

The Dynamic History of the Journey of Pancasila as the Foundation of the Indonesian State

I Gusti Ngurah Santika^{1*}, I Made Kartika¹, I Gede Sujana¹, Ni Made Adhi Dwindayani¹

¹Department of Pancasila and Citizenship Education, Dwijendra University, Denpasar, Indonesia

^{1*}Email: ngurahsantika88@gmail.com

¹Email: kwik.kartika@gmail.com

¹Email: dalungsujana@gmail.com

¹Email: dwindayani1510@gmail.com

ABSTRACT

The fundamental weakness in Pancasila education is the lack of discussion about the history of the dynamics of the journey of Pancasila in Indonesia. This research aims to find out the history of the dynamics of the journey of Pancasila as the basis of the Indonesian state. The method used in this research is descriptive qualitative. The method of data collection in the study uses literature studies or literature. The results of this study show that during the independence revolution, Pancasila as the basis of the state only applies in one state, so it has not played a functional role. In the RIS Constitution, there are differences in the values of Pancasila contained in the 1945 Constitution. During the time the Old Order was in power, Pancasila was not implemented, but was distorted through its actions. In the New Order era, Pancasila was manipulated with various interpretations to cover up its deviant policies. In the reform era, Pancasila was submerged by the dynamics or hustle and bustle of political development and democracy in Indonesia. Pancasila began to be forgotten and abandoned by its supporters

Keywords: Dynamics, History, Pancasila, State Foundation

*Corresponding Author:

E-mail: ngurahsantika88@gmail.com (I Gusti Ngurah Santika)

Department of Pancasila and Citizenship Education, Dwijendra University, Denpasar, Indonesia

1. INTRODUCTION

Pancasila is now increasingly forgotten, not only by the public, but also among the government. It is as if the position of Pancasila has begun to be displaced from the hearts of the Indonesian people. If that happens, it is possible that the Indonesian nation will be swayed. Especially with the rapid advancement of technology, information, and communication that brings foreign values that are not necessarily in harmony with the nation's personality.

This is where Pancasila acts as a fortress and protector that protects the Indonesian nation from threats due to the development of science and technology. With the capital of Pancasila, Indonesia can easily go

through various threats, challenges, obstacles and disturbances (ATHG) (Santika, 2019). But to be able to overcome all challenges, threats, obstacles and disturbances is not easy. Because not all Indonesians are familiar with Pancasila is an ideology. Let alone ordinary people, sometimes even officials do not memorize Pancasila. If you are unable to memorize it, how can you understand the meaning contained in it.

The low understanding of this nation towards Pancasila Ideology is inseparable from the weakness of Pancasila Education that has been going on so far. The most fundamental weakness that can be seen from Pancasila education is that it is too philosophical. Besides the Pancasila Education approach is not contextual, but too

theoretical. That is what makes Pancasila increasingly difficult to ground in the practice of the life of the nation and state. Because if this is allowed to drag on, Pancasila will sink further, swallowed by the current of globalization.

No less important, that the fundamental weakness in Pancasila education is the lack of discussion about the history of the journey of Pancasila in Indonesia (Tuhuteru, 2023). Even though armed with the history of the journey of Pancasila, this nation can find out why Pancasila still survives as the basis of the Indonesian state. Through the history of Pancasila, the Indonesian people can take important meanings related to its role so far. It is impossible for the Indonesian people to fully understand Pancasila if they release it from the historical context that gave birth to it (Sila etc, 2023).

With that history, we can examine how Pancasila traveled in Indonesia. That way Pancasila will be easier to understand. Even not just understanding, but also using or actualizing it in the life of the nation and state. By knowing the journey of Pancasila, the Indonesian people can learn a lot and are increasingly convinced of how powerful Pancasila is in maintaining unity and integrity. Through the history of the journey of Pancasila, we can position the foundation of the state correctly. This will make it easier for the people to practice Pancasila (Sutika etc, 2023).

