

Weakening of the actualization of Pancasila values in national and state life

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ABSTRACT

Pancasila, as the basis of the state, has a key role in shaping the character and identity of the nation. However, through observations of social, political and cultural developments, there are indications that the actualization of Pancasila values has decreased in daily life practices. This research aims to investigate the phenomenon of weakening the actualization of Pancasila values in national and state life in Indonesia. This research uses a qualitative approach where this research method involves documentary analysis, surveys and interviews to explore the public's understanding of Pancasila values and the extent to which these values are reflected in public behavior and policies. The research results show that the actualization of Pancasila values in national and state life requires a comprehensive approach. Revitalizing formal education, especially through Citizenship Education (PKn) subjects, is a crucial step to align Pancasila values with real life. Apart from that, the example of leaders, both formal and informal, is a major factor in moving society towards realizing the values of Pancasila. The role of educators as educational leaders is also very important, where the example and guidance provided by teachers can shape the character of students as agents of change who actualize Pancasila values in everyday life. With this approach, it is hoped that society can build a strong foundation to create a national culture that is inclusive and united in diversity.

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INTRODUCTION

For us as the nation and state of the Republic of Indonesia, Pancasila is not only the basis of the state, but also a way of life that reflects the nature and essence of our existence (Ansori, 2019). The position and function of Pancasila has a fundamental nature so that other aspects, such as the soul and personality of the nation, national ideology, moral agreements, common goals, and the nature of Indonesian humans, can be returned to the nature underlying Pancasila (Samsuri & Wahidin, 2020). Pancasila is not just a set of values, but rather noble values that must be internalized and used as guidelines by all Indonesian citizens in their daily lives, both in society, nation and state. Deep appreciation of the basic values of Pancasila will provide additional strength to the identity, identity and character of Indonesian society, which collectively reflects the spirit and personality reflected in Pancasila (Sudarajat & Hasanah, 2020).

As a philosophical concept, Pancasila reflects the fundamental values and views of the Indonesian people in relation to the highest source of existence, namely God the Creator. This divine principle is the main foundation in the world view and is used as a fundamental basis in the state constitution (the state is based on Belief in One Almighty God) (Supriyanto, 2016). The Pancasila philosophy basically contains integralistic or familial principles. This is reflected in the principle that the Indonesian nation is considered as one family in the structure of a unitary state, which is based on the principle of unity. This principle is reflected in the third, fourth and fifth principles which emphasize the importance of Indonesian unity with the principle of deliberation and consensus and the implementation of social justice for all people. This principle of kinship is universally rooted in the second principle and flows into the values of the first principle (Widikuseno, 2014).

These principles reflect the characteristics of the Indonesian people who have religious tendencies and/or religious theism (Susilawati & Pasla, 2020). Likewise with other precepts, which thoroughly reflect the principles of kinship, compassion for others and justice (Nugroho, 2020). A philosophical system at a certain level of development can give birth to an ideology, which is a collection of values, ideas and goals along with guidelines and methods for realizing them. In general, ideology always emphasizes the principles of political and state life as an integral part of national life which aims to achieve prosperity (Eleanora, 2012).

From a theoretical-philosophical perspective, ideology originates from a philosophical system and is a concrete implementation of that philosophical system. The process of actualizing Pancasila can be carried out objectively and subjectively (Laku & Bolo, 2009). The actualization of Pancasila objectively refers to the implementation of Pancasila values in the form of real norms in all government sectors, including the legislative, executive, judiciary and other state fields (Harefa & Fatolosa Hulu, 2020). This is especially related to Indonesian laws and regulations. Meanwhile, the subjective actualization of Pancasila values aims to realize these values in the form of norms that are reflected in every individual, citizen, ruler and all elements of Indonesian society (Erwinsyahbana & Syahbana, 2018). Achieving subjective actualization of Pancasila values can be realized if these values remain imprinted in the hearts and minds of Indonesian society.

