

The existence of Pancasila Values in the Disrupted Era

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Abstract

The pace of industrial revolution 4.0 has driven disruption in various fields of life, including the life of the nation and state. The disruption era not only shifted old values and replaced them with new technology-based values, but also caused changes in lifestyle. Pancasila as the high value of the nation's character is inseparable from the threat of the disruption era. For millennials and generation Z the values offered by the postmodern era are considered more attractive and tantalizing than the noble values of Pancasila that are the source of national character. As a result of the disruption of Pancasila values in the younger generation, it is not surprising that extremism in the public sphere is now increasingly widespread. This fact raises fundamental questions about the existence and relevance of Pancasila values as the basis of the state as well as the ideology of the Indonesian nation. This study aims to find out how the efforts that need to be carried out by the government even by the world of education in strengthening the values of Pancasila that have been formulated by the founding fathers since before the Indonesian state became independent? This research is a type of library research study. The primary sources of this research are books and other literature related to Pancasila. This study found that strengthening Pancasila values in the disruption era requires the active involvement of the government of all elements of society.

Keywords: Existence, Pancasila, Value, Disruption Era.

Introduction

At present Indonesia is experiencing two extraordinary disruptions, namely the field of technology because of the industrial revolution 4.0 and lifestyle because of the generation changes that cause lifestyle changes (Tanjung, 2018). The widespread influence of this disruption era, directly and indirectly, influences the order of life of the Indonesian people today. There was a rapid change because of this era of disruption. The trend of technological developments has also shifted so that digital technology companies dominate the ecosystem and the world economy (Tanjung, 2018). This fact causes the symptoms of disruption to the noble values of Pancasila. The influence of the disruption era is reflected in the results of Saiful Mujani's survey which found that 9.2 percent of respondents agreed that the NKRI was changed to a Khilafah state or an Islamic state. The results of this survey show that there are citizens who want the state foundation of the Pancasila to be replaced with the basis of the Khilafah state. Meanwhile the results of a survey conducted by Alvara, a Jakarta-based organization and making 4,200 Muslim students as respondents. Most of them are high school students and students on Java, an island that holds more than half of the country's population. As a result, one in 10 students claimed to support the Khilafah system in Indonesia. Pancasila as a state ideology has various kinds of problems and attempts to replace it with other ideologies. The current issue of radicalism and terrorism in Indonesia shows that there are still efforts from specific groups to

replace Pancasila with other ideologies. The Pancasila which contains the noble values of nationality by individuals is seen as irrelevant to the current condition of the Indonesian nation (A. Latief, Nadir, Pangalila, & Lonto, 2018).

In the National Character Development Master Design, it was emphasized that there was uncertainty about identity and national character which led to: (1) the disorientation and inadequacy of Pancasila values as the philosophy and ideology of the nation, (2) the limitations of integrated policy tools in realizing essential values Pancasila, (3) the shifting of ethical values in the life of nation and state, (4) waning awareness of national cultural values, (5) threat of national disintegration, and (6) weakening of national independence (Kemendiknas, 2010). On the other hand, Yudi Latief said the outbreak of extremism in the public sphere shows the weakness of grounding Pancasila as an ideological practice (Jurnaliston, 2018). The emergence of problems that plagued Indonesia shows that the values of Pancasila have been eroded in the life of society, nation, and state. The problems faced by the Indonesian people today include lack of awareness of taxation, corruption, environmental problems, national disintegration, moral decadence, drugs, justice enforcement issues, terrorism, and others (RISTEKDIKTI, 2016).

From the above assertion, it can be seen that the most prominent problems related to Pancasila are: disorientation and inadequacy of Pancasila values as the philosophy and ideology of the nation and the limitations of integrated policy tools in realizing the values of the essence of Pancasila. The lack of appreciation for Pancasila is considered as part of the cause of uncertainty of identity and national character. This shows clearly that the Indonesian nation and state cannot be separated from Pancasila. Therefore, the Pancasila and the noble values contained in it must continue to be turned on.