Based on the background of the problems that the researchers described above, the title raised in this article is Historical Review of the Journey of Pancasila (Since its Determination as the State Foundation until Reformation).

2. METHODS

The research method used in this research is descriptive qualitative. Qualitative descriptive research seeks to describe a social symptom that is aimed at solving problems in the present and future (Santika, 2019). Qualitative descriptive research is intended to describe and describe existing phenomena, both

natural and human-made, which pay more attention to the characteristics, quality, interrelationships between activities (Sukmadinata, 2011).

Social symptoms or phenomena in this study are Pancasila is increasingly forgotten in the life of the nation and state. Data collection techniques in qualitative research generally consist of four types, namely observation, interviews, documentation, and combination or triangulation (Sugiyono, 2015). In this study, the data collection methods used were documentation and literature studies. Literature studies are carried out by looking for various written sources, both in the form of books, archives, magazines, articles, and journals, as well as documents that can assist researchers in reviewing the historical journey of Pancasila from its determination to reform.

3. RESULT AND DISCUSSION

After being ratified on August 18, 1945 Indonesia has a state foundation named Pancasila as in the Preamble of the 1945 Constitution. Although it has legally become the basis of the state, Pancasila is only an ideology that has not played a role and run as it should. Because at that time the colonizers had not receded their intention to control Indonesia. Automatically, the vital and strategic role of Pancasila as the basis of the state that has been so coveted by the Indonesian people has not yet been realized.

This condition lasted for a long time. Because due to Dutch *deide et impera* politics, Indonesia was actually divided and divided into a union state. The legal basis for the union state was contained in the 1949 RIS Constitution. This constitution also contained Pancasila, but it was very different from the values of Pancasila in the 1945 Constitution. Not valid for long, due to the upheaval of the people who wanted Indonesia to return to a unitary state, the 1949 RIS Constitution was finally replaced by the 1950 Temporary Constitution.

This means that the constitutional event

occurred along with the change in the form of the Indonesian state from a union to a unitary state. The formulation of Pancasila contained in the 1950 Provisional Constitution was no different from the RIS Constitution. It can be said, that during the enactment of the RIS Constitution Pancasila was in a deep sleep (Abidin etc, 2023).

The ideological conflict between the founding fathers, which had subsided during the joint struggle to defend independence, continued again after Indonesia was under the Provisional Constitution of 1950. The ideological battle that occurred during the enactment of the 1945 Provisional Constitution between the nationalist and Islamic groups finally gave birth to Pancasila. Through the Presidential Decree (Renaningrum etc, 2023) July 5, 1959, one of the contents of which re-enacted the 1945 Constitution, signaling Pancasila to rise again from sleep. Thus, the prolonged and endless debate. Thus, the prolonged and endless debate regarding the state ideology in the Constituent Assembly was in turn won by the nationalists (Kapoh etc, 2023).

After the dissolution of the Constituent Assembly, which implicitly re-enacted Pancasila, a new round of Pancasila's journey began during the Old Order with President Soekarno as its motor. Pancasila during guided democracy did not get a place in accordance with its position as the basis of the state. Pancasila only became an audience outside the political arena, watching the ruler exercise his power at will.

Many of the actions of the rulers were actually contrary to the ideology of Pancasila. The policies of the Old Order in fact put Pancasila as an ideology that does not function in the life of the nation and state. The culmination of the misuse of Pancasila during the Old Order was the outbreak of civil war in the name of ideological differences. During the New Order period there were several cases that were quite gripping. After so many times betraying Indonesia in its struggle, the PKI again tried to push the revolution to hold a

bloody coup. The main goal was to shift the ideology of Pancasila which was planned to be replaced with Communist ideology. It was this idea that led to the outbreak of the G30S/PKI tragedy led by D.N Aidit.

