

The Effect of Pancasila Education, Civic Education, and Religion Education on Value Education for The Students During COVID 19 Pandemic

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Abstract. During COVID-19 attack, there are change in the teaching and learning process from onsite to online. It is the challenge for the lecturers in Bina Nusantara to instill value education through Pancasila Education, Civic Education, and Religion Education to instill Value Education. In this situation the purpose of this study is to observe the extent of students' understanding of Pancasila Education, Civic Education and Religion Education on Value Education for the students during Covid-19 pandemic. This research used a quantitative method carried out by distributing questionnaires to 150 respondents as simple random sampling. The collected data were processed using SPSS 22, then completing it using path analysis. This research showed that Pancasila Education and Religion Education in Covid-19 pandemic significantly affect on Value Education. But there is no significant effect of Civic Education on the Value Education. The implication is that Pancasila Education and Religion Education should be delivered more intensively and seriously to instill value education more over Civic Education, so that the students as the young generation are not only having Pancasila, Civic, and Religion understanding but also can live up to the values which are used as core values by Bina Nusantara University.

1 Introduction

Youth is the backbone of the nation and is the next generation and history in any country has proven that youth are the next generation of civilization or the nation's successor, a nation will become a great nation or experience destruction, it all depends on the condition of the nation's youth. Indonesia as a developing country in the economy and also in the development of the world of internet information certainly experiences development and also experiences a very complex influence in terms of culture and social conditions of its people which continue to change due to the progress of the country as well as due to world globalization. Along with the flow of globalization as well as the social development of youth, the development is quite complex which of course has a positive side for the nation and state, but there is also a negative side that occurs in Indonesian society.

The phenomenon of juvenile delinquency and crime committed by young people today in Indonesia is growing rapidly in various big cities in line with the development of gadget technology and the flow of information that is increasingly easy to obtain as well as

the hedonistic lifestyle that is all sparkly and modern, in addition to bringing benefits but also on the other hand also brings negative impact that is quite widespread in various levels of society. The latest technological sophistication has almost changed the mindset of the community, from early childhood, teenagers, parents, teachers/lecturers, also from the middle class to the upper class. The rise of global culture and lifestyle is the impact of the flow of globalization that can no longer be dammed. Sophistication of high-technology has become an inseparable part of people's lives, as if various high-technology tools are an important part in his life. Modernization in third world countries produces many negative problems rather than positive things as a by-product of the progress of civilization in society, this all results in a lot of injustice, cruelty, extortion, and no crime in society so that all of this results in suffering for the community, especially families who become dysfunctional as an educational institution and a Psycho-social institution.

[1] said that education in Indonesia aims at building the potential of students to become human beings who have skills, faith, and noble characters, as stated in the Act of National Education System. [2] defined

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education as providing individuals with knowledge, attitudes, values, and behaviors that will positively impact students' lives. Character education in Indonesia aims to build the potential of students to become human beings who have the skills, desires, and good morals as stated in the Law on the National Education System.

Pancasila education, according to [3] is one way to instill a moral and broad-minded personality in the life of the nation and state. Therefore, Pancasila education needs to be provided at every level of education, from elementary, secondary to tertiary levels. According to [4] in the last few years have shown the lack of student interest in Pancasila. The use of Pancasila as the element of research according to [5] cannot be separated from the purpose to elevate the humanistic element. [6] observed that the attitudes seen from some people and students showed attitudes that not applied Pancasila values in everyday life. Therefore, it is very necessary for Pancasila education to be taught at the school and college level. Various factors that cause the decline in knowledge and understanding of Pancasila among students must be explored and the best solution sought to re-strengthen knowledge and understanding of Pancasila ideology among students. According to [7], Pancasila Education and Religion Education are way to instill a moral and broad-minded personality in the life of the nation and state. Therefore, Pancasila and Religion education need to be provided at every level of education, from elementary, secondary to tertiary levels. [8] also said that the use of Pancasila and Religion education as the element of research cannot be separated from the purpose to elevate the humanistic element. Currently the curriculum must also prioritize value education for students, so that they can maintain the values in themselves, they can determine what is right and wrong, good or bad and justice or injustice.

