

# Revitalizing the Value of Pancasila in the Development of the Character of Indonesian Citizens

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**Abstract**—There are many problems faced by the Indonesian people today. The swift currents of globalization are felt to affect all the lives of the Indonesian people. Pancasila as the basis of the State which is formulated from all cultural values The Indonesian nation should be an orientation in the face of the swift globalization, but in reality, today it is precisely Pancasila and the values contained therein that are less internalized. The primary objective of this research is to explore the high values of Pancasila to be brought to life in the lives of the Indonesian people. This research is a type of library research. The research found that many parties suggested re-vitalization of the noble values of Pancasila because in this way the effort to establish reasonable and smart Indonesian citizens could be achieved.

**Keywords**—*Revitalization, Pancasila Value, Citizens, Character*

## I. INTRODUCTION

Pancasila as a state ideology has experienced various kinds of undermining and attempts to replace it with other ideologies. The current issue of radicalism and terrorism in Indonesia indicates that there are still efforts from specific groups to replace Pancasila with other ideologies. The Pancasila which contains the noble values of nationality by individual groups is seen as irrelevant to the current condition of the Indonesian nation.

Since the era of reform echoed in this country, there have been various attempts to put aside and shift the position of Pancasila which has ingrained and animates the lives of all elements of Indonesian society. Many people become apathetic and even allergic when they hear the name Pancasila. Even worse, many young people do not live up to the excellent values contained in Pancasila. The reality in the midst of society many do not know the contents of the precepts of Pancasila.

This fact is intriguing and even raises concerns that are very deep. Quo Vadis, the Indonesian people, if the foundation of the country is no longer known or even understood by the younger generation. By these concerns,

the government and even many parties lately echo the revitalization of Pancasila values. The movement to revitalize Pancasila is now showing more encouraging symptoms. The general public and academics have held scientific forums in various places. No exception is the State institution, namely the MPR declares four pillars of the nation, one of which is Pancasila. There is indeed a debate about the term pillar because so far it is understood that Pancasila is the basis of the state, but the spirit to develop Pancasila needs to be welcomed [1].

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. UKP-PIP is a Non-structural which was established in 2017 through the Presidential Regulation (Perpres) 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 ideology development and carrying out 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. UKP-PIP was later changed to the Pancasila Ideology Development Agency or abbreviated as BPIP is an institution that is under and is responsible to the President who has the task of assisting the President 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 on policies or regulations that are contrary to Pancasila to high state institutions, ministries / institutions, regional governments, socio-political organizations, and other community components.

Based on this background, in this paper, the author will discuss how efforts are made to revitalize the values of Pancasila, especially in the effort to shape Indonesian citizens with character.

## II. RESEARCH METHOD

This research is a type of literature study research. The primary sources in this study are books and relevant sources to revitalize the high values of Pancasila in the life of the Indonesian nation.

## III. RESULT AND DISCUSSION

### A. *in the Context of Indonesian Nationality*

According to reference [2], Pancasila is the basis of the Republic of Indonesia before being ratified on August 18, 1945, by PPKI, its values had existed in the Indonesian nation since ancient times before the Indonesian nation established the state, in the form of traditional values, culture and religious values. These values have existed and are embedded and practiced in everyday life as a view of life so that the material of Pancasila in the form of these values is none other than the Indonesian nation itself so that the Indonesian nation is a materialist cause of Pancasila. These values are then formally formulated and formulated by the founders of the State to serve as the basis for the Indonesian State philosophy. The precise formulation of the Pancasila material was carried out in the first BPUPKI session, while the "9" committee, the second BPUPKI session, was finally legally legalized as the basis of the Republic of Indonesia's Republican philosophy.

Meanwhile according to Saifuddin (2012) in [3], since being constitutionally approved on August 18, 1945, Pancasila can be said to be the basis (philosophy) of the State, view of life, and ligature (unifying) in the life of Indonesian nationality and statehood. In short, Pancasila is a static basis that unites and guides the dynamic (Leitstar), which directs the nation in achieving its goals. In such a position, Pancasila is a source of identity, personality, morality and national safety.

According to Natonagoro 1975 in [4], Pancasila is a principle of worldview, a principle of view of life, the fruit of deep contemplation of the soul, the fruit of regular and thorough review of the above knowledge and broad experience. Pancasila is the basis of the Unitary State of the Republic of Indonesia (NKRI) so that it has a very fundamental function. In addition to being formally juridical which requires all laws and regulations to be based on Pancasila (often referred to as the source of all sources of law), Pancasila is also philosophical. Pancasila is a philosophical basis and as the behavior of life. That is, Pancasila is a state philosophy and outlook/way of life for the Indonesian people in carrying out the life of society, nation and state to achieve national ideals. As a state basis and as a view of life, Pancasila contains excellent values that must be lived and guided by all Indonesian citizens in life and life in society, nation, and state. Moreover, the values of Pancasila should be the character of Indonesian society so that Pancasila becomes the identity or identity of the Indonesian people [5].