The bloody incident of G 30 S / PKI was a turning point that resulted in Soekarno stepping down from power. Soekarno's deviant actions against Pancasila actually bore bitter fruit. No wonder then at the beginning of the New Order leadership, the government carried the jargon of maintaining Pancasila. At that time President Soeharto promised to implement Pancasila purely and consequently. In the future, the government run by the New Order will be based on Pancasila and the 1945 Constitution, so that the ideals of a just and prosperous society can be realized.

In its journey, Pancasila, which is the result of the crystallization of the noble values of the Indonesian nation, was continuously studied and developed its existence during the New Order period. This was in accordance with the New Order's initial promise to implement Pancasila and the 1945 Constitution purely and consequently. The spirit or determination of the New Order in maintaining the sustainability of Pancasila in the life of the nation and state is realized through a system of government that places and upholds the principles of kinship and mutual cooperation, namely the Pancasila democratic system. Unfortunately, Pancasila democracy is only used to limit the political freedom of the community (Winaya etc, 2022). For example, Pancasila democracy is realized by simplifying which forces political parties into these three parties, namely PDI, PPP, and Golkar. With the excuse of maintaining ideology. The New Order government also issued a policy regarding the single principle of Pancasila, the single principle of Pancasila was issued so that all community organizations and political parties used Pancasila as the only principle. This means that there is no other ideology except Pancasila in the organization. Not only in the political field, the New Order attempted to internalize Pancasila through the dissemination of ideology called P4 (Astra etc,

2023). Pancasila through ideological dissemination called P4. The New Order used P4 (Guidelines for the Cultivation and Practice of Pancasila) or Ekaprasetya Pancakarsa as an attempt to civilize Pancasila in the life of the nation and state (Santika & Konda, 2023). At first, P4 did provide a breath of fresh air in the practice of Pancasila, but a few years later the policies issued were contrary and opposite to the spirit of Pancasila.

President Soeharto used the term P4 to create a strong impression, in the minds of the people, that he was a person who upheld Pancasila. In the course of this, Pancasila was interpreted in accordance with the tastes and interests of government power. The New Order closed the opportunity for other interpretations to emerge. Democracy labeled Pancasila, which was echoed through P4, did not work in the end, and human rights violations occurred everywhere by government or state officials in the name of maintaining stability and security based on Pancasila. Pancasila is often used as a legitimator of deviant actions. This led to efforts to place Pancasila as a sacred ideology. Pancasila was then sacred by the New Order as a reason for national stability rather than as an ideology that provides space for freedom of creativity.

On various occasions, the New Order tried to form an opinion that Pancasila was in danger, so it required extra efforts to protect it from being replaced to keep it from being replaced. Then on the anniversary of the birth of Pancasila, June 1, 1967, President Soeharto conveyed a message to all Indonesians, that, "Pancasila is increasingly experiencing the test of time and our determination to defend Pancasila is increasingly unanimous." Furthermore, President Soeharto also said that Pancasila is not a basic state philosophy that is merely sacred in the text of the Constitution, but Pancasila must be practiced.

It should be noted that the New Order period was the longest period of government in the history of state administration in Indonesia. Where it ruled for approximately 32 years from

1966 to 1998 before being replaced by the reform period (Sila et al, 2020). The New Order leadership period can also be said to be the most stable period of government. Where, the stability of security and development is always associated with the existence of Pancasila as the basis and philosophy of the Indonesian state.

Labeling Pancasila in every action of the authorities does not mean that there are no deviations from it (Nahudin, 2017). Deviations continue and cannot be ignored because they are detrimental to the nation and state. The following are various deviations from Pancasila committed under the New Order leadership:

1. Pancasila, whose position as the basis of the Indonesian state, is not implemented purely and consequently according to its promise, what happens is that Pancasila is reduced to an inappropriate meaning, misinterpreted in its direction and purpose, and misused by President Soeharto as a symbol to maintain and perpetuate power (Sudiarta dan Yohanis, 2023).
2. Pancasila was manipulated as a political tool to subjugate and control the people. So that the New Order government can easily legitimize every action that violates and deviates.
3. Pancasila, which is positioned as the source of the nation's values, is blurred by the many actions that violate and deviate. At that time, all forms of deviant policies were hidden and sheltered behind the main function of Pancasila. Automatically, anyone who dares to oppose New Order policies is against Pancasila.
4. There was a deviation and misappropriation of the principle of kinship which is contained in Pancasila. Where President Soeharto only entrusted his confidants to control large companies that were actually under the management of the state. Improper management of natural resources has fostered corrupt practices.
5. The Pancasila democracy that President