From Civic Education we knew that there are many achievements that have been achieved by Indonesia as a sovereign country. Among them are increasingly democratic elections, law enforcement and human rights, better citizen welfare, more advanced education, health services, more equitable infrastructure, etc. Nevertheless, there are several challenges and obstacles that can undermine the vision and mission of the Indonesian state to truly become an independent, sovereign, just and prosperous country. Among them are rampant corruption, forest destruction, moral decline, religious fundamentalism, terrorism, capitalism, identity politics, political oligarchy, discrimination, weakening of Pancasila ideology, hoaxes, fake news, etc. At the student level, the problems that often arise are bullying, hoaxes, cheating, plagiarism, racism, apathy with the condition of the nation, and less concerned with threats to state ideology. If these challenges and obstacles are not overcome, Indonesia could fall into a collapse state.

The conditions needed by the Indonesian state to truly become an independent, sovereign, just and prosperous country are honesty, justice, kindness, hard work, cooperation, law enforcement and human rights, transparent and accountable state management, healthy political competition, citizens' commitment to maintain the state ideology, and upholding multiculturalism. Such values are not automatically embedded in their citizens.

The installation of such values can be done through an institutionalized educational process. Higher Education is the most strategic place to instill these values in a systematic and institutionalized manner.

Law Number 12 of 2012 concerning the state requires every university to systematically and institutionally teach Civic Education in order to form the students who have value such as honest, fair, kind, love the homeland, patriotic, innovative, responsible, have integrity, and are respectful. The state is aware that its can be formed through the educational process. Therefore, the state makes Civic Education a stand-alone subject and must be studied by every student.

According to [9], value education is a process, which begins at home and continues in society and in formal education institutions. [10] added that education prepares students to become individuals who have knowledge, skills, attitudes, values, and behaviors that will have a positive impact on students' daily lives in society. [11] argued that currently the curriculum must also prioritize value education for students so that they can maintain the values in themselves, they can determine what is right and wrong, good or bad and justice or injustice. Meanwhile [6] stated that values education can be delivered to students in various ways, but the main purpose of value education to students in formal educational institutions is to make them understand and be able to implement the importance of values; good daily behavior and attitude; and be able also to contribute to society through social responsibility and good ethics. It is no exception in relation to value education at Bina Nusantara University, namely SPIRIT, such as Striving for the excellence, Perseverance, Innovation, Respect, Integrity, and Teamwork, which are the core values at Bina Nusantara University [12].

1.1 Objectives

Based on that phenomenon, the objectives of this research are to reveal (1) the significant effect of Pancasila Education on the Value Education, (2) the significant effect Civic Education on the Value Education, and (3) the significant effect of Religion Education on the Value Education of the students referring to the Bina Nusantara University core values, which well known as SPIRIT (Striving for the excellence, Perseverance, Innovation, Respect, Integrity, and Team-Work).

2 Literature review

According to [13], Pancasila is a reflection of the educational character in building the national identity of Indonesia as a great nation, modern, dignified and civilized. [14] added that Pancasila is also the guidelines for people to act and have to be understood and implemented in daily life. [15] argued that at the college level, the students need to grow up in their environment to learn empathy, sharing, rationality, spirituality, technological competency, communication skills etc. [16] showed that students can implement the value of

Pancasila. Students' integrity is also increasingly formed by participating in Pancasila Education learning through habituation and role models. Habituation of learning activities and role models come also from the teacher concerned. [17] stated that Pancasila is a reflection of the educational character in building the national identity of Indonesia as a great nation, modern, dignified and civilized. [18] said that Pancasila is also the guidelines for people to act and have to be understood and implemented in daily life. While [19] argued that at the college level, students need to grow in their environment to learn how to feel empathy for others, to share, to learn rationality, spirituality, competence in technology; as well as communication skills, and other fields that will support their life in society. [20] showed that students can implement the value of Pancasila. It meant that they understood the values of Pancasila and be able to implement in their daily lives. Students' integrity is also increasingly formed by participating in Pancasila Education learning through habituation and role models. Habituation of learning activities and role models come also from the teacher concerned.

Civic Education and Values Education are closely related to each other. According to [21], Civic Education is a science that studies the position and role of citizens in carrying out their rights and obligations according to and within the limits of constitutional and legal provisions. [22] said that Civic Education has a clear legal basis, namely Law Number 12 of 2012. Civic Education can be an instrument to introduce values education. Meanwhile, value education contains ethical and moral principles that can be a 'material' content in civic education. In other words, Civic Education is an instrument to implement value education.

In the vision and mission of Civic Education for Higher Education, it is explicitly stated about values such as morals, responsibility, and love for the homeland. The vision of Civic Education is as a source of values and guidelines in the development and implementation of study programs, in order to help in strengthening their personalities as whole people. While the mission of Civic Education is to help students strengthen their personality so that they are consistently able to realize the values of Pancasila, a sense of nationality, love for the homeland, and are able to develop science and technology responsibly and morally. The competencies expected of a student after studying Civic Education are to become a professional scientist who is democratic, civilized, and has a sense of love for the nation and state, as well as being honest, fair, good, innovative, competitive, disciplined, participating, and critical citizens. in the nation and state.