The very strong official position of Pancasila is not always reflected consistently in daily practice in society. Pancasila has not been fully internalized as a national ethos (Hadita, 2021). Research shows that more than 50% of legal products issued after the Reformation era do not refer to Pancasila values (Afandi & Afandi, 2018). This indicates that the values of Pancasila are often ignored and not fully adhered to. Many parties seem to have forgotten the foundations of the state and the guide to life represented by Pancasila. Another phenomenon shows that society's view of prioritizing an Indonesian perspective and respecting diversity is starting to weaken and is even approaching a low level (Putra, 2016). The power of Pancasila as a national ideology and way of life is also weakening, especially among some people or the younger generation. Although it does not refer to all individuals, the majority of the younger generation seems to have forgotten the literal essence of Pancasila, even understanding it substantially (Amtiran & Jondar, 2021).

According to the BPS RI report, throughout 2021, there were 188 villages/sub-districts throughout Indonesia that became arenas for mass fights between students. West Java is the province with the most cases of student brawls, which occurred in 37 villages/districts. Followed by North Sumatra and Maluku, with 15 villages/cells each experiencing similar cases (Khairunisa & Firdaus, 2023). Furthermore, KPAI RI recorded that around 202 children were in conflict with the law as a result of being involved in brawls in the last three years. Around 74 cases of children possessing sharp weapons. Then throughout 2022 as many as 54 children will face the law. Among them, children as perpetrators appear to sit in second place with the number 13 children. consisting of abuse, quarrels, beatings and brawls (KPAI, 2023).

The empirical facts that occur above are inconsistencies in the actualization of Pancasila values, which may continue to occur in the social life of society, although not at a fast and fundamental pace. however, the threat of the influence of ideologies outside of Pancasila and a way of viewing oneself and one's environment that prioritizes group symbols can weaken the Unity and Integrity of the Indonesian Nation (Ruslan, 2015). If you delay formulating the actualization of Pancasila values which are taught from an early age and continuously, it will certainly have an impact on the decline in the actualization of Pancasila values in the social life of the community. , and between existing groups (Darmadi, 2020).

This research aims to investigate the weakening of the actualization of Pancasila values in national and state life in Indonesia, as well as analyzing the factors that contribute to this decline. By exploring this in depth, this research aims to provide a more comprehensive understanding of the discrepancy between the strong official position of Pancasila and its implementation in everyday life. The benefits of this research involve providing in-depth insight for related parties, including the government, educational institutions, and civil society, to formulate policies and programs that are more effective in strengthening the actualization of Pancasila values. By understanding the causes and impacts of the weakening of Pancasila values, it is hoped that this can provide a basis for steps to restore and strengthen national identity and the formation of national character in accordance with the noble values of Pancasila.

METHOD

In this research, qualitative methods will be used, which is a type of contextual research that involves humans as instruments and is adapted to natural situations in collecting qualitative data. According to Bogdan and Taylor (in Moleong, 2014), this method is a procedure for producing descriptive data in the form of written or spoken words from people and observable behavior. The qualitative approach is characterized by the aim of understanding phenomena that do not require precise quantification because these symptoms cannot be measured. To make the research more focused and easier to search for data, the research focus is determined first. This is in line with the view of Lexy J. Moleong (2014) that qualitative research requires determining research boundaries based on the focus that appears as a problem in the research. Determining focus is important to sharpen

research focus and determine research boundaries because of the multiple realities and interactions between the researcher and the research focus

RESULT AND DISCUSSION

The actualization of Pancasila values has a vital role in overcoming the challenges of crime, building a sense of unity and oneness, and maintaining diversity in the lives of Indonesian society. In this context, policy makers, from the Regency/City level to the Village level, are faced with the important task of formulating effective strategies to strengthen the implementation of Pancasila values. This includes preparing a policy agenda, formulating regulations, ratifying, implementing and evaluating policies that support the strengthening of Pancasila values at various levels of society. The success of this effort is not only reflected in the creation of legal products, but also in the progress of government administration which creates an environment that supports and encourages Pancasilaist behavior (Kokotiasa and Budiyo, 2013).

It is hoped that this effort can create not only legal products, but also encourage developments in government administration and shape community behavior that reflects the spirit of Pancasila. Understanding and awareness of Pancasila values is the basis for protecting and strengthening Pancasila ideology, forming a society that understands and instills nationality as a shared identity. Thus, these steps are not only a form of protection of Pancasila values, but also a leap towards progress in the process of governance and strong national awareness (Prayitno, 2011).

