

## **Eco-Culture Pancasila Values and Its Implementation In Economic Learning**

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**Abstract:** *This study aims at developing eco-culture economic learning model based on Pancasila values. The target which wants to be achieved is human resources in Indonesia who have comprehension, economic attitude and behavior which is suitable with national identity and pays much attention to the environment sustainability. The research method employed is development research. From this development research, there is economic learning model and the formulation of teaching materials, which in the implementation, it can be a supplement in economic learning, especially in the formal education.*

**Keyword:** *Economic Learning, Eco-Culture characteristic, Pancasila Values.*

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### **I. Introduction**

The importance of conducting the present study is due to several things below (1) the lack of environmental awareness of economic agents so the economic practices which have been done harms the environment, (2) the content of economic learning in schools teach economic system which have Indonesian national identity, (3) what is being described in the first and second point is caused by no formulation of Eco-Culture economic lesson based on the national identity to be a base in economic learning in school. That problem is faced to global trends which can destroy the arrangement and economic fundamentals and Indonesian culture especially culture, manner, lifestyle, and even ideology.

The problem of global trends which is able to omit nation's values leads us to think about the solution. One strategic way which can be done is by reinforcing nation's values which is suitable with national identity through education. Therefore, there will be human resources who have good quality which is expected to be able to raise the dignity of the nation as expected in national education implementation.

Good quality of human resources can be achieved if the education implemented is comprehensive and has character or locality characterized in accordance with national identity. Besides, the implementation is done evenly so the justice in education can be achieved by all society. Therefore, education programs can give contribution to society's prosperity so the development process can be done sustainably.

The importance of education in the context of sustainable development because of education is a medium to change human's perception, attitude and behavior (Priyanto, 2013). The expected human's behavior is the behavior which can give benefit in social, economic, and also ensure the sustainability ecologically. Related to that thing, education can have a role in preventing ecological degradation (Cleveland, et al 2007). Ecological degradation (Cultural Ecology Crisis) is a crisis of relationship between human and culture also their environment which is the place for them to live and exploiting natural resources to fulfill their (Dharmawan, 2007). Beside that, the relationship between human economic behavior and ecology is explained by Prugh (1995), that in fulfilling their needs, humans should pay attention to the ecology by utilizing nature responsibly and dismiss the view of value-free.

One thing which can be done to overcome cultural ecology crisis is by doing fundamental change of human's perspective and behavior by giving understanding, moral and ethic about environment. The approach which can be used is by doing innovation in education especially economic education. That is because economic education is a discussion about how to prepare individual or human as economic agent who have concept or economic attitude in the relationship with social life, culture and environment. Specification produced from the present study is a model and eco-culture economic teaching material and have characteristics which is suitable with our national identity, which is Pancasila.

The importance of Eco-Culture (Ecological Culture) is discussed from the perspective of Pancasila for based on the comprehension that environment management cannot be separated from Pancasila values. This is because Pancasila is an entity which gives faith to the Indonesians that the happiness of life can be achieved if it is based on harmony and balance, whether in the relationship between human and the One Almighty God, human and human, or human with nature to achieve the improvement outside and happiness inside (Hardjasoemantri, 2000).

## II. Metodology

This research is a development research which is referred to Dick and Carey (2001). Procedures and stages of the present study are as follows: (1) Analyzing initial needs, (2) formulating main goal, basic ability and special goal expected to be achieved, (3) developing instrument to measure or determine the expediency level of learning model which is developed, (4) designing and developing the material related to the learning model which will be developed, (5) doing evaluation and try out, (6) doing revision, and (7) last product of learning model.

Briefly, the analysis of initial needs consisting of condition analysis and participant analysis. Assessment instrument development consisting of instructional design, assessment instruments by design experts, the assessment tool/material by subject matter experts, assessment instruments/practitioners by practitioners or teachers, and try out assessment instrument by students in the school where try out is conducted. Try out is conducted by using classroom action research.

## III. Discussion

To implement Eco-Culture Pancasila values in economic learning, there are three initial stages need to do. First, formulating Eco-Culture economic learning model based on Pancasila values; second, finding the meaning and values of each moral principle of Pancasila; third, formulating main discussion of Eco-Culture economic learning based on Pancasila values.