According to [23], Civic Education is a process of realization to be an Indonesian, which is a systematic and planned effort from the State to make Indonesians have an Indonesian character. Civic Education is a democratic education that can educate the younger generation to become democratic citizens. Civic Education is political education that aims to help students become politically mature citizens and participate in building a democratic political system. [24] concluded that Civic Education is an instrument to

strengthen democracy itself. In essence, Civic Education is an educational program that balances the cognitive and character dimensions, which includes nationality, citizenship, democracy, human rights and civil society, as well as applying the principles of democracy and humanistic education.

[25] argued that Civic Education does not only emphasize knowledge about citizenship, but more than that to form students with character and personality. Civic Education is a very basic education for students because it instills morals in them from an early age. [19] said that civic education is one of the subjects that becomes the leading sector in developing the character of students.

[26] stated that the content of Civic Education does not necessarily shape the character of students. The skills of the teacher or lecturer are still needed to develop an interesting, fun, challenging learning process, and shape students to be able to think critically and constructively. So, teachers or lecturers must be able to present contextual learning materials, linking the subject matter with real conditions in the field. Between theory and practice must be in line. In addition, students should also be encouraged to be able to identify problems and encourage them to solve the problems themselves.

One of the peculiarities of the school curriculum in Indonesia is that there is a religious curriculum at all levels of the education unit. This is given because religion has a very important role in human life. Religion becomes a guide in the effort to create a life that is meaningful, peaceful and dignified. Realizing how important the role of religion is for life, internalizing religious values in personal life becomes a necessity that is pursued through education both in the family, school and community environment.

According to [27], eastern society places great importance on the education of religious values and moral values for life, because religious education always invites its people to believe in God by fostering a heart to always act rightly and an unrighteous heart in accordance with the appreciation of religion and beliefs that will help people to be motivated. towards the right morality, therefore the values of faith cannot be separated from the values of morality and an order of values in religious education is not only important for individuals but is also very important for living together in a society.

By holding Religion Education at Bina Nusantara University which is packaged in Religious Character Building, it is intended that students are helped in building their spirituality. Thus, it is also hoped that through religion education, students are expected to truly appreciate the substance of their religion and do not fall into a religious appreciation that emphasizes mere formality, but truly believes and religious. By returning to the substance of religion, students' religious morality becomes a form of their faith. Affirmation of such a direction is important, considering that Indonesia, which is based on Pancasila, where the first precept is Belief in One God, has the potential for religious people to merely fulfill formal demands. Therefore, it is concerning that Indonesia, which is full of religious

buildings and majestic with its religious rituals, is at the same time a country that is still shackled by the problem of corruption.

According to [28], value education plays a role in assessing the criteria for values consisting of awareness, emotion, excitement and integration of individual's behavior, and the main purpose of values education is to make values permanent behaviors in students' daily lives. [20] argued that value education prepares the need for the student to achieve in a competitive world and the need to be compassion to his fellow beings. [29] argued that value education plays a role in assessing the criteria for values consisting of awareness, emotion, excitement and integration of individual's behavior, and the main purpose of value education is to instill good behavior so that it becomes permanent behavior in students' daily lives. Value education prepares the need for the student to achieve in a competitive world and the need to be compassion to his fellow beings.

Value education is a teaching method that aims to help students understand, realize and experience values and students are able to place them integrally in their daily lives. Here we can draw a conclusion that the orientation of value education is to guide the conscience so that humans develop more positively gradually and continuously in order to develop for the better and positively, besides that it also aims to be able to instill good values into the human person and keep bad values away. What is expected here is that students are able to experience the process of transformation and trans-internalization of values.

Value education has the same orientation as morality education, both of which are committed to what steps students must take in order to have values and virtues that will shape them into good human beings. values and norms that enable them to be able to make responsible decisions about their life's problems. The role of basic religious values in the process of forming character is to make religious morals a leader in life. If morality has become a leader in every individual, then someone will do the best and benefit others, as well as the function of supervising or not supervising. There is no need for physical supervision, because in each person there is already a "supervisor" who oversees all his behavior, automatically doing the best for himself and for others. As a series of the identity of a nation, character is the basic value of behavior that becomes a reference for the values of interaction between humans. Universally, various characters are formulated as values of living together based on pillars, peace, respect, cooperation, freedom, happiness, honesty, humility, love, responsibility, simplicity, tolerance and unity.

