at once. This occurs due to a shortage of teachers in rural schools. Many teachers who only earn between 100,000-400,000 a month work extra hours compared to teachers with civil servant status who, even though they don't teach at school for a month, still receive a salary (Maryani, 2022). Education problems in the Entikong border area are very complicated, especially regarding the availability of teaching staff. Many teachers are reluctant to teach in the Entikong border area, which in fact is a remote and underdeveloped area. Often they only stay for a few years, after which they apply to move

for various reasons. This is one of the reasons why teachers in the Entikong border area are often lacking, while in urban areas there is a buildup of teachers. Apart from that, the quality and quality of learning is also very poor because many teachers do not teach according to their competence.

Based on the data, it is clear that the lack of teachers and educational facilities to support teaching and learning activities is very significant. This causes so much inequality in the world of education in the Entikong region, West Kalimantan. Education in the Entikong border area is still far from adequate, so most students prefer schools in Sarawak Malaysia rather than schools in their own country, the reasons are very relevant and logical. Schools in Malaysia are free of charge until graduation, while schools in Indonesia, which are advertised as free, are not evenly distributed. Then schools in Malaysia are equipped with excellent educational support facilities and infrastructure and the school buildings are much better than the school buildings in Entikong, the teaching staff (teachers) in Malaysia are much better and more dedicated than the teaching staff (teachers) in Entikong, West Kalimantan. Therefore, the national education system should be able to provide equal educational opportunities for all citizens, including people living in the Entikong border area, West Kalimantan. In reality, up to now the opportunity to obtain education is still limited to elementary school level. For secondary schools (Junior High School and High School/Vocational School) the number of schools is still very small and it is not uncommon for these schools to be located very far away for students to reach. Meanwhile, for senior high schools (SMA) and vocational high schools (SMK) to date there is only one SMA school and one SMK school, which in numbers certainly cannot meet the educational needs of children in the Entikong area, West Kalimantan.

In the Law of the Republic of Indonesia, Number 20 of 2003, article 3 states that: national education functions to develop and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who believe and fear God. The Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen (Purnomo, 2022). This hope is not easy to realize. However, education is considered the best alternative for carrying out social engineering peacefully. Education is a preventive alternative to build a new generation of the nation that is better than the previous generation. The emphasis on education is to contribute to deepening the appreciation and application of Pancasila values to the nation's new generation. Based on this, the government uses or allocates 20% of APBN funds, some of which come from taxes, to finance national education (Deti et al, 2021).

The government program of placing young teachers who are members of the "SM3T" and "Indonesia Mengajar" activity programs needs to be improved. This is because the need for teachers in the Entikong border area is very urgent. Apart from that, increased recruitment of teachers can be carried out periodically to be placed around the Entikong border area. In order to meet the needs of teachers, the local government of Sanggau Regency can increase cooperation with LPTKs in the region in the form of providing scholarships to prospective students from the region who are willing to be placed around the Entikong border area. This program can be implemented by mapping teacher needs in the Entikong border area, then screening outstanding students to be awarded scholarships. The hope is that when they have completed the study, they can rebuild their area with previously agreed agreements. This can also reduce the risk for teachers who will be appointed not leaving their duties, because the teachers who are placed will be teachers who come from that area. Another thing that needs to be considered is regarding teacher welfare. There needs to be special incentives and allowances

given to teachers who teach in the Entikong border area so that teachers' welfare increases and can reduce social jealousy towards teachers who teach in urban areas.

The construction of adequate physical school facilities and infrastructure is also one of the focuses that needs to be considered in improving the quality and quality of education in the Entikong border area. The process of building physical school facilities and infrastructure can be carried out using government funds, both central government funds and regional government funds. However, you can also use CSR funds from various companies in the Entikong border area. Infrastructure development that supports the development of the Entikong border area must also be encouraged, such as road infrastructure, health facilities and so on, to make it easier for students and teachers to advance education in the Entikong border area as the country's front porch.

In an effort to prevent the spread of radical ideology, especially in the Entikong region, West Kalimantan, among other things, by enthusiastically implementing the values of Pancasila which has proven to be a tool to unite the nation. With the spirit of Pancasila, students and all components of the nation must close ranks to prevent radicalism and terrorism for the sake of the integrity of the Republic of Indonesia and peace in the world. Understanding Pancasila is the answer to preventing radicalization from infiltrating the younger generation. Preventing efforts to propagate radical ideology can also be done through the media. The role of the media is important as a response in facing asymmetric threats, it has a very strategic and effective role that can influence national, regional and international situations in various fields. The power of the media can be used as a tool to change perceptions, opinions and social control which leads to public policy. Perceptions and values conveyed by mass media are often considered to be the perceptions of society as a whole. The more often the news appears, the greater the influence it will have. Through the news broadcast, it has indirectly provided references to the public to influence political decisions, including in terms of eradicating radicalism and terrorism. Efforts to prevent radical ideology will not have a significant impact without the help of the media, whether print, electronic or online, because without the presence of the media, appeals, fatwas, warnings and stakeholders' thoughts will not be exposed to the public.