If we refer to the definition of public policy by Thomas R. Dye (2013), "Public policy is whatever governments choose to do or not to do" illustrates the essence that public policy is the result of choices taken by the government, both actions taken and action not taken. Dye highlighted that when governments choose not to act, it can create opportunities for new problems to emerge. Conversely, when governments choose to act, there is the potential to minimize or overcome existing problems. In this framework, public policy becomes the main instrument that can be used by the government to manage complex social, economic and political issues.

It is important to recognize that public policy has a significant impact on the development of society and can form the basis for social change. Therefore, a deep understanding of the concept that the government has a central role in determining direction and action, whether through decisions to act or not, is key in understanding the dynamics of public policy (Iskandar, 2017). By considering the implications of every choice a government makes, citizens can more effectively engage in the policy process and monitor its impact on daily life.

Analyzing the future impact of policies that choose not to act regarding brawls between villages or students, it can be identified that the main impact is the disruption of social peace. The silence of policy actors, especially at the Regency/City to Village/Kel level, can open up opportunities for conflict between communities to emerge which can be detrimental to the stability and harmony of society. The erosion of understanding of Pancasila values and national insight as a result of these actions can accelerate the

disintegration process, where the elements that unite the nation become eroded, leaving gaps and inequalities.

Furthermore, intolerant groups that can emerge as a result of policies that are less responsive to brawls or conflicts will contribute to the disintegration of the nation. Acts of intolerance can divide the unity and integrity which is the basis for the survival of the country. In addition, not recognizing one's potential and lack of confidence in local culture, which may be the impact of non-proactive policies, can lead to a loss of collective identity. Individuals who are unable to develop their own potential will find it difficult to contribute positively to building identity and local cultural sustainability, triggering further damage to balance and harmony in society. Therefore, it is important for policy actors to understand that their actions, whether in action or inaction, have a significant impact on social sustainability and peace (Labolo, 2023).

The choice to act, such as carrying out positive activities across villages and across schools, can create a significant positive impact on social dynamics. Through activities like this, an attitude of mutual cooperation is formed between community members and students, promoting cross-group collaboration. Types of activities such as dialogue forums across ethnicities, religions, races and groups will produce positive impacts in the form of strengthening communication and respect for differences. In this way, society becomes more inclusive and understands diversity as a common wealth.

Furthermore, activities that focus on strengthening one's potential will have a positive impact in developing each individual's personal orientation. By understanding and optimizing one's potential, individuals can be more effective in contributing to society's development. Meanwhile, activities to develop arts and culture studios will open a wide window into the richness of local culture. This not only fosters a sense of self-confidence, but also enriches society's collective identity, creating a strong foundation for sustainability and harmony. Strengthening institutions through regulations, especially those that focus on strengthening Pancasila values, is a crucial foundation. Strong regulations can provide legal and social certainty, creating an environment that supports and protects national values. Therefore, policies that are proactive and support positive activities are the key to creating an inclusive, progressive and tolerant society. Top of Form

In actualizing the values of Pancasila, it is very possible to find problems related to social, national and state life. For this reason, the best solution to overcome national problems is to return to the values of Pancasila. Several ways that can be used as alternatives to return to and actualize the current values of Pancasila are as follows:

- a) Continuously and Actually Grounding Pancasila in Community, National and State Life.

Grounding Pancasila in national life in an actual and continuous manner is an essential step to re-actualize the values of Pancasila in today's society. The first step in this process is to involve all elements of society, including government, educational institutions and civil society, in an effort to increase understanding and awareness of the values of Pancasila. This can be done through a holistic educational approach, which not only includes Pancasila in the curriculum, but also ensures its application in everyday life.

One concrete effort is to build education and training programs that strengthen understanding and appreciation of Pancasila values. This can include training for teachers and educational staff to integrate Pancasila values in the learning process, as well as facilitating extracurricular activities that support the formation of Pancasila character in students. In addition, encouraging local community initiatives, such as discussion groups and social activities, that promote Pancasila values in the context of everyday life can also be an effective way to ground Pancasila.