[12] said that Bina Nusantara University has 6 distinctive core values, namely SPIRIT. Striving for excellence is giving the best not only for ourselves, but where is our marketplace. Actively participate in the company's vision and mission of Bina Nusantara University. Acting as if the company we work for is our own so we will always give our best. Perseverance is diligent in completing responsibilities and giving more than expected. Surely, the basic of our perseverance is our personal responsibility. Never stop trying, let alone give up until it's finished. Integrity is the same applies

when there is or is not a leader. Many workers only do their jobs well, when there is a leader, Bina Nusantara University urges students to always have an attitude of integrity which means equalizing working time without a leader or with a leader. Respect is valuing everyone, and work is value able. Don't look down on or be little anything. From this attitude of respect, tolerance will arise which will open the door of our communication, not closing the possibility of relationships, business partners, etc. Innovation is generated new brilliant ideas without erasing existing characteristics. Innovation talks about the present and the future. Innovation means being able to see into the future, knowing what is needed and preparing for what will be needed. Teamwork is an application of a combination of all existing soft skills. In a project or group, we cannot think only of ourselves. SPIRIT should be applied by all the lectures and also the students at Bina Nusantara University, which are nurtured in the active lectures and student.

3 Methods

This research used quantitative method, which designed by using the students at Bina Nusantara University, Jakarta as the target population. The affordable population is students from Bina Nusantara University Jakarta, as many as 150 students are the sample framework. The number of samples taken for this research were 150 students from the sample frame. This research used simple random sampling technique.

4 Data collection

Data were collected from the respondents who were asked to fill out a questionnaire concerning the four variables. The questionnaire was constituted using a Likert scale with the multiple choice such as (1) Strongly disagree; (2) disagree; (3) Slightly disagree; (4) Agree; (5) Strongly Agree. The first questionnaire on Pancasila Education consists of 29 questions, Civic Education consists of 32 questions, and Religion Education consists of 33 questions, and Value Education (SPIRIT) consists of 42 questions. After data was collected, then data was analyzed using path analysis with SPSS 22 software. Path analysis is intentionally used to determine the magnitude of the effect of Pancasila Education (X_1), Civic Education (X_2), and Religion Education (X_3) on Value Education (X_4).

5 Results and discussion

To ensure that the results of this study have met the requirements for conducting path analysis, namely that the data are normally distributed, linear regression, and significant regression, these following shows the fulfillment of these three conditions numerically. From the test of normality, it is known that the three variables are normally distributed, because the significance value in the Kolmogorov-Smirnov column is greater ($>$) than 0.050, such as X_1 (Pancasila Education) is 0.200*; X_2 (Civic Education) is 0.200*; X_3 (Religion Education) is

0.200*; and X₄ (Value Education) is 0.072 as showed from the table below.

Table 1. Tests of normality.

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
VAR00001	0.046	150	0.200*	0.985	150	0.091
VAR00002	0.061	150	0.200*	0.983	150	0.064
VAR00003	0.065	150	0.200*	0.983	150	0.061
VAR00004	0.070	150	0.072	0.984	150	0.085

*. This is a lower bound of the true significance.
 a. Lilliefors Significance Correction

To know the linearity there is information, that if the value of Deviation from Linearity Sig > 0.05, there is a significant linear relationship between the independent variable and the dependent variable. On other hand, if the value of Deviation from Linearity Sig < 0.05, then there is no significant linear relationship between the independent variable and the dependent variable. From the table 2 below, the Deviation from Linearity Sig value is obtained of 0.503 is greater than 0.05. So, it can be concluded that there is a significant linear relationship between the Pancasila Education variable (X₁) with the Value Education variable (X₄).

Table 2. ANOVA table X₄ to X₁.

	Sum of Squares	df	Mean Square	F	Sig.
VAR00004 * Between (Combined)	14307.210	31	461.523	1.423	0.092
VAR00001 Groups Linearity	4760.404	1	4760.404	14.679	0.000
Deviation from Linearity	9546.806	30	318.227	0.981	0.503
Within Groups	38268.123	118	324.306		
Total	52575.333	149			

From the table 3 below, the Deviation from Linearity Sig value is obtained of 0.458 is greater than 0.05. So, it can be concluded that there is a significant linear relationship between the Civic Education variable (X₂) with the Value Education variable (X₄). From the table 4, the Deviation from Linearity Sig value is obtained of 0.178 is greater than 0.05. So, it can be concluded that there is a significant linear relationship between the Religion Education variable (X₃) with the Value Education variable (X₄).

