

**INTERNALIZATION OF PANCASILA VALUES IN PANCASILA AND
CIVIC EDUCATION LEARNING IN THE ATTEMPT OF BRINGING
THE MULTICULTURAL EDUCATION INTO REALITY**

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Abstract : Indonesia is a pluralistic nation. Indonesian plurality can be seen from horizontal and vertical perspective. Indonesian plurality brings both positive and negative effects. The positive effect of plurality is that this nation can be a great and strong nation. However, if this plurality is not managed well, friction and conflict and even nation dissension will result. Amid science and technology advance, as a plural nation, Indonesia needs an education that can build this nation into a developed and great nation, but with character and dignity based on the unity. Education that can answer this challenge is multicultural education. One alternative of multicultural education is the internalization of Pancasila values into Pancasila and Civic Education (PPKn) learning. The internalization of Pancasila values is the process of imparting and appreciating Pancasila values manifested into the students' attitude and behavior. If the internalization of Pancasila values can be actually brought into reality, the function of Pancasila would run dully, as the state foundation and ideology. It means that all aspects of statecraft and Indonesian nation's attitude and behavior in living within society, nation and state should be based on Pancasila values.

Keywords: Internalization of Pancasila values, Pancasila and Civic Education Learning, Multicultural Education.

A. Introduction

Indonesia is a rich, strong and great country. The wealth of Indonesia includes, among others, natural resource existing in Indonesian areas from Sabang to Merauke. Indonesia is often called a fertile, prosperous and *loh jinawi* (very fertile) country. As the strong and great state, it can be seen from its area width, population number, diverse culture, and custom. Indonesia occupies the 7th rank in the term of area width with total width of more than 5,193, 250 km, with 17,508 islands and 254 millions populations. It makes Indonesia the great nation in the world constellation.

Indonesia's greatness and strength also lie on its ideology, Pancasila Ideology. Pancasila has been established as nation ideology and state foundation since August 18, 1945. Pancasila as state foundation and Indonesian nation's ideology contains consequence that every aspect of statecraft and all Indonesian nation's attitude and behavior in living within society, nation, and state should be based on Pancasila values. It means that Pancasila values should be elaborated further into state norms and moral norms that should be conceived and actualized by every Indonesian citizen. The values intended is those contained in the five principles: Belief in the divinity of God, (in

Indonesian, *Ketuhanan Yang Maha Esa*), Just and civilized humanity, (in Indonesian, *Kemanusiaan Yang Adil dan Beradab*), The unity of Indonesia, (in Indonesian, *Persatuan Indonesia*), Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives (in Indonesian, *Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan dan Perwakilan*), and Social justice for all of the people of Indonesia (in Indonesian, *Keadilan Sosial bagi seluruh Rakyat Indonesia*).

The process to realize Pancasila as the state foundation and the ideology of nation should be done by all of citizens and the state administrators. It can be brought into reality when there is the process of internalizing Pancasila values. The Pancasila values internalization process is important. It is because the internalization of Pancasila values is the process of imparting and appreciating the values of Pancasila principles in attitude and behavior.

The process of internalizing Pancasila values can be done through a variety of education channels: informal, non formal and formal educations. Formal education is the one conducted at school, particularly through Pancasila and Civic Education learning process is one alternative that can be an alternative to realize the internalization of Pancasila values to the students.

Considering the elaboration above, recalling the area width, large number of island, large number of population, diverse cultures, ethnics and customer, an appropriate education solution should be sought for Indonesia. For that reason, the internalization of Pancasila values in Pancasila and Civic Education can be the solution to the attempt of multicultural education.

Multicultural education is the one appropriate to Indonesian nation. It is because Indonesian nation is a pluralist nation. Indonesian nation's plurality can be seen from two perspectives: horizontal and vertical. Horizontal perspective can be seen from its religion, ethnic, local language, geographic, fashion, food and cultural

differences. Meanwhile, in vertical perspective, the nation's plurality can be seen different education, economy, settlement, work, and social-cultural levels. This nation's plurality exerts both positive and negative effect, consciously or unconsciously. For that reasons, there should be an attempt of dealing with and anticipating it.

On the other hand, the presence of nation plurality still needs values that can unite the nation in any condition and any time. The values that can unite Indonesian nation are Pancasila. It is expected that through internalizing Pancasila values into Pancasila and Civic Education learning, multicultural education can be brought into reality.

