



STRATEGY OF PANCASILA VALUES IN NATIONAL AND STATE LIFE

Nabilla Khairani¹

¹Prospective Professional Teachers of the Republic of Indonesia

Email: nabilabila5312@gmail.com

Abstract

The dynamics in actualizing the values of Pancasila in the life of society, nation, and state is a must so that Pancasila remains relevant as a guideline in decision-making and problem-solving in society. Pancasila is neither communism nor capitalism, nor individualism nor collectivism, and neither theocracy nor secular. This position makes the application of Pancasila values in practical life complicated. The dynamics of the actualization of Pancasila can be likened to a pendulum that moves in balance between two extremes. Citizens' loyalty to Pancasila needs to be maintained, while apathy and resistance to it must be minimized. The substance of this dynamic lies in the continuous change and renewal in transforming the values of Pancasila into norms and practices of life, while maintaining its consistency, relevance, and context. Continuous change and renewal occur through internal dynamics (self-renewal) and the absorption of foreign values that are relevant to the development of the Pancasila ideology. The result of all these efforts is the maintenance of the acceptability and credibility of Pancasila among Indonesian citizens and society.

Keywords : Pancasila Value, Nation, State

Introduction

The actualization of Pancasila in national and state life can be seen from various aspects, such as (1) moral obligation, (2) subjectivity, (3) moral obedience, (4) moral awareness, (5) internalization of the moral values of Pancasila, (6) the process of forming the Pancasila personality, and (7) implementation of Pancasila values. Pancasila as the basis and ideology of the state is a political agreement of the nation's founders when Indonesia was founded. However, in the course of history, Pancasila has often experienced various deviations in the application of its values. Deviation This can be in the form of changes, reductions, or deviations in meaning, which are often followed by efforts to straighten it out again. Pancasila is often considered a middle ideology, located between the two great ideologies of the world, so it is often described as neither this nor that. Pancasila is neither communism nor capitalism, nor individualism nor collectivism, and neither theocracy nor secular. This position makes the application of Pancasila values in practical life complicated. The dynamics of the actualization of Pancasila can be likened to a pendulum that moves in balance between two extremes. Since the founding of the Republic of Indonesia, we have agreed to base the life of the country on Pancasila and the 1945 Constitution. However, from November 1945 until before the Presidential Decree of July 5, 1959, the Indonesian government changed its political direction towards liberal democracy, meaning the pendulum shifted to the right and supported liberalism. This deviation was corrected with the issuance of the Presidential Decree of July 5, 1959, which changed the direction of the country's politics back to the left. This policy was exploited by left-leaning political forces, as seen from the anti-Western and pro-Left attitudes, as well as establishing relations with communist countries. The peak was the September 30th Movement in 1965, which triggered the fall of the Old Order government and the emergence of the New Order under General Suharto. The New Order government attempted to correct the deviations made by the previous regime in the implementation of Pancasila and the 1945 Constitution, pulling the

political direction that was initially to the left back to the right. However, the New Order regime was also eventually considered to have deviated from the political line of Pancasila and the 1945 Constitution, tending towards the practice of liberalism-capitalism. In 1998, the reform movement emerged and succeeded in ending 32 years of New Order rule. After that, four reform government regimes emerged until now, which are expected to be able to correct the deviations in the implementation of Pancasila and the 1945 Constitution in social and state life.

Research Methodology

This type of research is a literature review. Literature review is a series of studies related to library data collection methods, or research whose research objects are explored through various library information such as books, encyclopedias, and scientific journals. The nature of this research is descriptive analysis, namely a descriptive analysis of the data that has been obtained, then given an understanding and explanation so that it can be understood well by the reader.

Result & Discussion

Pancasila Values in National and State Life

Alfred North Whitehead (1864 – 1947), a major figure in process philosophy, argued that all realities in nature undergo dynamic changes or processes, namely creative and new progress. This reality is always in a state of "becoming", although permanent elements and self-identity in the midst of change cannot be ignored. This view can also be applied to the Pancasila ideology which is a reality. The problem that arises is how the values of Pancasila can be actualized in the practice of national and state life, and which values must be maintained without change. There are three levels of values in the Pancasila ideology:

1. Basic Values: These values are abstract and fixed, not affected by time. They are general principles and contain truths like axioms. The basic values of Pancasila were established by the founders of the nation and grew from the history of the Indonesian people's struggle against colonialism, as well as the ideals of justice and prosperity in a united society.
2. Instrumental Values: These values are contextual and are an elaboration of basic values. Instrumental values must be adjusted to the demands of the times while still referring to existing basic values. This includes policies, strategies, and programs implemented by state institutions such as the MPR, the President, and the DPR.
3. Practical Values: These values refer to how people actualize Pancasila values in everyday life, both written and unwritten. Practical values become an arena between idealism and reality. The implementation of these values determines the sustainability of basic values and instrumental values.

It is important to note that consistency between the three values is the main challenge for an ideology. If consistency can be maintained, then the ideology will not face problems. Conversely, inconsistency will create challenges. To maintain consistency in actualizing the values of Pancasila, it is necessary to transform the formal and abstract Pancasila into a more collective and individual formulation. Driyarkara describes this process as the transformation of Pancasila from thematic categories to imperative and operative categories. This process must be carried out in a creative and dynamic way, considering that Pancasila is a futuristic ideology. Actualization of Pancasila values in society and the state is not a simple matter. There are still fundamental errors in the understanding and appreciation of Pancasila. Stagnation in thinking can result in irrelevance, although some principles may remain eternal. Therefore, conceptual and operational changes are always needed so that Pancasila values can continue to be relevant. Renewal must be done from within, with continuous dynamics. Using Aristotle's theory, Pancasila has the potential to change. Every legal and legislative provision must be open to reassessment in accordance with the basic values of Pancasila. To understand the transformation of Pancasila, one needs to analyze the articles related to the Pancasila principles, which cover aspects of statehood, nationality, and community life.