Table 3. ANOVA table.

	Sum of Squares	df	Mean Square	F	Sig.
VAR00004 * Between (Combined)	11325.291	31	365.332	1.045	0.417
VAR00002 Groups Linearity	687.320	1	687.320	1.966	0.163
Deviation from Linearity	10637.971	30	354.599	1.014	0.458
Within Groups	41250.042	118	349.577		
Total	52575.333	149			

Table 4. ANOVA table.

	Sum of Squares	df	Mean Square	F	Sig.
VAR00004 * Between (Combined)	19774.924	46	429.890	1.350	0.106
VAR00002 Groups Linearity	1869.024	1	1869.024	5.869	0.017
Deviation from Linearity	17905.900	45	397.909	1.250	0.178
Within Groups	32800.410	103	318.451		
Total	52575.333	149			

To determine that the data is valid, apart from having a normal and linear distribution, it must also have a significance value smaller than 0.05 of probability. Based on table 5 below, it is known that the significance value (Sig) of 0.000 is smaller than the probability of 0.05, so it can be concluded that H₀ is rejected and H₁ is accepted, which means that there is a significant effect of X₁ on X₄. And based on table 6, it is known that the significance value (Sig) of 0.164 is bigger than the probability of 0.05, so it can be concluded that H₀ is accepted and H₁ is rejected, which means that there is no significant effect of X₂ on X₄.

Table 5. ANOVA^a X₄ to X₁.

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	4760.404	1	4760.404	14.735	0.000 ^b
Residual	47814.930	148	323.074		
Total	52575.333	149			

a. Dependent Variable: VAR00004
 b. Predictors: (Constant), VAR00001

Table 6. ANOVA^a X₄ to X₂.

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	687.320	1	687.320	1.960	0.164 ^b
Residual	51888.013	148	350.595		
Total	52575.333	149			

a. Dependent Variable: VAR00004
 b. Predictors: (Constant), VAR00002

Meanwhile based on table 7 below, it is known that the significance value (Sig) of 0.021 is smaller than the probability of 0.05, so it can be concluded that H₀ is rejected and H₁ is accepted, which means that there is a significant effect of X₃ on X₄.

Table 7. ANOVA^a X₄ to X₃

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1869.024	1	1869.024	5.455	0.021 ^b
Residual	50706.309	148	342.610		
Total	52575.333	149			

a. Dependent Variable: VAR00004
 b. Predictors: (Constant), VAR00003

More deeply, the test results are known based on the coefficients model, as below.

Table 8. Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
1 (Constant)	35.364	36.810			0.961	0.338
VAR00001	0.668	0.212		0.265	3.152	0.002
VAR00002	0.084	0.200		0.035	0.422	0.674
VAR00003	0.253	0.137		0.146	1.840	0.068

a. Dependent Variable: VAR00004

Based on the results of the data processing above, a structural equation can be made as follows:

$$X_4 = 0.265 X_1 + 0.035 X_2 + 0.146 X_3 + \epsilon_1$$

The equation showed the magnitude of the direct effect of variables X₁, X₂, and X₃ on X₄ together, which

X_1 variable is 0.265, X_2 is 0.035, X_3 is 0.146 or a total of 44.6%. This means that the three variables as a whole have not been able to explain the X_4 variable, because just only 44.6%, or there are 55.4 percent that influence value education, which in this study is not discussed.

The results of this research in line with the research which conducted by [4] in the last few years have shown the lack of student interest in Pancasila, Civic, and Religion Courses. [6] also has observed that the attitudes seen from some people and students showed attitudes that not applied Pancasila, Civic, and Religion values in everyday life. Therefore, it is very necessary for Pancasila, Civic, and Religion education to be taught at the school and college level. Various factors that cause the decline in knowledge and understanding of Pancasila, Civic, and Religion among students must be explored and the best solution sought to re-strengthen knowledge and understanding of Pancasila, Civic, and Religion among students.

Observing the findings of the data above, it turns out that what is stated in the literature review did not necessarily support these findings, especially relate with the finding that Civic Education has no significant effect on value education. Civic education as a process of realization to be an Indonesian, which is a systematic and planned effort from the State to make Indonesians have an Indonesian character. Civic Education is a democratic education that can educate the younger generation to become democratic citizens. Civic Education is political education that aims to help students become politically mature citizens and participate in building a democratic political system. In essence, Civic Education is an educational program that balances the cognitive and character dimensions, which includes nationality, citizenship, democracy, human rights and civil society, as well as applying the principles of democracy and humanistic education.