B. Internalization of Pancasila Values

Etymologically, internalization can be defined as the process of appreciating, deepening, and mastering in-depth through building and guiding (Peter and Yeni, 2002: 336). If internalization can be conducted through the building and guiding process, the role of education is very important.

Value education is the process of guiding through role modeling oriented to the imparting of life values including religious, cultural, ethical and esthetical values toward creating the students with religious spiritual intelligence, self-control, intact personality, noble character, and skill that they, the society and the state need (Zakiah, 2014 : 199). Value education can be defined as an aid for the students to realize and to experience values and to put them integrally in their entire life. Value education is not only a special program taught through a number of subjects, but also includes entire education process.

Lickona (1992) stated that value education will result in character. In which there are three good characters: moral knowing, moral feeling, and moral action. Those three characters refer to some stages from understanding stage to implementation of values in daily life. Those three components do not appear instantaneously inside an individual, but they do

procedurally. It means that the third stage can occur if only the second stage has been completed, and the second stage can occur if only the first one has been completed.

In many cases, those three stages occur not completely. Perhaps some people reach moral knowing only and stop to understand only. Some others reach moral feeling and some others experience development from moral knowing to moral action. Moral knowing consists of six elements: 1) moral awareness, 2) knowing moral; 3) perspective taking; 4) moral reasoning; 5) decision making; 6) self knowledge.

Value education reaching moral knowing only is not enough, because it is limited to only knowing or understanding without applying it. It will create the smart but amoral people. Therefore, it is very important to continue education up to moral feeling. Moral feeling is another aspect that should be imparted to the students constituting the energy source of human beings to act corresponding to the moral principles. There are six elements constituting emotional aspect an individual should feel in order to be a moral human being: conscience, self-esteem, empathy, loving the good, self control, and humility.

The very important stage in value education is moral action. Moral action is how to make moral education can be brought into real action. This moral action is the outcome of two other moral components. To understand what motivates an individual to do good deed, three other aspects should be considered: competency, will, and habit.

Etymologically, value comes from the word value (Mustofa, 2011 : 15). In daily life, value is something valuable, high-quality, showing quality and useful to human beings. Kartini and Dall Guno (2003 : 20) stated that value is something considered as important and good. Value is a preference reflected on an individual's behavior so that an individual will do something or will not do anything dependent on the value system it holds.

Linda and Richard Eyre (1997) stated that value is standard deed and attitude determining who we are, how we live, and how we treat others. Of course, it is good values that can make people better, life better, and treat others better. Value is not always the same for entire Indonesian people, because there are often different groups within society, each of which has its own values. Therefore, when a conflict arises, dialogue method is the best solution.

Hill (1991) argued that value as the reference of human life conduct has three stages: 1) Value thinking or values cognitive, 2) values affective, including disposition and commitments; 3) values action.

Muhaimin (2002: 153) stated that the process of internalization related to the student building consists of three stages:

1. Value transformation stage. In this stage, information on values is delivered verbally to the students.
2. Value transaction stage. In this stage, a two-way communication is made between teacher and students.
3. Value internalization stage. This stage is the most important one, in which teacher is required to communicate comprehensively up to the stages of appreciating and internalizing values.

The realization of Pancasila values, according to Notonagoro (1974), should be done gradually through education, either in family, school, and society, so that the following results are obtained:

- 1) Knowledge, as complete as possible, including ordinary experience, scientific knowledge, and philosophical knowledge on Pancasila. It is very important particularly for the prospect nation leaders and prospect scientists. This knowledge transformation process takes a long time and is sustainable, so that knowledge can actually be imparted in every individual. Without adequate education, it can be ensured that understanding on nation ideology and state philosophical basic reach the very pragmatic levels only and it is very

dangerous to the ideology tenacity of the next generation.

- 2) Awareness. After an individual has knowledge on Pancasila, he/she should have awareness of what to be done. Awareness is the attitude that always knows the growth of condition existing within individual. An individual's awareness becomes the foothold to introspect him/her self. If an individual has high awareness as the citizen, the devotion to his/her nation and state will arise.
- 3) Devotion, is always in the condition of ready to fulfill the material and spiritual obligation; material obligation comes from outside, for example government, and spiritual obligation comes from inside. Devotion is the third level in the process of internalizing Pancasila values. If an individual has had correct knowledge on Pancasila and has high awareness of the importance of Pancasila in nation and state, a devotion to the implementation of Pancasila values will arise inside individual.
- 4) Will ability. It is a strong, basic and in-depth will as the motivation to take action. If an individual has had strong will to take action, it means that its internal motivation is sufficiently good. It will facilitate understanding, appreciation, and internalization of Pancasila values that will be realized into attitude and behavior.
- 5) Predisposition and conscience. An individual should always be introspective, by means of:
 - a) Self-assessment to find out whether the one does good or bad deed in implementing Pancasila and giving spiritual sanction in the form of praise or insult to the self, or before taking an action of developing Pancasila guidelines in the form of government, prohibition, advocacy or allowing to do/not to do to which he/she is obedient. When he/she is not obedient, he/she should give

internal/spiritual sanction in the form of insult to him/her self.