All these problems lead to increasingly weakening national culture and character. The issue of culture and character of the nation is now in the spotlight of the public. The spotlight on various aspects of life, contained in various writings in print media, interviews, dialogue, and the title of speech in electronic media. In addition to the mass media, community leaders, experts, and educational observers, and social observers talk about issues of national culture and character in various seminar forums, both at the local, national, and international levels. Issues that arise in the community such as corruption, violence, sexual crime, destruction, mass fighting, consumptive economic life, unproductive political life, etc. are the topics of heated discussion in the mass media, seminars, and on various occasions. Various alternative solutions were proposed such as regulations, laws, increased efforts to implement and implement stronger laws (Badan Penelitian dan Pengembangan Kurikulum, 2010).

In the midst of various national issues and the threat of the disruption of Pancasila values, fostering the young Indonesian generation to become citizens who are smart and good citizens is a matter that needs to be carried out sustainably to ensure the survival of the nation-state (Budimansyah, 2010).

Method

This research is a type of literature study research. The primary sources are the books and relevant sources about Pancasila.

Results and Discussion

The essence of Pancasila

President Soekarno once said, "never leave history." From these words, it can be interpreted that history has various functions for life. As revealed by a Greek philosopher named Cicero (106-43 BC) who revealed "Historia Vitae Magistra," which means, "history provides wisdom." A more general understanding is "history is the teacher of life" (DIKTI, 2013). Pancasila is a legacy of the Nusantara genius. By the characteristics of its natural environment, as an ocean sprinkled with islands (archipelago), the genius of the archipelago also reflects the nature of the ocean. The nature of the ocean is to absorb and clean, absorb without polluting the environment. The nature of the ocean is also in its breadth, capable of accommodating all types and sizes. With this, Pancasila is the

crystallization of the Indonesian local cultural values. In Pancasila, there are noble values of the Indonesian people that are united in the five principles of Pancasila (Y. Latief, 2011).

The values of Pancasila are recognized as having excellence. Some experts even mention the superiority of Pancasila as equivalent to the world's great ideologies, such as Socialism, Marxism, and others. Pancasila is a unique blend of religious morality and science and naturalism or religious and secular West. Pancasila touches the birth dimensions and inner dimensions of human civilization. This means that people or nations who want to be advanced and robust should integrate religious values with science and technology. Alternatively, in other words, culture and civilization will develop to be superior and noble if based on religious moral values and science/technology. The fundamental values in Pancasila must be understood as one entity, meaning that the meaning and fundamental functions of each value are not mutually exclusive, on the contrary, they need each other, even though each has its superiority. However, if this is not done, we are concerned that a partial understanding that might arise will bring our minds to an attitude of worship or excessive rejection of the Pancasila (Saifuddin, 2012).

Meanwhile, According to Notonagoro, (1975) in each principle, Pancasila found the essence as follows:

- Godhead as the essence of the first precepts
- Humanity as the essence of the second precept
- Unity as the essence of the third principle
- Popularism as the essence of the fourth principal
- Justice as the essence of the fifth precept

The fundamental value of "the One and Only God," along with other basic values forms a basic unity of the Republic of Indonesia known as the Pancasila. A good formula is given on this matter. For the country and nation of Indonesia, the value of "the One and Only God" is as a spiritual foundation or reference in the life of society and the state. The value of "Just and Civilized Humanity," as a moral and ethical basis. The principle of "Indonesian Unity" as its social reference, and "Popularism Led by the Wisdom of Wisdom in Representative Consultation," as a political reference, while "Social Justice for the Entire Indonesian People," as a common goal in the state must be realized(Saifuddin, 2012).

Based on the explanation above, it can be said that Pancasila is a unified whole and is complementary to one another. According to Sunoto(2003) the unity relationship between the Pancasila precepts is as follows: Precept 1, includes, underlies and animates the precepts of 2,3,4 and 5; Precepts, encompassed, constituted, imbued with precepts 1, and underlies and animates precepts 3, 4 and 5; The 3rd Precept, covered, based, imbued with precepts 1, 2, and underlies and animates the precepts 4, 5; 4th Precept, covered, based, imbued with precepts 1,2,3, and underlies and animates sila 5; The 5th precept, covered, is based, imbued with sila 1,2,3,4.