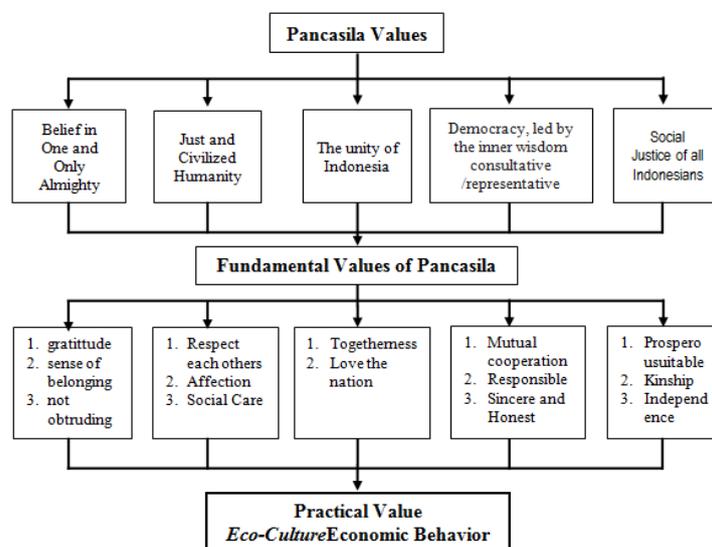
### 3.1. Formulation of Learning Model

Eco-Culture economic learning model from the perspective of Pancasila is conceptual outline arranged systematically in developing Eco-Culture economic lesson from the perspective of Pancasila economy. Therefore, students will have comprehension, economic attitude and behavior as national identity and pay much attention to the environment. Eco-Culture economy lesson model from the perspective of Pancasila economy can be a reference or alternative which can be a supplement in economic learning which have characteristic related to national identity of Indonesia. That character is reflected on every component of economy lesson which is developed through the material. In this context, Eco-Culture should be assumed as a step which leads to sustainable development or sustainable economic which in the real action should be begun by reuse, reduce, recycle, renewable and save.

Generally, the goal which will be achieved if there are human resources in Indonesia who have comprehension, attitude and behavior in accordance with national identity, which is Pancasila and pay much attention to the environment sustainability. The most important thing which can be emphasis is example of the teacher's behaviour so it can be transmitted to students to be implemented in daily economic action. Therefore, teacher and students can synergy or have an important role in conducting Eco-Culture economic behavior from the perspective of Pancasila.

Conceptual Formulation of economic learning model Characterized Eco-Culture from the perspective of Pancasila economic is presented in this picture:

### Conceptual Formulation of Economic Learning Model Characterized Eco-Culture from the Perspective of Pancasila Economic



**3.2. Meaning and Values of Pancasila**

**Principle 1: Belief in One and Only Almighty**

The first principle demands each person to acknowledge the existence of God as the creator and the final goal of our life. The word "Divinity" is derived from word God, that is the creator of all that exists and all creatures including nature and all of its content. It means that God is perfect and cannot be compared to anyone. There is a guarantee of human right that one can choose a religion or faith without any compulsion. It is in accordance with the meaning and content of article 29 paragraph 1 and 2 of the Constitution 1945 (Wreksosuhardjo, 2000).

In economic life, the first principle of Pancasila is a basis of the importance of theistic spirit which emphasizes onethics and morals in economic. In other word, economy should be ethical basic and responsibility to God. Therefore, Pancasila economic is initiated and developed based on the consideration of moral religious ethic. Related to the Eco-Culture, then the first principle is a basis of the birth of caring environment such as gratitude, sense of belonging, and not obtruding. The implementation will be explained below:

Basic Value of Pancasila	Fundamental Value of Pancasila	Practical Value (Eco-Culture)
Belief in One and Only Almighty	Gratitude	<ol style="list-style-type: none"> <li>Using clean water sufficiently.</li> <li>Processing natural resources without harming the environment.</li> <li>Maximize utilization of new and renewable energy from solar power, wind power, and hydropower</li> <li>Manage organic waste into compost.</li> <li>Cutting down trees with the principle of selective logging-planting.</li> <li>Distribute oil and gas in remote villages with affordable price</li> </ol>
	Sense of belonging	<ol style="list-style-type: none"> <li>Turn off electrical appliances which are not being used</li> <li>Set the minimal use of air-conditioning at 25°C.</li> <li>Do not buy items which are not needed.</li> <li>Planting trees to create a cool and healthy environment</li> </ol>
	Not obtruding	<ol style="list-style-type: none"> <li>Do not use bomb/chemicals to catch fish.</li> <li>Using saving energy electrical equipment.</li> <li>Sell/export of agricultural products which have been processed in the form of finished or semi-finished goods</li> </ol>

**Principle 2: Just and Civilized Humanity**

"Humanity" is derived from the word of man, which is a creature who has logic and the potential of thought, sense, initiative and creativity. Because of this potential, humans have the highest dignity compared to other creatures. "Fair" means that decisions and actions are based on the norms which are objective, not subjective much less arbitrary. "Civilized" is derived from the word *adab* which means culture. This means that the attitudes, decisions and actions of human beings, always based on cultural values, especially morality or moral. Its signal that the state of life must be inspired by humanity's moral to respect each others because every citizen has the same position or equivalent. Beside, mankind as a cultured and civilized creature must be fair both in relation to oneself, others, the environment, and in relation to God Almighty. The second moral value of Pancasila is similar to the content or meaning of article 27 paragraph 1 and 2, article 28, article 29, paragraph 2, article 30, paragraph 1, Article 31, paragraph 1, and Article 34 of the 1945 Constitution (Wreksosuhardjo, 2000).

In economic life, economic development which is based on the second principle is not limited to the pursuit of achievement or appraisal materially. Moreover, economic development must be oriented towards justice and human civilization, especially Indonesia. Poverty, social inequality which is so wide and so forth must be lifted to get justice and the progress of civilization in the human dimension. It means that in this perspective the human element becomes important and acts as active agents in moving the economy. Pancasila economy did restraint on creativity and individual freedom in achieving and improving the civilization collectively.

Related to the culture of environmental awareness (Eco-Culture), the meaning of the second principle is the basis of the birth of the values of caring environments such as respect, affection and social care.

The implementation is described in the following table:

Basic Value of Pancasila	Fundamental Values of Pancasila	Practical Values (Eco-Culture)
Just and Civilized Humanity	Respect each other	<ol style="list-style-type: none"> <li>Throw the leftover food and drinks in the space provided.</li> <li>Producing hygienic and healthy food and drink.</li> <li>Using environmentally friendly vehicles</li> </ol>
	Affection	<ol style="list-style-type: none"> <li>Do not sell food which contain harmful chemicals.</li> <li>Do not hunt a protected animal.</li> <li>It does not pollute the environment (soil, water and air)</li> </ol>
	Social caring	<ol style="list-style-type: none"> <li>Make a water catchment area.</li> <li>Utilizing light vents/windows for lighting the room.</li> <li>Using waste into something useful (garbage cans, flower pots, etc.)</li> </ol>

**Principle 3: The Unity of Indonesia**

"Unity" is derived from a word one that means the whole undivided unity means the unit of a diverse range of shades became aroundness (Salam, 1996). "Indonesia" has two meanings, namely geographical significance and meaning of the nation in a political sense. So the unity of Indonesia is the unity of the nation who inhabited the region Indonesia. People that inhabit Indonesia are united to achieve a prosperous and harmonious life in an independent and sovereign state.

Indonesia is the reflection of the unity of the Indonesian imbued with the principle I and II. Indonesian national concept of class, ethnicity, fostering the growth of unity as one nation and not divided by any reason. This principle is in line with the meaning or content of article 1, paragraph 1, article 30 paragraph 1, article 35 and article 36 of the Constitution 1945 (Wreksosuhardjo, 2000).

In economic life, economic policy which is based on the unity of Indonesia aims at uniting the nation. If it diminishes the spirit of national unity then the policy must not be various or characterized by Pancasila economy. In this case, the joint venture becomes the key. Production and distribution is done through the mechanism of joint in improving the economy and minimizing gaps that have the potential to divide the nation. In this context, then the state takes a strategic role in the distribution process of access to resources to areas of the country in accordance with the principles of justice and equity.