- b) When an individual has implemented it, a personal readiness is achieved to practice Pancasila, in turn leading to a belief in truth.
- c) Thus, he/she will have ideology tenacity, so that he/she will be the source of ability to maintain, to develop, to practice, to inherit, and to realize Pancasila into any aspects of life.
- d) If every Indonesian people has had such the condition, they will be have Pancasila personality, character and conscience so that a Pancasila state and society will result.

To make the realization the appropriate action, the form of practices appropriate to various areas and environment should be taken into account. Basically, there are two forms of realization: static and dynamic. Static means that the values are essentially abstract or universal because its characteristic is constant and unchanged. Dynamic means that the practice should always adjust with change, growth, and difference, without leaving the national unity and integrity.

C. Aberration of Pancasila Values

Since independence proclamation, old order, new order, and until today called reform order, the aberration of Pancasila values occurs continuously and as if incessantly. It occurs at either statecraft and government organization level or daily living within society. The deviating behavior among political elites, executive, legislative and judicative is always highlighted. So is that among the society as Indonesian citizen.

In reality, today many deviations occur from the values of first principle Belief in the divinity of God, (in Indonesian, *Ketuhanan Yang Maha Esa*). It can be seen that many people still admit and state that they believe in God, but in reality they does not undertake worship corresponding to the religion tenet they hold on. For example,

some people admit holding on Islam, Christian, Catholic or other religion, but only in Identity Card (KTP). The demand for respect, cooperation between religion adherent and belief adherent in undertaking worship that should establish concord in living within society is often flawed with the presence of attitude, action and behavior in contradiction with divinity values.

It can be seen from such cases as conflict in Poso, Central Celebes involving Muslim and Christian groups. The first Poso Conflict occurred on December 23-29, 1998, the second one occurred on April 17-21, 2000, and the third one occurred from May 16 to June 15 2000. This conflict took many life tolls (either physically handicapped or died) and resulted in very high material loss (<http://www.library.ohiou.edu/indopubs/2011/08/0077.html>).

In addition, conflict occurred in Tolikora Regency, Papua. It was religion conflict between Muslim and Christian during Ied Fitri day in 2015, taking one life toll and many injured people and one *mushola* (small mosque) burnt (http://nasional.republika.Co.id/berita/nasional/daerah/15/07/17/nrmpers-ini-kronologi_pembakaran-masjid=d--tolikora).

There are still aberrations of the principle of Belief in the divinity of God, (in Indonesian, *Ketuhanan Yang Maha Esa*), among students, in which many students are not piety. Today many students wear uncovering-body dress, drink liquor, use illicit drugs, make free-sexual intercourse, and even do suicide.

Poor understanding and practice in the form of daily action and behavior in living within society on the second principle of Just and civilized humanity, (in Indonesian, *Kemanusiaan Yang Adil dan Beradab*) still become the cause of less harmonious relationship between citizens. The attitude of recognizing equality of degree, right and obligation, the attitude of loving fellow human beings, developing tolerance and treating others not arbitrarily, upholding humanity and loving to do humanity activity that should be the

characteristics of Indonesian people in building relationship in living with society have not been realized well in daily life.

The value of Just and Civilized Humanity principle interpreted as the awareness of attitude and behavior consistent with moral values in living collectively based on the conscience demand by treating any thing duly have not been realized actually. The violation of Just and Civilized Humanity principle can be seen in Trisakti humanity case occurring on May 12, 1998, in which the college students who were protesting and conducting peaceful action and free rostrum were shot. The peaceful action was attended by about 6000 college students, 4 of which died: Elang Mulia Lesmana, Heri Hertanto, Hafidin Royan, and Hendrawan Sie (<http://print.kompas.com/baca/2015/05/13/inseden-Trisakti.mei.1998-dalam-arsip-%E2%80%9D>).