Because of its fundamental position and function for the Indonesian state and nation, in the development of national character, Pancasila is the primary foundation. As a foundation, Pancasila is a reference, reference, and at the same time a goal in the development of national character. In a context that is substantial, the development of national character has the meaning of building humanity and the Indonesian nation characterized by Pancasila. The character of Pancasila means that the people and nation of Indonesia have the characteristics and characteristics of religious, humanist, nationalist, democratic, and prioritize the welfare of the people. These fundamental values become a source of great values developed in national character education [6].

Pancasila which is an ideal idea of the Indonesian people is currently experiencing a shock. Since the reform era was echoed, the position and function of Pancasila experienced decadence of meaning. At the time of President Suharto's administration, Pancasila was considered a tool of the government in perpetuating its power. This is the reason that caused some trauma for some people when talking about Pancasila again. The position and function of Pancasila seem dim and affects the loss of political, moral orientation.

### B. *Pancasila values*

According to reference [7] and [3], Pancasila is a legacy of the genius of the archipelago. By the characteristics of the 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 oceans is also in its breadth, capable of accommodating all kinds of species and sizes. With this, the Pancasila is a crystallization of the local cultural values of Indonesian society. Pancasila contained the noble values of the Indonesian people which were united in the five precepts of Pancasila.

Pancasila values are recognized as having advantages. Some experts even mention the superiority of Pancasila as being equal to the great ideologies of the world, such as Socialism, Marxism, and others. Pancasila is a unique blend of religious morality and naturalism of science and technology or secular Western and religious East. Pancasila touches the dimension of birth and inner dimension of human civilization. That is, humans or nations who want to advance and be strong 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 a single entity, meaning that the fundamental meaning and function of each value are not mutually exclusive. Instead, they need each other, even though each has its advantages. However, if this is not done, we are concerned that partial understanding that might arise will bring our mind to an attitude of worship or excessive rejection of Pancasila [5].

Meanwhile, according to reference [8] as quoted by reference [9] said that in each of the principles of Pancasila the essence is summarized as follows:

- Divinity as the essence of the first precepts

- Humanity as the essence of the second precept
- Unity as the essence of the third precept
- Democracy as the essence of the fourth principal
- Justice is the essence of the fifth precept

The fundamental values of "God Almighty," together with other basic values form a basic unitary state of the Republic of Indonesia known as Pancasila. A good formula is given about this. For the Indonesian state and nation, the value of "God Almighty" is as a foundation or spiritual reference in the life of society and state. The value of "Fair and Civilized Humanity," as a moral and ethical foundation. The precepts of "Indonesian Unity" as its social reference, and "Democracy Led by Hikman Representative Policy in Representation", as its political reference, while "Social Justice for All Indonesians", as a common goal in a state that must be realized (Masdar Farid Mas'udi, 2010:27) in [5].

Based on the explanation above, it can be said that Pancasila is a unified entity that complements one another. According to reference [9] the unity relationship between the Pancasila precepts is as follows: Precept 1, covering, underlying and animating sila 2,3,4 and 5; Sila2, covered, based, imbued with sila 1, and underlies and animates the precepts 3, 4 and 5; Precepts 3, are encompassed, based, imbued with sila 1, 2, and underlie and animate the precepts 4, 5; Precepts 4, are covered, based, imbued with sila 1,2,3, and underlie and animate the precepts 5; Precept 5, covered, based, imbued with sila 1,2,3,4.

In connection with the unity of Pancasila, Notonagoro (1975) says that: "The Pancasila structure is hierarchical and has a pyramidal form. If the essence is, the sequences of the five precepts show a short sequence in the extent of content, each precept behind the other is a specialization of the other precepts in its face ... In this hierarchical and pyramidal arrangement, the Godhead is the One basis of humanity (humanity), Indonesian unity (nationality), community and social justice, on the contrary the One God Almighty is the Godhead of humanity, unity (nationality), socialism and social justice, so further, so that each precept contains other precepts. "

### *C. Revitalization of the Pancasila Values in the Formation of Good and Smart Citizens*

Lately, many people consider that the values of Pancasila cause the national problems faced by the Indonesian people. Pancasila seems to be a rare item for society or the younger generation. This can be seen from the decline in understanding of the values of Pancasila which are often found in the behavior of young people who feel lacking in community life, nation, and state so that the revitalization of the values of Pancasila in Diversity is significant to be carried out.