Related to the culture of environmental awareness (Eco-Culture), the meaning of this principle is the basic of the birth of values of caring environments like Unity and Love the homeland. The implementation is described in the following table:

Basic Value of Pancasila	Fundamental Values of Pancasila	Practical Values (Eco-culture)
The unity of Indonesia	Togetherness	<ol style="list-style-type: none"> <li>1. Make environmental program (one person, one tree)</li> <li>2. Using public transportation save fuel and reduce air pollution</li> </ol>
	Love the homeland	<ol style="list-style-type: none"> <li>1. Delivering the goods from recycling to department store/market.</li> <li>2. Management of the mining/natural resources by the State-owned enterprises.</li> <li>3. Using local products as raw material for the domestic industry.</li> <li>4. Distribute the goods of local products into the remote areas of the country at an affordable price</li> <li>5. Developing environmentally sound school curriculum</li> </ol>

**Principle 4: Democracy, Led By the Inner Wisdom Consultative/Representative**

"Populist" is derived from the word people, which means a group of people who live in the territory of a particular country. "Wisdom" means using a ratio or logic by considering the unity of the nation, the people's interests, and implemented consciously, honestly and responsibly and driven by good faith in accordance with conscience.

"Consultative" is a distinctive way of Indonesia's personality to formulate and/or decide something based on the will of the people, in order to reach decisions by consensus. "Representative" means a system in terms of the procedures for seeking the participation of the people taking part of the life of the state, among other things done through representative institutions (Salam, 1996). Meaning of the fourth principle of economic life is based on economic democracy, economic sovereignty, prioritizes livelihood of many people, the people's economy as the basis of the national economy. In addition, the fourth principle also has a meaning or the same contents with article 1, paragraph 2, article 2, paragraph 1, 2, 3, chapter 3, article 19 paragraph 1 and 2, Article 20, paragraph 1 and 2, Article 21 paragraph 1 and 2 Act of 1945 Constitution (Wreksosuhardjo, 2000).

In economic life, emphasizing the fourth principle emphasizes on the mechanism of the economy that put the interests of the people above the interests of individual/group/capital. The fourth principle requires active participation of each company/state-owned enterprises (SOE) today for the welfare of the people. One way is by providing great access to the public to their basic needs. In addition, the fourth principle of Pancasila also emphasizes economic democracy that in this case, every citizen has the right to work and a decent living. In other words, the right to work and to a decent living does not only apply to certain groups. However, these rights also apply to every citizen of Indonesia. All of them deserve the same chance (equal opportunity). Ostrom (1990), suggests that economic resources can be managed together by building consensus among economic agents. Consensus was developed to gain equitable access among actors, watch each other and give each other punishment for violations by all the agents who take advantage of these resources.

Related to the culture of environmental awareness (Eco-Culture), the fourth principle of Pancasila becomes a basic of the birth of environmental care values such as mutual cooperation, responsible, sincere and honest. The implementation is described in the following table:

Basic Values of	Fundamental Values	Practical Values
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Pancasila	of Pancasila	(Eco-Culture)
Democracy, Led By The Inner Wisdom Consultative / Representative	Mutual Cooperation	<ol style="list-style-type: none"> <li>1. Make a rainwater tank.</li> <li>2. Work cleaning the environment together.</li> <li>3. Clean the drains of trash.</li> <li>4. Caring for plants.</li> <li>5. Greening</li> </ol>
	Responsible	<ol style="list-style-type: none"> <li>1. Build a waste processing industry.</li> <li>2. Neutralize household and industrial waste before being discharged into rivers or the sea.</li> <li>3. Processing of waste/garbage into something useful.</li> <li>4. Generate electronic appliances which are energy efficient.</li> <li>5. Utilize electronic appliances which are energy efficient</li> </ol>
	Sincere and honest	<ol style="list-style-type: none"> <li>1. Close the water tap when not in use.</li> <li>2. Using eating utensils and drinking in accordance with health standards.</li> <li>3. Turn off the electronics appliances that are not being used.</li> <li>4. Using organic fertilizer to fertilize the plants</li> </ol>

**Principle 5: Social Justice of all Indonesians**

"Justice" is derived from the word fair, which means justice prevailing in society in all parts of life, both material and spiritual (Salam, 1996). Justice is based on and inspired by the very nature of humanitarian justice, which is justice in man's relationship with himself, others, the environment, and the human relationship with God. In this principle, there are values which are interest of the country as a destination to live which is social justice as a whole in the sense that the prosperity of the people was not primarily the individual prosperity.