Soeharto always preached never happened. President Soeharto never happened. Because President Soeharto led the country using authoritarian methods. Thus, Indonesia's motto as a democracy that prioritizes the people, from, for, and by the people is only a camouflage to cover up his arbitrary actions.

With the main reason to unite the diverse Indonesian nation, the function of Pancasila was misused as a tool to fuse heterogeneity and differences. Various actions that deviated from Pancasila made the New Order have to swallow bitter pills (Halim, 2016). Because the people did not remain silent with various arbitrary actions of the Government. The resistance of the Indonesian people led by students finally paid off (Santika, 2020). Because on May 21, 1998 was a very historic day. Where President Soeharto announced his resignation as President of Indonesia. There was hope that Pancasila would be more functional during the reformation period.

But what happened was the opposite, as Indonesia entered the reform era, Pancasila instead of being more honorable seemed to continue to be eroded and increasingly sinking (Meinano, 2016). Pancasila in the vortex of history The past seems to be full of sins. So that many people think that Pancasila is no longer relevant to be included in the dialectic of the life of the nation and state.

Pancasila seems to be erased and lost from the collective memory of the Indonesian people (Sarjana, 2020). The side effects of the New Order government, which used Pancasila as a battering ram, made everyone abandon Pancasila. Post-reform Pancasila is increasingly rarely spoken, quoted, discussed. Pancasila seems to have no place, both in the context of constitutional, national, and social life (Sujana, 2016). In these conditions, Pancasila seems to be leaning alone in a silent hallway in the midst of the pulse of the life of the Indonesian people who are increasingly busy/frenzied with democratic politics and political freedom

(Santika, 2019).

It is not easy for the Indonesian people to implement Pancasila, especially during the reform era which is filled with freedom in all fields of life. Especially during the reformation period, the application of Pancasila as the basis of the state and the nation's outlook on life continues to face various challenges (Kartika & Putra, 2023). Indeed, the application of Pancasila is no longer faced directly with the threat of rebellions that want to replace Pancasila with other ideologies, but rather faced with the living conditions of a society characterized by a free life (Santika, 2020).

4. CONCLUSIONS

Pancasila is now increasingly forgotten, not only by the public, but also among the government. It is as if the position of Pancasila has begun to be displaced from the hearts of the Indonesian people. If that happens, there is no chance that the Indonesian nation will be swayed. This is inseparable from the nation's low understanding of the Pancasila Ideology inseparable from the weakness of Pancasila Education that has been going on so far. No less important, that the fundamental weakness in Pancasila education is the lack of discussion about the history of the journey of Pancasila in Indonesia.

After being ratified on August 18, 1945 Indonesia has a state foundation named Pancasila as in the Preamble of the 1945 Constitution. Although it has legally become the basis of the state, Pancasila is only an ideology that has not played a role and run as it should. The ideological conflict of the nation's founding fathers, which had subsided during the joint struggle to defend independence, then continued again after Indonesia was in the midst of the war.

Continued after Indonesia was under the 1950 Provisional Constitution. Pancasila during the guided democracy period did not get a place in accordance with its position as the basis of the state. Through its various policies, the New Order used Pancasila as justification for its various wrong actions. entering the

reform era, Pancasila instead of being more honorable seemed as if it continued to erode and

sink. Pancasila in the vortex of past history seems to be full of sins.