Many suggestions for revitalizing the great values contained in the precepts of Pancasila. According to Permendagri No. 29 of 2011 Article 1 paragraph 2, Revitalization of the values of Pancasila is the process of reviving or understanding and re-living the high values of Pancasila in the life of society, nation and state. Pure revitalization can be interpreted as an attempt to revive something that once existed and has died and even disappeared over time. While the Pancasila Values are

around and complete value system contained in the five precepts of Pancasila which include spiritual values, human values, values of unity, values of society and justice. (Permendagri No. 29 of 2011 article 1 paragraph 2).

Revitalization of Pancasila values resulting from constitutional changes includes the substance and the necessary and broad areas. In general, revitalization is to restore the Pancasila to its function as the basis of the state and national ideology, namely to rebuild the spirit of nationalism, affirm people's sovereignty and the rule of law, respect for human rights, eliminate authoritarianism and all injustices inherited from the past. Revitalization is also intended to maintain national integrity and strengthen the ability of the nation to respond to the challenges of globalization [5].

In Permendagri No. 29 of 2011 [10] affirmed that the revitalization and actualization of Pancasila values is aimed at (a) Providing Pancasila-minded Indonesian human resources with a spirit of nationalism and patriotism; (b) Providing direction to the regional government to implement technical policies for implementation and facilitation in the context of revitalizing and actuating the values of Pancasila; (c) Instill Pancasila values to the organizers and governments at the regional level, political organizations, community organizations, other non-profit institutions and educational institutions. The target of revitalization and actualization of Pancasila values: (a). State administrators and regional governments; (b). Community; (c). Members of political organizations, community organizations and other nonprofit institutions; and (d). Students in the formal, informal and non-formal education environment

Reference [11] and [12] popularized the purpose of education to develop smart and good citizens. In the context of Citizenship Education these objectives need to be achieved through some processes as follows: (1) Development of Citizenship Knowledge (Civic Knowledge); (2) Citizenship Virtue (Civic Disposition), and (3) Citizenship Skills (Civic Skill).

Citizenship competence by reference [13] is divided into 3, namely: 1) Civic knowledge (knowledge of citizenship), relating to the content or what should be known by citizens; 2) Civic skills, are intellectual and participatory skills of relevant citizens; and 3) Civic disposition which signals public and private character that is important for the maintenance and development of constitutional democracy.

In the context of revitalizing Pancasila values, what needs to be done is how the noble values of Pancasila can shape Indonesian citizens who have citizenship knowledge (Civic knowledge). Citizenship Knowledge (Civic knowledge) is itself related to a material substance that should be known by citizens regarding their rights and obligations as citizens. This knowledge is fundamental about ideal political, government and social systems and systems as documented in national and state life as well as universal values in democratic societies and ways of cooperation to realize mutual progress and coexist peacefully in a global society (Branson, 1998). Basic knowledge that must be known by citizens in this context is of course about Pancasila and the core values contained in it.

Meanwhile, citizenship skills (Civic skills), are skills that are developed from the knowledge of citizenship, which is intended so that the acquired knowledge becomes something meaningful because it can be used in dealing with the problems of national and state life. Citizenship skills include intellectual skills and skills of participants. (Branson, 1998). After Indonesian citizens have a good knowledge and understanding of Pancasila and the noble values contained therein, the next is how that knowledge becomes meaningful and able to be applied in the actual life of state and society.

After that citizens have citizenship skills, then the values of Pancasila become the character of citizenship (Civic disposition). The character of citizenship (Civic disposition) implies a public and private character that is important for the maintenance and development of constitutional democracy. The character of citizenship, as well as citizenship skills, develop slowly as a result of what has been learned and experienced by someone at home, school, community and civil society organizations. Such experiences should evoke an understanding that democracy requires the existence of an independent government that is responsible for each. A private character such as moral responsibility, self-discipline, and respect for the dignity of each is mandatory. The public character is also important. Concern as citizens, courtesy, heeding the rule of law, critical thinking, and the willingness to listen, negotiate and compromise are essential characteristics for democracy to succeed (Branson, 1998). In this section, the main thing that must be owned by citizens is how knowledge, skill about Pancasila and the values of Pancasila can permeate and touch the flesh in their lives. Furthermore, how the values of Pancasila make it a citizen who has good character.

#### IV. CONCLUSION

The values of Pancasila which are the noble inheritance of the Indonesian people experience the decadence of meaning. There are many demands to revitalize the great values of Pancasila. Efforts that are difficult but must be endeavored because Pancasila from time to time proved to be able to unite all groups, ethnic groups, religions, races in Indonesia. In order for Pancasila to be able to continue to exist in the midst of robust

globalism and the challenges of the modern world, it is necessary to re-strengthen the values of Pancasila. With the strong values of Pancasila, the noble goal of forming Indonesian citizens into excellent and smart can be achieved.

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