Even [25] stated that Civic Education did not only emphasize knowledge about citizenship, but more than that to form students with character and personality. Civic Education is a very basic education for students because it instills morals in them from an early age. Even more [19] said that civic education is one of the subjects that becomes the leading sector in developing the character of students. But [26] stated that the content of Civic Education does not necessarily shape the character of students. The skills of the teacher or lecturer are still needed to develop an interesting, fun, challenging learning process, and shape students to be able to think critically and constructively. Apparently in the context of value education in the general, civic education does not have a significant effect as the result of this research.

Religion Education is physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality towards Islamic standards. Religion Education is a systematic effort in shaping students so that they live according to Islamic teachings. The purpose of religious education (in this case Islam) is ideals (ideals) that contain Islamic values to be achieved in the educational process based on the teachings of Islam. Based on the above, it can be concluded that Islamic religious education is a complete

process carried out in order to create a complete human being who has faith and piety in God Almighty, from that formulation there are noble values in the form of spiritual values, humanity, personality so that it all prepares students to become good human beings and have moral values that are embraced in their lives in society.

The urgency of religious education in shaping the morals of the millennial generation is very much needed, because religious education is the basis for someone to do good and become a foothold in life both in the world and in the world. hereafter. So the importance of religious education as a barrier so that a person can prevent himself from doing bad things in his life. There were changes and progress in students' religious behavior, such as increasing students' religious commitment, growing social concern for others and obedience in maintaining social ethics. Religion education is not just a transfer of knowledge process but more importantly the transfer of values process, where students are able to internalize the values of religious education, they believe in so that motivation emerges to practice it in concrete life.

Religion Education is physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality towards Islamic standards. Based on the above, it can be concluded that Islamic religion education is a complete process carried out in order to create a complete human being who has faith and piety in God Almighty, from that formulation there are noble values in the form of spiritual values, humanity, personality so that it all prepares students to become good human beings and have moral values that are embraced in their lives in society. So, the importance of religious education as a barrier so that a person can prevent himself from doing bad things in his life. In addition, based on the results of other research works, concluded that there were changes and progress in students' religious behavior, such as increasing students' religious commitment, growing social concern for others and obedience in maintaining social ethics. Religion education is not just a transfer of knowledge process but more importantly the transfer of values process, where students are able to internalize the values of Religion Education they believe in so that motivation emerges to practice it in concrete life. Character building in instilling religious values for students has a significant positive impact, namely providing motivation to always be honest at all times, not lying to anyone; more respect for elders; grateful for what has been received; don't hurt other people's feelings.

6 Conclusion

The results of this research indicated that Value Education is very complex which influences it. It cannot only be seen from three courses which are better known as general basic courses which in the era of the Minister of Education, Nadiem Makariem who are now proclaimed its as compulsory curriculum subjects. That is, in terms of formal education alone, it is not enough to instill values in general subjects such as Pancasila,

Civic, and Religion. Although from the research findings, it is can be concluded that (1) there is a significant effect of Pancasila Education on the Value Education, (2) there is no significant effect of Civic Education on the Value Education, and (3) there is a significant effect of Religion Education on the Value Education of the students referring to the Bina Nusantara University core values, which well known as SPIRIT (Striving for the excellence, Perseverance, Innovation, Respect, Integrity, and Team-Work).. However, the findings of this study convince us that all elements of formal and non-formal education must contribute to inculcating values in students at every level, not least at the tertiary level.

Based on the conclusions above, some recommendations can be conveyed as follows:

First, it is recommended for students to increase their awareness of values by drawing inspiration about Pancasila Education, Civic Education, and Religion Education that are accepted or learned to implement the SPIRIT as core values in Bina Nusantara University, so that the students can improve not only their understanding but also their implementation in their life.

Second, it is recommended for lecturers of Character Building in Bina Nusantara University to motivate themselves to be more innovative and creative in terms of systems, methods, and delivering learning content, so that Value Education continues to be built among the students, especially through Pancasila Education, Civic Education, and Religion Education, especially during Covid-19 pandemic, when most teaching learning activities by online.

Third, for the researchers this result can be used as an opportunity to develop this research related to, for example, which variables have a more significant impact or influence or give contribution to value education today where learning is more nuanced online or distance learning during Covid 19 pandemic.

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