REFERENCE

- Abidin, D., Retnaningrum, E., Parinussa, J. D., Kuning, D. S., Manoppo, Y., & Kartika, I. M. (2023). Curriculum Development in Indonesia from a Historical Perspective. *Journal of Education Research*, 4(2): 443–451. <https://doi.org/10.37985/jer.v4i2.175>
- Halim, Al. (2016). Posisi Ideologi Pancasila dalam Sistem Ketatanganan: Suatu Kajian Filsafat. *Seminar Nasional Hukum*, 2 (1).
- I Gede Sujana. 2016. Eksistensi Politik Hukum Perundang-undangan dalam Sistem Ketatanegaraan Republik Indonesia. *Jurnal Kajian Pendidikan Widya Accarya FKIP Universitas Dwijendra* ISSN No. 2085-0018, (https://ejournal.undwi.ac.id, diakses 2 Januari 2021).
- I Gusti Ngurah Santika, & Ande Ana Konda. (2023). The Theory Of Pancasila Elements As A Reorientation Of Character Education In Indonesia In Building The Spirit Of Nationalism. *Proceedings of The International Conference on Multi-Disciplines Approaches for The Sustainable Development* 79-85.
- I Made Kartika, I Putu Adita Putra, & I Putu Adita Putra. (2023). The Practice Of Independent Learning And Its Implications For The Learning Procees In Public Senior High School In Denpasar City. *Proceedings of The International Conference on Multi-Disciplines Approaches for The Sustainable Development*, 423-432.
- I Made Sila, I Made Sutika, I Made Astra Winaya, I Nengah Sudiarta, I Gede Sujana, & Ida Bagus Rai. (2023). The Effect of Strategic and Directive Leaderships on School Leader's Performance. *Jurnal Pedagogi Dan Pembelajaran*, 6(1), 25–30. <https://doi.org/10.23887/jp2.v6i1.57592>
- I Made Astra Winaya, Ernesta Ledede, & I Made Sutika. (2023). The Implementation Of
- Attention Relevance Confidence Satisfaction (Arcs) Learning Model Through The Use Of Picture Media To Improve Fifth Grade Elementary Students' Reading Interest At Sd N 21 Dangin Puri Denpasar. *Proceedings of The International Conference on Multi-Disciplines Approaches for The Sustainable Development*, 365-374.
- Kapoh, R. J., Pattiasina, P. J., Rutumalesy, M., Wariunsora, M., Tabelessy, N., & Santika, I. G. N. (2023). Analyzing the Teacher's Central Role in Effort to Realize Quality Character Education . *Journal of Education Research*, 4(2), 452–459. <https://doi.org/10.37985/jer.v4i2.176>
- Mahendra, P. (2023). Peran Pendidikan IPS dalam Pendidikan Multikultural. *Journal on Education*, 5(2), 4468-4475. <https://doi.org/10.31004/joe.v5i2.1171>
- Meinarno, Eko. A dan Mashoedi, Sri Fatmawati. (2016). Pembuktiian Kekuatan Hubungan Antara Nilai-Nilai Pancasila Dengan Kewarganegaraan. *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*.
- I Nengah Sudiarta, & Yohanis Mori Uma. (2023). The Role Of The Adat Chairman In Preserving The Culture Lahi Galang Village, Wanukaka District, West Sumba District. *Proceedings of The International Conference on Multi-Disciplines Approaches for The Sustainable Development*, 375-384.
- Nahuddin, Yusuf Ekoo. (2017). Pemilihan Umum Dalam Sistem Demokrasi Perspektiif Sila Ke-4 Pancasila. *Jurnal CakrawalaHukum*, 8 (2).
- Rai, I. B. ., Sila , I. M. ., Brata, I. B. ., & Sutika, I. M. . (2022). Membangun Karakter Profil Pelajar Pancasila Berlandaskan Tri Hita Karana dalam Perspektif Kehidupan Global. *Mimbar Ilmu*, 27(3), 417–425. <https://doi.org/10.23887/mi.v27i3.54307>