The Influence of External and Internal Contributions on the Dynamics of Actualization of Pancasila Values in National and State Life

Renewal and change do not only come from one side, namely from within, but can also be triggered by external influences. The dynamics in the actualization of Pancasila values are not only caused by the internal potential of Pancasila, but are also related to interactions with other realities. This process of change involves the ability to absorb, accept, and reject foreign values. One example of a significant change in the application of Pancasila values is the four amendments to the 1945 Constitution carried out by the MPR between 1999 and 2002.

Today, advances in science and technology, especially in the field of communication, have rapidly changed people's lifestyles. No nation or country can completely isolate itself from the influence of foreign cultures. Shifting values can cause uncertainty, especially with the influx of foreign cultures. The development of science and technology in communication and transportation is increasingly strengthening relations between nations. In this context, there is wisdom that needs to be understood: technology, as part of human culture, has greatly influenced people's lives. In this situation, cosmopolitan views can emerge, although not always in line with the spirit of nationalism. Various information in various forms is difficult to always control. Ignoring the influence of foreign values is a mistake in thinking, which Whitehead calls " *the fallacy of misplaced concreteness* ". If the influence is not in line with the values of society or does not support Pancasila, then a critical attitude towards ideas that come from outside is very important. In cultural encounters, it is not only about filtering foreign cultures, but also how to process and create dynamic interactions to produce something new. National identity and political culture need to be continuously constructed, because they are not something static. The major ideologies in the world today show shifting dynamics. The supporters of these ideologies have made revisions and renewals to actualize their ideologies. The development of the era demands that ideologies have new spirits and values, including Pancasila. There are several ways to utilize external influences eclectically, by taking knowledge and teachings from outside, but without being tied to the philosophical system in question, so that it can be integrated into the philosophical structure of Pancasila. This view is supported by Dibyasuharda, who describes Pancasila as an open and dynamic system that can process external influences without losing its identity. The dynamics of Pancasila allow for deep reflection and openness to absorb and choose relevant values. The application or rejection of foreign cultural values must be based on their relevance. In the context of international relations, not only is Pancasila influenced by foreign values, but also the values of Pancasila can be proposed and contribute to other ideologies or cultures.

The dynamics of Pancasila allow it to act as a basis for the international order of life, especially for developing countries. Pancasila is not pseudo religious. Therefore, it needs to be explained rationally in order to create a free and rational climate. Pancasila must be open, sensitive to change, and not reject positive external values and thoughts for the nation's culture. The acculturation process must be seen as something natural. That way, Pancasila will show its dynamic nature, ready to carry out renewal that is beneficial for the development of society. Facing future challenges, the development of Pancasila values must be done creatively and dynamically. Creativity here means the ability to choose new values and find solutions to political, social, cultural, economic, and security problems. Pancasila does not reject foreign values, but is able to absorb those that can enrich its own culture. The Indonesian nation is not defensive and closed, but must engage in dialogue with other nations without losing its identity. The process of acculturation is inevitable, and the Indonesian nation must be active in global interactions. To carry out this role, the Indonesian nation needs to have a unique unity of values, making a meaningful contribution to the international arena. Identity is not something static, but continues to be formed through interactions with the world community. All of this requires a cultural strategy that can preserve and develop the noble values of Pancasila in all aspects of life. There is a strategy called "intercultural dialogue strategy" to face globalization, where foreign cultures can coexist with native cultures. Through this interaction, each culture can learn from each other, so that differentiation is maintained and uniformity can be avoided. The ideology of Pancasila as the identity of the Indonesian nation is not static, but must be continuously updated to provide guidance and inspiration for each individual. Renewal must be rooted in the past and directed towards future ideals. Each era has its own personality traits, but there must be continuity from the past to the future. This continuity is not just repetition, but the merging of fixed and new elements into an integral whole. Aristotle's theory of hylemorphism supports this view, where matter is not passive, but always in motion and change. Current actuality is built on past realities and is open to change in the future.

Conclusion

The Pancasila ideology, as a dynamic reality, requires consistent actualization between basic values, instrumental values, and practical values. These three levels of values must support each other so that Pancasila remains relevant in the life of the nation and state. To achieve this consistency, creative and dynamic transformation is needed, changing Pancasila from a formal concept to a more applicable formulation. Renewal must be carried out continuously, by opening up space for reviewing laws and regulations in accordance with the values of Pancasila, so that this ideology can continue to adapt to the changing times. Renewal and change in the actualization of Pancasila values do not only depend on internal potential, but are also influenced by interactions with foreign cultures. In facing the advancement of science and technology, Pancasila must be open and adaptive, absorbing positive values from outside without losing its identity. The process of acculturation is considered

natural and necessary to maintain the relevance of Pancasila in the global era. The strategy of intercultural dialogue is important to maintain cultural differentiation. Thus, Pancasila needs to be continuously updated, combining old and new elements to create dynamic continuity in responding to the challenges of the times.

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