In addition to Trisakti case, there is also Chinese humanity tragedy in 1998, in which many women became the victim of rape and Chinese ethnics become the victim of violence, hundred people were burnt on fire in Yogya Plaza, Klender, East Jakarta and the similar occurrence happened in big cities in Indonesia. All of these show a heartbreaking and pathetic occurrence in Pancasila state.

Particularly among the students, there are many aberration of Just and Civilized Humanity principle. The aberration done by the students included inter-student quarrel with torture, playboy among the students that make girls as their object of playing, and rape by students.

The value of the Unity of Indonesia principle is defined as the attempt toward uniting in the populace intactness to build nationalism in Republic of Indonesia state. The Unity of Indonesia recognizes and appreciates completely the diversity the Indonesian nation has. The fact shows that the attitude of sacrificing fearfully for the nation's and the state's interest, western character and not loving to homeland, proud of other country rather than own country, putting personal interest over the public's and

the group's interest. It means that the values contained in the Unity of Indonesia principle have not been understood and actualized completely in living within society, nation and state.

It can be seen from many aberrations of the Unity of Indonesia principle values. Those aberrations included: (1) *Gerakan Aceh Merdeka* = (GAM) (Independent Aceh Movement). Gerakan Aceh Merdeka (GAM) was firstly declared on December 4, 1976. Even recently the leader of *Gerakan Aceh Merdeka* (GAM), Nurdin Ismail alias Din Minimi and his group surrendered conditionally (<http://nasional.tempo.co/read/news/2016/01/08/078734146/sutiyoso-tidak-jamin-kasus-din-minimi-tidak-diproses-hukum>); (2) *Gerakan Organisasi Papua Merdeka* (OPM) (Independent Papua Organization) is a nationalist movement established in 1965 aiming to bring the independence of Western Papua from Indonesian government into reality; (3) the separation of East Timor from the Republic of Indonesia country, now independent and called Timor Leste on May 20, 2002 (<http://melatiputri.web.ugm.ac.id/2014/12/01/bukti-pelanggaran-terhadap-5-sila-pancasila-2/>).

There are many aberrations of the Unity of Indonesia principle among the students. They include, among others, the degraded nationalism. For example, western lifestyle, prioritizing foreign product, singing Indonesian nationality song not seriously, respect *Sang Merah Putih* (Red-White) flag not in upright posture. Inter-student gang conflict due to irresponsible issue provocation.

The value of Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives (in Indonesian, *Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan dan Perwakilan*) means that a government is from, by, and for people by means of discussion and consensus through representatives. Recently the values of "Democracy guided by the inner wisdom in the unanimity arising out of deliberations

amongst representatives" principle that should be actualized into living within society, nation and state, have not been implemented and even violated.

The values of the fourth principles that should be actualized well have not been implemented well. Many aberrations of it occur, including the attitude of prioritizing voting in making decision and even ignoring the principle of discussion for consensus, and decision making not based on kinship principle but based on personal egoism and group, no good will and less responsibility to receive and to implement the decision resulting from discussion, discussion based on emotionality rather than on rationality corresponding to high conscience, and decision made is less accountable for morally to God, not upholding human esteem and dignity and truth and justice values.

The evidence of violation and deviation from the fourth principle can be seen from the worrying behavior of politicians sitting in RI's Legislative Assembly during solving a problem for the people interest, verbal conflict and even physical conflict often occur. It should not occur when the politicians can understand the meaning of values contained in the principle of Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives.

Particularly, there are some aberrations of Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives among the students. They include the students not implementing and appreciating the collective decision, appreciating poorly others' opinion and prioritizing personal and group egoism.

The values of Social justice for all of the people of Indonesia (in Indonesian, *Keadilan Sosial bagi seluruh Rakyat Indonesia*) principle are defined as the foundation and the objective of achieving a just and prosperous Indonesian people, materially and spiritually. The problem arising is that the values contained in the principle of Social justice for all of the people of Indonesia that should be understood and

actualized into living within society, nation and state have not been actualized well. In reality, the unjust attitude, incapability of maintaining the balance of right and obligation, exploitation against others, many people having lavish and luxurious lifestyle and laziness.

The aberration of Social justice for all of the people of Indonesia is done by students. It includes many students demand for their right only but ignore their obligation, love to have lavish and wasteful lifestyle, learn lazily and do not want to work hard.

