

# Postmodernism Educational Science (Teachings of Pancasila and Bhinneka Tunggal Ika as a Basis Tolerance to the Dynamics of Modern Society)

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## **Abstract**

Pancasila and Bhinneka Tunggal Ika became the philosophy of tolerance to the dynamics of postmodern life of Indonesian society. The science education becomes the vanguard to provide guidance and counseling to the community to enter the dynamics of postmodern life. Currently the change is moving so fast (dynamic) to the new life. Children, adolescents, adults absorb information technology that every hour, every day, every month changes. Science education with guidance and counseling mission can be a catalytor, a dynamicator, a motivator to build the character of students in schools, students on campus, as well as the students in pesantren characterized pancasila tolerance, Bhinneka Tunggal Ika. Pancasila and Bhinneka Tunggal Ika became the teaching of tolerance to be the "way of life" in the life of society for the peace, the progress of the Indonesian nation. Bali with the inhabitants of Hindu belief has a high level of tolerance. The people of Bali can provide the comfort of the tribes of the world to visit, live, and interact with the existing diversity. *Tri hita karana* (God, human, and nature), *tri kaya parisudha* (Thoughts, feelings, sacred karma), *tri permana* (sabda, bayu, idep) into Balinese worldview. Included in formal education (schools and colleges, teachers, lecturers), non formal education (community, kiai, figures) and informal education (family of fathers and mothers). These are the manifestations of the "tri of education centers" that make effective counseling for students towards postmodern education today and the future. The science of effective guidance and counseling give a contribution for postmodern behavior toward a prosperous society. It becomes very meaningful and it will be felt to be "*sagilik-saguluk salung lung sabayantaka, paras paros sarpanaya, saling asah asih asuh*" (unite, respect each other's opinions, and remind each other, love each other, mutual help) and "Tat Twam Asi" (I am you and you are me). This is the ancient philosophy of science education but still worth role models and imitated to be delivered in providing guidance and counseling services in the students' postmodernism in this archipelago.

**Keywords:** component Pancasila, Bhinneka Tunggal Ika, Tolerance, Guidance and Counseling, Postmodernism, Educational Sciences

## **1 INTRODUCTION**

Tolerance is the attitude of accepting oneself to differences that belong to others, such as acceptance of tribal differences with our own tribes, accepting differences of race with our own race, accepting differences of religion with our own religion, accepting the difference of origin with the origin of ourselves. The usual accept term is confronted with the term refuse attitude. This rejecting attitude is often present in us as individuals, as a group, and as a nation towards other individuals, attitudes toward other groups and other tribal attitudes towards other religions. This is the main task of the Faculty of Educational Sciences, Guidance and Counseling Department to build an attitude of tolerance between individuals to accept our differences with others and the tolerance of the group to accept our group differences with other groups. The fact that is within

us is always intolerant than tolerant.

Intolerance versus tolerant attitudes exaggerated social media, as news sold, fried, reviewed, propagandized so that we are easy to follow-up into intolerant individuals. Honorable elements by being intolerant make themselves like want to be popular but it turns out to be a drooping individual. When compared between tolerant and intolerant attitude, 80 percent of us have tolerant attitude and 20 percent are intolerant. Example of the community on the island of Bali, the most highly tolerant community of about 90 percent and 10 percent of its intolerant attitude is almost zero percent intolerant with itself and with other individuals or groups, immigrants, travelers, tourists, highly multicultural workers on the island of Bali (Dharsana, 2017). Here are many questions that can be submitted and submitted for discussion in this paper related to the role of Faculty of Education, Guidance and Counseling Department in providing color to individuals in schools,

pesantren, campuses, and at home and Indonesian society.

The main questions in this paper are: (1) how does Pancasila and Bhinneka Tunggal Ika be a philosophy of tolerance for the dynamics of postmodern life of Indonesian society in schools, in pesantren, at home and in the community? (2) How can local values, local norms and cultural wisdom be the benchmarks of the character traits of the community raised in the education of families, schools, in lodges and in society?(3) how does the Indonesian society develop its tolerant character with a multicultural postmodern era with solutions and learn from the failures of other nations in the world ? Below will be discussed the questions that have been formulated as follows.

## **2 DISCUSSION**

### **2.1 How does Pancasila, Bhinneka Tunggal Ika be a philosophy of tolerance for the dynamics of postmodern life in schools, in pesantren, at home, and in Indonesian society?**

Pancasila has become a nation foundation and can not be bargained and has become an agreement with the nation and nation in this Nusantara earth. Pancasila becomes the nation's life view reflected from our thoughts, feelings, and actions reflected in the divinity of the Almighty, just and civilized humanity, Indonesian unity, populism led by wisdom in deliberation and representation, and justice for all the people of Indonesia. The Faculty of Educational Sciences is the driving force and science storehouse for shaping and guiding the character of tolerant properties, the properties of mutual cooperation, the properties of honesty, and the humble traits. All of these traits are constantly guided, modeled, counseled in order to reaffirm tolerant attitudes in each of our lives, in interacting in schools, boarding schools, pesantren, homes, and communities.

The Faculty of Educational Sciences and Guidance and Counseling majors are at the forefront of building and educating individual tolerant attitudes and minimizing individual intolerance at schools, pesantren, campuses and communities. Similarly we as educators and counselors can tolerate every Pancasila in the real form of everyday life so that it becomes an example for every individual in school, pesantren, campus and community. Pancasila and Bhinneka Tunggal Ika became the teaching of tolerance to be

the "way of life" in the life of society for the peace, the progress of this nation of Nusantara.