Internalization of Pancasila values can be realized through education, both in the formal and non-formal realms. At the formal education level, an important step that needs to be taken is the revitalization of Civics Education (PKn) subjects in schools. The expansion and renewal of the Civics curriculum will provide deeper attention to Pancasila values, aligning learning materials with social realities and current developments. A holistic and interactive approach in Civics learning can increase students' understanding of Pancasila values and encourage the internalization of these values in attitudes, behavior and daily actions. Revitalizing Civics also requires the active involvement of teachers in exploring innovative teaching methods and ensuring that learning is not only informative but also inspiring, thereby creating a generation that is truly attached to the noble values of Pancasila.

Furthermore, it is necessary to carry out massive campaigns and information dissemination to emphasize the importance of Pancasila values as a moral and ethical foundation in various aspects of life. Mass media, both print and digital, can be an effective means of conveying positive messages that promote a sense of unity, tolerance and justice, in accordance with the principles of Pancasila. Thus, grounding Pancasila is not only limited to rhetoric, but also involves real and sustainable actions from all parties to create a culture that is firmly rooted in Pancasila values in everyday life.

- b) Actualization through the example of leaders, both formal (state officials) and informal (public figures).

With an example that is rooted in Pancasila values, the hope is that the wider community will respond by following in the footsteps of these exemplary leaders. In the educational context, the role of educators is very central because they act as educational leaders. Teachers in schools, as leaders in the context of formal learning, play a major role in instilling Pancasila values in the younger generation. Teachers not only act as transmitters of information, but also as real examples who inspire and guide students.

Meanwhile, the role of parents in educating their children is also very significant in the process of internalizing Pancasila values. Parents as leaders in the context of informal education have the responsibility to guide their children to grow into individuals who reflect national values. In addition, community leaders, who play a role in non-formal education, can make positive contributions through activities that promote Pancasila values in their communities. Involving various parties in the education process is key to ensuring that Pancasila values can be internalized as a whole in society, strengthening the moral and ethical foundations in everyday life.

Educators who are able to show commendable attitudes and examples have a crucial role in strengthening Pancasila values among students. Educators' ability to make national

values explicit in daily behavior will have a profound positive impact. Educators who model attitudes of tolerance, justice, and cooperation will help create a learning environment that is conducive to moral and ethical growth. In this way, students will more easily understand, accept and internalize the values of Pancasila in their lives.

The task of educational leaders, including teachers and school principals, in this context is to help create conditions that support the formation of students' character. They must act as facilitators who not only deliver learning material, but also guide students to develop attitudes, behavior and personalities that are in accordance with Pancasila values. The aim is for students to be able to become agents of change who are able to actualize Pancasila values in their daily lives, not only for themselves but also in interacting with the surrounding environment, society, and anyone they meet. regardless of ethnicity, religion, race and class. Thus, the role of educational leaders is an important key in forming a generation that is committed to national values and plays an active role in building an inclusive and civilized society.

CONCLUSION

Overall, efforts to re-actualize Pancasila values in society require a holistic approach and various strategies. First, grounding Pancasila in national life needs to be done through formal and non-formal education. Revitalizing Civic Education (PKn) subjects in schools is the key to aligning Pancasila values with real life, while education and training programs involving local communities can form a deeper understanding of national values. Second, the example of leaders, both formal and informal, is a key factor in moving society towards the actualization of Pancasila values. By utilizing the role of leaders, including state officials and community figures, it is hoped that the public can be inspired and follow in their footsteps in internalizing the noble values of Pancasila. Lastly, the role of educators as educational leaders is very significant. Educators who are able to show commendable attitudes and examples can help strengthen the values of Pancasila among students. The task of educational leaders, such as teachers and school principals, is to create learning conditions that support the moral and ethical growth of students, so that they can become agents of change who actualize Pancasila values in everyday life. With this approach, it is hoped that society can build a strong foundation from within to actualize and strengthen the values of Pancasila, creating a society that is inclusive, just and united in diversity.

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