To achieve social justice in the context of the economy, it must be based by the previous principles, which is theistic spirit or religious ethics reflected in the first principle, human civilization in the second principle, unity in the third principle, and economic democracy/equal opportunity in the fourth principle. Thus, every Indonesian should have the opportunity to the common welfare. Therefore, the state had to share and distribute the product evenly throughout the country. The five principles have the same meaning or contents with article 33, paragraph 1, 2 and 3 of the 1945 Constitution (Wreksosuhardjo, 2000).

Related to the culture of environmental awareness (Eco-Culture), the meaning of the fifth principle of Pancasila is a basic of the birth of environmental care values as prosperous, equitable, familial, and independence. The implementation, described in the following table:

Basic Values of Pancasila	Fundamental Values of Pancasila	Practical Values (Eco-Culture)
Social Justice of all Indonesians	Just Prosperity	<ol style="list-style-type: none"> <li>1. Utilizing the results of the management of natural resources for the welfare of the people evenly.</li> <li>2. Using local resources as raw material production.</li> <li>3. Build environmentally friendly industrial area</li> </ol>
	Kinship	<ol style="list-style-type: none"> <li>1. Make water reservoirs to maintain water supplies household</li> <li>2. Distribute clean water to neighbors who need it.</li> <li>3. Utilize yard for productive purposes, such as growing vegetables, living pharmacy, etc.</li> <li>4. Processing manure waste as a household fuel</li> <li>5. Involve children out of school in waste management so that they become productive</li> </ol>
	Independence	<ol style="list-style-type: none"> <li>1. Managing Indonesia's natural wealth by exploiting the potential/domestic capital.</li> <li>2. Processing agricultural products in the form of finished or semi-finished goods before export.</li> <li>3. Marketing the local products</li> </ol>

**3.3. Curriculum of Eco-Culture Economy Learning is Based on the Values of Pancasila.**

To be implemented in learning process, practical values as written and internalized in economic lesson, which is formulated as follows:

1. Understand the basic concepts of economics
  - Explains the definition and scope of economics
  - Economic Problems and solutions
  - Describe the human economic behavior on the environment
2. Understand the basic economic values of Pancasila
  - Describes the basic foundation of economic Pancasila
  - Describes the economic characteristics of Pancasila as an alternative economic system
  - Implementation of Pancasila economy in Indonesia
3. Understand the basic values of environmental economics

- Explain the economic environment and green economy
  - Explain the concept of economic development environment (sustainable development)
  - Explains the human environmental ethics
  - Describe the knowledge and attitude of care for the environment (Eco-Culture) in Economic activity of consumers and producers
4. Application of the economic environment which is based on the values of Pancasila
    - Identify environmentally conscious human economic behavior (Eco-Culture) which is based on the values of Pancasila
    - Describe the environmentally conscious behavior (Eco-Culture) in the utilization of natural resources
    - Describe the environmentally conscious behavior (Eco-Culture) in domestic life
  5. The global economy based on the values of Pancasila and environmentally friendly
    - Explain the importance of industrial development of environmentally sound and equitable

#### **IV. Conclusion**

The implementation of Eco-culture Pancasila values in economic learning requires long process. However, the result which will be achieved is human resources who have comprehension, and Eco-Culture attitude and behavior from the perspective of Pancasila and also the attention to environment sustainability. Therefore, students as generations and Indonesians will have concept, mindset, way to behave, and how to act in solving a problem appropriate with the norms and characteristic of Indonesia. Those kinds of generations are expected to be able to raise the dignity of state in the middle of Global's arena.

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