Apart from that, the flow of information about radicalism movements in the world that easily reaches the nation's children is also a priority for Indonesian youth. Youth should be a filter for negative ideas that touch the nation's children. Synergy to instill the Pancasila ideology and deradicalization efforts must be carried out by every non-formal and formal institution. Pancasila can be instilled through cooperation between various institutions working in education, family, mass media and religious institutions. The role of educational institutions/institutions, from Early Childhood Education (PAUD) to Higher Education, in the process of their activities is able to influence the formation of a person's character and behavior in terms of thinking/ideology and action. This means that if an educational institution instills negative values, a person will grow into a person who always thinks and acts negatively. However, if educational institutions instill positive values, a good personality will be formed in him. The Pancasila ideology which is disseminated through educational institutions is able to encourage students to promote the values of tolerance by putting aside various forms of existing differences and being able to establish a harmonious relationship based on the desire to work together and embrace each other so that the understanding or ideology of radicalism does not get through. to enter and damage the nation's future generations.

Implementation of Pancasila Education in Preventing Radicalism

Currently, Pancasila is an open ideology and is being tested for its resistance to attacks, influences and threats from other major ideologies, such as liberalism (which upholds freedom and competition), socialism (which emphasizes harmony), humanism (which emphasizes humanity), nihilism (which emphasizes harmony). which denies established noble values), as well as ideologies that have a religious dimension. Implementation is a process of applying ideas, concepts, policies or innovations in practical action so that they have an impact, in the form of changes in knowledge, skills and values, and attitudes. Meanwhile, Pancasila values are the values contained in the five principles of Pancasila, namely divine values, human values, unity values, people's values and social justice values. So, the implementation of Pancasila values is a process of implementation, concept ideas, policies to implement or apply the five Pancasila values in individual, social and national life. Pancasila education is included in the context of National education as stated in (RI Law No.20/2003) article 37 paragraph (1) RI Law No. 20 of 2003 which aims to shape students into humans who have a sense of nationality and love for their homeland. The vision of Pancasila education is to make the life of the nation intelligent, namely to develop civic intelligence, which is a prerequisite for the development of democracy in a broad sense, which requires the realization of a civic culture or civic culture as one of the determinants of the growth and development of a democratic country (Munirah, 2015).

Ideally and instrumentally, the concept, vision and mission as well as the contents of Pancasila Education have completely integrated the philosophy, values and morals of Pancasila with the overall psychopedagogical and socio-cultural demands of citizens in the context of Pancasila acculturation, the 1945 Constitution of the Republic of Indonesia, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia (Dinarti et al, 2022). Therefore, Pancasila education is a unique education of Indonesian values, morals/character and citizenship. The position of Pancasila education subjects as education on Pancasila values, morals/character and developing the psychosocial capacity of Indonesian citizenship is very coherent (coherent and integrated) with a commitment to developing dignified national character and civilization and the realization of democratic and responsible citizens. Based on the above formulation, it can be concluded that Pancasila Education emphasizes the development and formation of citizens who are intelligent, skilled and have character and act in accordance with Pancasila and the 1945 Constitution of the Republic of Indonesia. In the process of learning Pancasila Education subjects, students are expected to be able to think critically, rationally and creatively and have a democratic and responsible attitude as citizens who are able to carry out their rights and obligations in national and state life. Students are conditioned to always be critical and behave creatively as family members, school members, community members, citizens and human beings in their environment intelligently and well. For this reason, the learning process should be organized in the form of learning by doing, learning to solve social problems (social problem solving learning), learning through social involvement (socio-participatory learning), and learning through socio-cultural interactions according to the context of life.

The Pancasila Education learning procedure is based on the concepts of surface knowledge, deep knowledge and constructed knowledge, with the development of material "showing behavior" for the lower secondary level, and "practicing with awareness" for the upper secondary level. Learning is based on Pancasila values by implementing Ki Hadjar Dewantara's educational concept by carrying out the mission of personality development. As is known, the Entikong border community is an individual who is experiencing a process of acculturation and

assimilation of local and foreign culture. To minimize the occurrence of this, developing the Pancasila values of students at Entikong border schools is an effort that must be carried out programmatically. The importance of the Pancasila education program in border schools aims to form Indonesian people with Pancasila culture and character which is characterized by the possession of the main values of national character such as religious, nationalist, independent, mutual cooperation and integrity.