Regarding the Pancasila unity, Notonagoro(1975)said that: "The arrangement of the Pancasila is hierarchical and has a pyramidal form. If the essence is, the sequences of the five precepts show a short series in the breadth of the contents, each of the precepts behind the other precepts is the specialty of the other precepts in it. In this hierarchical and pyramidal arrangement, the One Godhead becomes the basis of humanity (humanity), Indonesian unity (nationality), popularism and social justice, on the contrary the Only Godhead is a humanitarian, United (national), faithful and socially just Godhead, and so on, so that each precept contains other precepts. "

Efforts to Maintain the Existence of Pancasila Education World

Law Number 20 of 2003 concerning the National Education System, Article 3, the aim of national education is to develop the potential of students to become human beings who believe and fear the Almighty God, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. The mandate of the National Education System Act

confirms the importance of the role of education in developing the potential of students who have an Indonesian character and maintain the values of Pancasila, primarily through the world of education. Education, in general, includes formal and non-formal education that is carried out in the family, school, and community environment. In the context of the implementation of formal education, there are some essential components as determinative factors that influence the success of schools (Budimansyah, 2010), including the success in instilling Pancasila values for students as citizens of young countries. Efforts to maintain the noble values of Pancasila must be carried out holistically and comprehensively through the essential components of formal education, including students with all their characteristics as raw input, curriculum, teachers, textbooks, educational facilities, and facilities as tool inputs (*instrumental input*), and the physical environment and social culture of the school as input environment (*environmental input*) (Budimansyah, 2010).

School is an essential element in the effort to maintain the existence of the Pancasila because it is a place where students first socialize and socialize with the social system on a reasonably large scale. School as a place where students draw knowledge is also the most critical place in fostering the younger generation based on Pancasila values. In addition to the formal education environment, non-formal education in the community also dramatically influences the existence of the Pancasila. In this case, the community plays an essential role in forming a person's personality based on Pancasila values. The basic nature of human beings is social beings so that humans cannot live without interaction and communication with others. Efforts to maintain the existence and planting of Pancasila values in the midst of society can begin by teaching good social values to citizens or members. Non-formal education in the community can be done through community organizations that exist in a certain area.

Government

To maintain the existence of the Pancasila, the government needs to take strategic steps. To revitalize the values of Pancasila, the government through President Joko Widodo in 2017 formed the Presidential Work Unit for Pancasila Ideology Development or abbreviated as UKP-PIP. The UKP-PIP through the Presidential Regulation Number 54 of 2017 concerning the Presidential Work Unit for Pancasila Ideology Development. This institution is a work unit that fosters Pancasila ideology with the task of assisting the president in formulating general policy directions for Pancasila, the development and carrying out of coordination, synchronization, and control of Pancasila ideology comprehensively and continuously. Yudi Latief, who served as chairman, along with nine other steering boards was appointed by President Joko Widodo on June 7, 2017, at the Merdeka Palace. The UKP-PIP was later changed to the Pancasila Ideology Development Agency or abbreviated as BPIP, which was the President's task of assisting in formulating the policy direction for Pancasila ideology fostering, carrying out coordination, synchronization, and controlling Pancasila ideological guidance as a whole and sustainable, and implement the standardization of education and training, conduct education and training, and provide recommendations based on the results of studies that are contrary to Pancasila to high state institutions, ministries / institutions, regional governments, socio-political organizations, and other community components (A. Latief et al., 2018).

Conclusions

Strengthening the Pancasila existence in the middle of the disruption era requires concrete steps from the world of education, the government and all those who love Pancasila. Strengthening the values of Pancasila in the education and community environment must be carried out continuously. The weakening of the existence of the Pancasila will devastate

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