- Retnaningrum, E., Widyatiningtyas, R., Sari, A. R., Sapulete, H., Solissa, E. M., & Sujana, I. G. (2023). Teacher's Paradigm in Interpreting the Birth of the Merdeka Curriculum Policy. *Journal of Education Research*, 4(2), 435–442. <https://doi.org/10.37985/jer.v4i2.174>
- Santika, I. G. N., Rindawan, I. K., & Sujana, G. (2019). Memperkuat Pancasila Melalui Pergub No. 79 Tahun 2018 Dalam Menanggulangi Pengikisan Budaya Di Era Revolusi Industri 4.0. *Prosiding Seminar Nasional Inobali 2019*, 79, 981–990
- Santika, I. G. N., Sujana, G., & Winaya., M.A. (2019). Membangun Kesadaran Integratif Bangsa Indonesia Melalui Refleksi Perjalanan Historis Pancasila Dalam Perspektif Konflik Ideologis. *Jurnal Etika Demokrasi (JED)*. 4 (2); 89-98.
- Santika, I. G. N., Purnawijaya, I. P. E., & Sujana, I. G. (2019). Membangun Kualitas Sistem Politik Demokrasi Indonesia Melalui Pemilu Dalam Perspektif Integrasi Bangsa Dengan Berorientasikan Roh Ideologi Pancasila. *Seminar Nasional 1 Hukum dan Kewarganegaraan*. 1(1): 74-85.
- Santika, I. G. N., Kartika, I. M., & Wahyuni, N. W. R. (2019). Pendidikan Karakter: Studi Kasus Peranan Keluarga Terhadap Pembentukan Karakter Anak Ibu Sunah Di Tanjung Benoa. *Widya Accarya*. 10 (1), 54-66.
- Santika, I. G. N. (2019). Presidensialisme Dan Problematika Mekanisme Impeachment Presiden Dan/Atau Wakil Presiden Berdasarkan UUD 1945 Pasca Perubahan (Perspektif Pergulatan Hukum Dan Politik). *Jurnal Ilmiah Ilmu Sosial*. 5 (1), 23-34. <http://dx.doi.org/10.23887/jiis.v5i1.18777>
- Santika, I. G. N. (2020). *Menggali dan Menemukan Roh Pancasila Secara Kontekstual*. Jawa Tengah: Lakeisha.
- Santika, I. G. N. (2020). Optimalisasi Peran Keluarga Dalam Menghadapi Persoalan Covid-19: Sebuah Kajian Literatur. *Jurnal Ilmiah Ilmu Sosial*. 6 (2), 127-137. <http://dx.doi.org/10.23887/jiis.v6i2.28437>
- Santika, I Gusti Ngurah. 2017. Kepala Sekolah Dalam Konsep Kepemimpinan Pendidikan: Suatu Kajian Teoritis. *Widya Accarya*. 7 (1).
- Santika, I. G. N. (2018). Strategi Meningkatkan Kualitas SDM Masyarakat Desa Padangsambian Kaja Melalui Pendidikan Karakter Berbasis Kepedulian Lingkungan Untuk Membebaskannya Dari Bencana Banjir. *Widya Accarya*, 9(1).
- Santika, I. G. N. (2020). Menelusuri Akar Kegaduhan Bangsa Indonesia Pasca Disetujuinya Hasil Revisi UU KPK Dalam Perspektif Pancasila. *Jurnal Ilmiah Ilmu Sosial*. 6 (1), 6-36. <http://dx.doi.org/10.23887/jiis.v6i1.25001>
- Santika, I. G. N. (2021). Tinjauan Historis Terhadap Keppres No. 24 Tahun 2016 Tentang Hari Lahir Pancasila. *Vyavahara Duta*, XVI(2), 5–24. <https://doi.org/http://dx.doi.org/10.25078/vd.v16i2.2384>
- Santika, I. G. N. (2021). Grand Desain Kebijakan Strategis Pemerintah Dalam Bidang Pendidikan Untuk Menghadapi Revolusi Industri 4.0. *Jurnal Education and Development*, 9 (2), 369-377. <https://doi.org/10.37081/ed.v9i2.2500>
- Santika, I. G. N., Kartika, I. M., Ayu, I. G., & Darwati, M. (2021). Reviewing The Handling Of Covid-19 In Indonesia In The Perspective Of The Pancasila Element Theory (TEP). *Jurnal Etika Demokrasi (JED)*, 6(2), 40–51. <https://doi.org/https://doi.org/10.26618/jed.v6i2.5272>
- Santika, I. G. N. (2021). *Pendidikan Kewarganegaraan (Studi Komparatif Konstitusi Dengan UUD 1945)*. Jawa Tengah: Lakeisha.
- Santika, I. G. N., Sujana, I. G., Kartika, I. M., & Suastika, I. N. (2022). Alur