The indication generally can be seen from the incidence of criminality case, drug abuse, free-sex, violence, and impolite behavior (Lubis, 2009). On the other hand, Supriyoko (2002: 3) stated that many young generations are failed to appear noble character, decorum, friendliness, tolerance, humility, helpfulness, and social solidarity, constituting the nation's self-identity that has been vanished and no longer inherent strongly to the students. It is confirmed with Samani and Haryanto (2012 : 2) and Muhajir (2011 : 34) stating that adolescent mischief usually occurring such as exploitation against friend, violence against friends, drug use, inter-student quarrel is demoralization among the students. It indicates the tendency that the students' behavior now is getting freer and deviating from Pancasila values, requiring attention and serious and appropriate management. If it is not managed seriously and appropriately, the deviating behavior phenomenon among students will be getting wider and more worrying.

It shows that the internalization of Pancasila values have not been implemented as expected. Regarding this, there should be an attempt of keeping internalizing the values of Pancasila in Pancasila and Civic Education learning process in school. It is in line with Charles's thinking in Borba (2008: 1) stating that by imparting your thought (idea), you will get action, imparting your action, you will get habit, imparting your habit, you will get moral, and imparting moral, you will get benefit.

D. Pancasila and Civic Education Learning Process

Pancasila and Civic Education is one of subjects given in formal education from elementary to secondary school. The material of Pancasila and Civic Education includes, among other, Pancasila.

The material delivery in Pancasila and Civic Education learning conducted by the teacher should lead to delivering material comprehensively, including knowledge, attitude, and skill aspects. It is because Pancasila and Civic Education learning is the learning of subject that requires not only the mastery of knowledge and skill, but also the mastery of attitude, particularly the attitude related to Pancasila values. Pancasila and Civic Education learning process should be able to realize the internalization of Pancasila values into the students. Through internalizing the values of learning, the practice of Pancasila values will be brought into reality in living within society, nation and state.

Many factors affect the attempt of improving the quality of learning outcome in cognitive, affective and psychomotor domains. One of them is teacher. Teacher should implement his/her learning process creatively and innovatively. The curriculum 2013 requires active participation from all of students. Learning activity should be student-centered rather than teacher-centered. For that reason, class circumstance should be designed and built with a variety of appropriate learning models so that the students obtain the opportunity of interacting with friends well and in turn they will acquire knowledge, attitude, and skill completely.

In learning process, teacher plays a strategic role in the attempt of creating the nation's character through developing personality and values wanted. It is because in learning process knowledge alone is not enough for the teacher; therefore he/she should take into account other aspects supporting the realization of students' potency development. In this case, the role of teacher is replaceable by others (Supriyadi, 1998). For that reason, in teaching, teacher

should not only transfer knowledge but also give values, so that the learning process can result in an intact message in cognitive, affective and psychomotor domains. Finally, the students can grow and develop into human beings with personality (Sardiman, 2002).

The attempt of realizing the learning process can support the development and the achievement of students' potency comprehensively, a teacher with comprehensive insight and framework about learning is required. The successful learning process is highly dependent on teacher ability in mastering innovative learning model oriented to the students' activity. The intended development of learning model is the one enabling the students to learn actively and enjoyable so that the students obtain the good quality.

In addition to the demand for learning model mastery the teacher should have, student motivation also highly determines the successful learning. For that reason, the learning implemented by teacher should be able to generate the student motivation in which the learning process should consider: 1) the material given should consider and should be adjusted with the students' need; 2) the material given should be relevant to the state and condition of students; 3) teacher should recognize what the students have done, thereby generating self-confidence among the students; and 4) the material given should benefit and satisfy the students. If those four things are taken into account, there will be a synergy between what the teacher does and what the students expect, so that the objective specified by teacher will be achieved easily.

Considering those fact, it can be seen clearly that in implementing the learning should use innovative ways. Teacher should have implemented innovative learning model. Teacher should plan, implement, and evaluate the Pancasila and Civic Education learning comprehensively, in cognitive, affective and psychomotor aspects. It is in line with the curriculum 2013's demand in which the learning should use scientific

approach emphasizing on the students' activity by balancing cognitive, affective and psychomotor aspects and conducting assessment authentically. In addition, teacher should take the student motivation into account comprehensively. It is expected that the Pancasila and Civic Education learning process impacts on the improved internalization of Pancasila values among the students.

E. Conclusion

Indonesia is a pluralist state. As the pluralist nation, it is very vulnerable to dissension. For that reason, there should be an attempt in the form of anticipative measures. The good anticipative measure is through education. The intended education is the one that can provide the values useable to unite the nation.

Pancasila and Civic Education is one of clear forms that can be used for the process of internalizing Pancasila values normally. The internalization of Pancasila values in Pancasila and Civic Education learning serves as a real manifestation of multicultural education.

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