The island of Bali with its multicultural tolerance of thick indigenous and animist Hindu beliefs with various noble values can keep the balance of indigenous individuals with travelers, tourists, migrant workers, merchants, cultural conflicts barely audible. So it can provide comfort for individuals who live and interact in Bali. The island of Bali is a center of tolerance for local individuals and international individuals. Individual tolerance in Bali is framed in diversity. This diversity becomes the master of the Faculty of Educational Sciences taught in *Tri Hita Karana* (God, human, and nature), *Tri Kaya Parisudha* (thoughts, feelings, hukum karma), *Tri Permana* (sabda, bayu, idep) and *Catur Guru* (Honoring God, as the highest teacher, parents as home teachers, respecting teachers, in schools, lecturers on campus, respecting village leaders, sub-district heads, regents, governors, ministers, presidents). How does the individual fear the *Catur Guru* punishment for intolerant attitude towards individual fellow on the island of Bali?

### **2.2 How can local values, norms, and local cultures that wisdom be a benchmark of community character**

This question is already present in every society in Indonesia. Examples on Bali Island, postmodern life is currently experiencing value conflicts, strong values begin to shift by new and practical values. We are faced with intolerant stance and others with moderate and partly tolerant attitude. This philosophy of life with the values of "*sagilik-saguluk salung lung sabayantaka, paras paros sarpanaya, saling asah asih asuh*" (unite, respect each other's opinions, and remind each other, love each other, help each other). *Tat twam asi* (I am you and you are me). The values of the doctrine of *karmapala* also become the blood of the flesh on individuals living on the island of Bali.

### **2.3 How do Indonesians develop a tolerant character with a multicultural postmodern era with solutions and learning from the failures of other nations in the world?**

Postmodern understanding itself can illustrate through respect for differences (heterogeneity) and diversity as a form of freedom to define cultural discourse. While the postmodern thought of

fragmentation, indeterminasi, and distrust of universal values (Candradewi, 2014: 3).

Meanwhile, according to Zulfadrial (2013: 247-248) "Posmo specific thinking is: contradictions, controversy, paradox, and dilematik. Posmo sees reality as problematic, as it always needs to be inquired, which always needs to be discovered, as being controversial. Instead of having to hesitate, but must interpret and then in action".

In general postmodernism is considered the antithesis of modernism. In the aspect of thought postmodernism able to generate opinions, appreciation, and bring sharp criticism of modernity and capitalism (global), as well as the dreams of modern society (Rozi, 2012: 232).

The Indonesian nation does not want to experience decline with the nations in other world, on the contrary the Indonesian people want to progress and prosper parallel to the other developed nations in the earth. The basic capital is that we are able to maintain our tolerance attitude, respect others, maintain the etiquette, maintain the values of decency, maintain the ethics and professional knowledge, and maintain the dignity and dignity of the Indonesian nation. Indonesian people reflect on the Syrian nation, because they can not accept the differences then have to take up arms to fight, the Indonesian nation does not want to like it. The Indonesian people want to prosper united with the spirit of Indonesian independence proclamation August 17, 1945 under the red and white flag, Pancasila, UUD 1945, Bhinneka Tunggal Ika under the Unitary State of the Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI).

Reminding the individuals of this nation about the role of the Faculty of Education and the Guidance and Counseling department is definitely taking a leading role to guide the tolerance of Indonesian children. It is the task of the school counselor to provide guidance and counseling on such tolerance. The main characteristic of a growing tolerance attitude is the attitude and the desire to find a solution. The characteristics of modern and postmodern human beings is to find solutions and get solutions, is to always ask to get answers to the solution. It is best for traditional individuals to seek answers by coming to their respective centers of belief. For the traditional and the postmodern individual must avoid intolerant attitudes between individuals who choose the traditional path and choose the postmodern path. Individuals on the island of Bali combine traditional and postmodern. Obviously the combination between traditional attitudes and postmodern attitudes in harmony is not contested, there is a way of solution.

The values of Hinduism are in harmony with cultural and animist values. Cultural experts say tolerance on the island of Bali is a perfect tolerance (Dharsana, 2017).

### 3 CONCLUSION

Postmodernism Science Education with the role of guidance and counseling has certainly been established to build tolerance of the nation's children by underpinning the Pancasila and Bhinneka Tunggal Ika. Accepting Pancasila, Bhinneka Tunggal Ika, UUD 1945 and NKRI became the living philosophy of life of traditional Indonesian society, modern and posmodern. Four pillars of Nationality have become part of the curriculum of the Faculty of Education in the State and Private LPTK in this NKRI. When again if not yesterday and now and then because we want to be in one is the Unitary State of the Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI).

Implementation of Pancasila values in the principles of Pancasila should be the main teaching of the students in the Faculty of Education and its majors and in particular the Guidance and Counseling Department.

The author's suggestion is Postmodernism of Educational Sciences with the role of Guidance and Counseling has certainly been established to build tolerance of the nation's children with the underlying principles of Pancasila and Bhinneka Tunggal Ika. Accepting Pancasila, Bhinneka Tunggal Ika, UUD 1945 and NKRI become the living philosophy of life of traditional Indonesian Life Dynamics, four pillars of nationality have become part of the curriculum of Faculty of Education Sciences in LPTK Affairs and Private in NKRI. When again if not yesterday and now and then because we want to be one is the Unitary State of the Republic of Indonesia (Negara Kesatuan Republik Indonesia/NKRI).

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