Strengthening Pancasila education through self-development programs in schools, especially at the Entikong border in West Kalimantan, is carried out through routine activities, spontaneous activities, exemplary activities and conditioning activities. Routine activities such as flag ceremonies on Mondays, shaking hands between students and teachers at the school gate or before entering the classroom, saying hello when entering the classroom, praying before and after learning, reading literacy activities for 30 minutes before learning begins, pickets cleaning the room students take turns in classes, carry out worship (midday prayers) in congregation, and every year the school supports the implementation of religious activities. Furthermore, spontaneous activities carried out by the school in the context of developing and instilling Pancasila education in students include taking firm action with sanctions if there are students who violate discipline or rules (arriving late at school, fighting, dressing sloppy, throwing rubbish carelessly, saying rude things), carry out fundraising if a school member is struck by a disaster, visit school members who are sick or have died. Then the exemplary activities carried out by the school are that all school members are required to show good role models such as dressing neatly, having character in attitudes, actions and deeds. And finally, conditioning activities are carried out through arranging classrooms, teachers' rooms, principal's rooms, library rooms and all rooms in the school, the school environment and grounds are clean and tidy, the gardens and school environment are green and well maintained (Semadi, 2019).

The development of Pancasila education at the Entikong border school in West Kalimantan is carried out through the integration of Pancasila values into every subject in all subjects (Lasmawan et al, 2023). This effort is carried out by the teacher starting from the preparation of the Learning Implementation Plan, the implementation stages of the learning process, to the assessment of learning (affective aspects). The development of Pancasila education through the West Kalimantan Entikong border school culture is carried out by establishing a school vision and motto that contains Pancasila values, fostering a sense of nationalism and patriotism, displaying many motivational sentences and Pancasila values in the school environment, implementing 5S, namely (smile, greet, greet, polite, courteous) to all school members, displaying mutual care and affection for all school members, establishing rules of conduct as a reference for the behavior of all school members, creating superior school programs, there is even a superior program in the form of National Defense Education activities in the OSIS organization and 3-day School Orientation Period (MOS) activities trained by members of the TNI and POLRI, carrying out extracurricular activities that can shape the character of students such as (OSIS, Paskibra, Scouts, PMR, Rohis, Deepening of Faith, Silat, Karate, Taekwondo, Theater, Badminton, Football, Futsal, Volleyball and Takraw), all school members are required to show good role models such as neatly dressing, having character in attitudes, actions and deeds, teachers and staff will take firm action with sanctions if there are students who violate discipline or rules. All activities carried out by the school as explained above essentially aim to form a school culture with character through familiarization with school life, in accordance with Pancasila. This was done as an implementation to prevent the spread of radicalism from the lowest level, namely among students and teenagers, especially in the Entikong border area, West Kalimantan.

Conclusion

Pancasila is completely at odds with the ideology of radicalism. The Indonesian nation bases its philosophy of life on the values contained in Pancasila by respecting and appreciating various differences. This is a guarantee for every Indonesian citizen to implement their human rights. Therefore, as has been explained, steps to strengthen the Pancasila Ideology can be carried out using various approaches, including an educational approach. Pancasila education is an effort to distance Indonesian society from radicalism in diversity. The Pancasila ideology is the basic philosophy of the Indonesian nation which contains noble values and must always be maintained by every element of the nation. The Pancasila ideology is an antidote to radicalism because it prioritizes the values of respect for God Almighty, respect for humanity, maintaining unity, democracy and social justice. The implementation of Pancasila education in the world of education, especially in border areas, such as Entikong, West Kalimantan must be strongly instilled, starting from families, schools and communities. This is because border areas are areas that are quite vulnerable to the spread of radicalism and terrorism, originating from foreign countries. Pancasila is a very important part to study as a form of preventing the entry of radicalism into the world of Indonesian education. A Pancasila Education Implementation Strategy is needed to prevent the development of acts of radicalism in maintaining the integrity of the Indonesian nation with unity and unity in uniting various kinds of differences, especially in the outermost regions of Indonesia. borders directly with other countries. The importance of Pancasila education from an early age is the efforts and strategy of the Indonesian people to instill the ideology and philosophy of Pancasila as a guide to life and identity of the Indonesian nation.

Acknowledgment

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