- Pemikiran Finalisasi Pancasila dalam Undang-Undang Dasar Negara Republik Indonesia Tahun 1945. *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, 7(3), 552-561
- Santika, I. G. N., Suastra, I. W., & Arnyana, I. B. P. (2022). Membentuk Karakter Peduli Lingkungan Pada Siswa Sekolah Dasar Melalui Pembelajaran Ipa. *Jurnal Education And Development*, 10(1), 207-212
- Santika, I. G. N., & Sudiana, I. N. (2021). Inseri Pendidikan Karakter Melalui Pembelajaran Bahasa Indonesia Ditinjau dari Perspektif Teoretis. *Jurnal Pendidikan Bahasa dan Sastra Indonesia Undiksha*, 11(4), 464-472.
- Sarjana, I. D. G. (2020). Perumusan Pancasila Dalam Sidang BPUPKI. OSF.OI
- Sila, I. M., Purana, I. M., & Awa, A. R. B. (2020). Penerapan Nilai-Nilai Pancasila Dalam Pelaksanaan Upacara Adat Purung Ta Kadonga Ratu Pada Masyarakat Desa Makatakeri Kecamatan Katikutana Kabupaten Sumba Tengah Provinsi Nusa Tenggara Timur (NTT). *Widya Accarya*. 11 (1). 84-96
- Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R & D)*. Bandung: Alfabeta.
- Sukmadinata, N.S. 2011. *Metode Penelitian Pendidikan*. Bandung: Remaja Rosadakarya.
- Sutika, I. M. ., Winaya, I. M. A. ., Rai, I. B., Sila, I. M., Sudiarta, I. N. ., Kartika, I. M., & Sujana, I. G. (2023). The Effectiveness of Problem-Based Learning Model in Improving Higher Order Thinking Skills and Character of Elementary School Students. *Jurnal Pendidikan Dan Pengajaran*, 55(3), 688–702. <https://doi.org/10.23887/jpp.v55i3.57636>
- Tuhuteru , L., Budianingsih, Y., Santika, I. G. N., Kartika, I. M., Sujana, I. G., & Esto Bula Wiri Memang. (2023). Conflict Resolution Learning Model As A Strategic Effort in Building Peace Amidst Indonesia's Diversity. *Widya Accarya*, 14(1), 66-72. <https://doi.org/10.46650/wa.14.1.1404.66-72>
- Winaya, I. M. A., Putu Edy Purna Wijaya, I Nengah Sudiarta, & I Made Sutika. (2022). Analisis Prinsip-Prinsip Pengelolaan Dana Bantuan Oprasional Sekolah (BOS) Reguler dalam Program Merdeka Belajar. *Widya Accarya*, 13(2), 133-144. <https://doi.org/10.46650/wa.13.2.1277.133-144>
- Winaya, I. M. A., Sujana, I. G., Sutrisna, G., & Sudiarta, I. N. (2022). The Role of Adolescent Pasraman to Reinforce the Concept of Tri Hita Karana for Sekaa Truna in Bali. *International Proceeding On Religion, Culture, Law, Education, And Hindu Studies*, 1, 25-36