



## IMPLEMENTATION OF PANCASILA VALUES IN THE GLOBALIZATION ERA TO IMPROVE YOUTH AWARENESS

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### Abstract

This research is a qualitative type of research which examines a phenomenon with literature studies from various research journals and books observation and in-depth interviews and compiled and discussed with scientific journals that have conducted previous research which discusses human rights. Pancasila is an essential value that is the reason for all Indonesians in their daily lives. Pancasila is a variety of glue that is driven by the Indonesian state with the aim that the Unitary State of the Republic of Indonesia continues to exist in the midst of globalization which, according to certain experts, greatly influences the existence of the state. Human rights are rights inherent in every individual since he was born. So, it can be said that human rights possessed by a person are basic or fundamental. The existence of human rights in upholding democracy in Indonesia is fundamental. Lots of cases of violations in Indonesia have occurred due to a lack of understanding of the values of human rights that everyone has in upholding democracy. Upholding democracy is mandatory for every citizen to guarantee and protect their human rights. However, the development of democracy is closely related to the guarantee of economic and socio-cultural rights. Thus human rights will be realized because of a democratic country. This study uses literature review to find out what is the relationship between human rights and democracy.

**Keywords :** Human Rights, Implementation of Democracy

### Introduction

The existence of law and the state in the conception of a rule of law are two sides that cannot be separated from one another. This is because a country that adheres to its constitutional system as a rule of law cannot be separated from the existence of law in the administration of the state and government in that country. This is evident from the existence of ideas about rule of law concepts that existed and developed long before the concept of rule of law was structured and organized as it is today. Human rights are rights that are inherent in humans as creatures of God Almighty, these human rights must be protected by the state, law and everyone for the sake of honor and protection of their dignity as citizens. Regarding the power of the state which adheres to a democratic system, it is very attached to human rights, in its position as prima face or action based on human knowledge. The implementation of human rights in democracy is one of the rights of citizens, just as Indonesian citizens have democratic rights and the freedom to organize and exercise their own democratic rights. There is a pillar of democracy, namely Trias Politica on this pillar which divides the three political powers of the state, namely the executive, judiciary and legislative. This human right can be seen from the general election activities, in general elections citizens are not required or do not have to be followed by all citizens, but some citizens have the right to vote and exercise their right to vote. Most democracies only give voting rights to citizens who are 18 years old and not someone with a criminal record such as a former convict. Efforts to develop a democratic state and the freedom of citizens must make improvements and improvements in order to be able to interpret or also harmonize the demands of democracy in a contemporary manner. Based on the background of the problems above, the authors are

interested in discussing this and submitting it to a journal entitled: Implementation of Human Rights in Upholding Democracy in Indonesia. Based on the title and background of the problem above, the writing of this journal has the aim of developing a research on the application of Pancasila values in the era of globalization to increase awareness of the younger generation.

### Research Methodology

The research method used in compiling this is descriptive qualitative, where the sources used are from literature studies originating from scientific journals, in-depth observations and interviews and compiled and discussed with scientific journals that have conducted previous research.

### Result & Discussion

#### *The Origins of Democracy*

When the Republic of Indonesia was broadcast after the next World War, the world was gripped by the conflict between the philosophy of private enterprise and the philosophy of socialism. Private companies are founded on a philosophy of self-reliance that defends individual opportunity and freedom; whereas socialism was founded in the idea of communism or cooperation which places regional interests above individual interests. These two philosophies gave rise to a unique state framework. The philosophy of independence gave birth to industrialized countries that uphold the opportunities (radicalism) of every citizen, embodying individual behavior, the opportunity to create and deliver to get the maximum benefit. Meanwhile, This philosophical clash led to a 'cool conflict' whose effects were felt everywhere. Nonetheless, the early architects of the Republic of Indonesia had the option of escaping from the pull of the two world philosophical axes, by seeking an essential view (philosophische grondslag) on a philosophical idea called Pancasila. The characteristics contained in Pancasila can even function as a balance manager (edge of appreciation) between two conflicting world belief systems, bearing in mind that in the philosophy of Pancasila the privileges of people and networks are perceived relatively. Pancasila is an essential value that is the reason for all Indonesians in their daily lives. Pancasila is a variety of glue that is driven by the Indonesian state with the aim that the Unitary State of the Republic of Indonesia continues to exist in the midst of globalization which, according to certain experts, greatly influences the existence of the state. Pancasila is the belief of the Indonesian state which must be maintained and followed in the future. However, the characteristics of Pancasila must be obtained as a transitional step in obtaining the state of Indonesia. The inability to obtain Pancasila is the inability to follow the upholding of the Unitary State of the Republic of Indonesia. Thus, the teaching framework in Indonesia should have options to create Pancasilaist citizens, who have faith in the reality of the quality of Pancasila. This interaction is positively not doctrinal in nature, but must go through a human-human cycle. The schooling framework must have options to show citizens, especially the younger age, to understand and channel the characteristics of Pancasila. In order for the younger age to be able to process the characteristics that exist throughout the world, they must be able to think fundamentally and make Pancasila a fundamental value for the existence of the Indonesian state in facing various advancements of the era. to understand and channel the characteristics of Pancasila. In order for the younger age to be able to process the characteristics that exist throughout the world, they must be able to think fundamentally and make Pancasila the fundamental value of the existence of the Indonesian state in facing various advancements of the era. to understand and channel the characteristics of Pancasila. In order for the younger age to be able to process the characteristics that exist throughout the world, they must be able to think fundamentally and make Pancasila the fundamental value of the existence of the Indonesian state in facing various advancements of the era.

The term democratic system was first used in ancient Greece, especially in the city of Athens, to indicate the victorious structure of government there. The urban area in Greece around that time was small. The population isn't that big so it's easy for public officials to gather in a meeting to consider. In the meeting a joint decision was made regarding the government strategy diagrams to be implemented and all friendship issues. Since individuals are directly involved, public authority is called direct just government. We can see the distribution of government directly in Indonesia in city government. The city head or lurah is directly elected by the city residents themselves. The appointment of the head of the city has just been completed. Applicants use images of horticultural goods, like rice or bananas. People voted in favor of their separate applicants, who were selected by inserting a stick into a bamboo tube that had a spot with their chosen competitor. The applicant who has the most sticks is elected to be the head of the city. In addition to electing the city head, on certain days the city head is gathered by the city head in the city lobby to discuss matters of normal interest. Such events are known as town meetings. on certain days the head of the city is gathered by the head of the city in the city lobby to discuss matters of normal interest. Such events are known as town meetings. on certain days the head of the city is gathered by the head of the city in the city lobby to discuss matters of normal interest. Such events are known as town meetings. The use of the above

titles, capacities, goals and standards of public schools is through urban training courses or subjects, where the existence of scientific local areas of further education is shaped into a unique logical climate, with an insight into the country's way of life. , strict deep quality, and personal or Indonesian character. Now we can understand that the reasons for city training are the carrying capacity, capacity, resourcefulness and basic standards of public schools. The majority of government rules are typical jargon for any individual who needs to offer a point of view. Lay people to educated people use the majority of government rules with their specific implications. Unlike the past, today's voice-based systems have a place for people of all walks of life. As with religion, majority rule is commonly used and communicated in casual discussion, but it is also misunderstood and often sidelined from religion, although religious ethical standards can meet a sound-based quality.

The etymological meaning of the majority controlling the government consists of two Greek words, namely "demos" which means individuals or residents of a place, and "crates or cratos" which means power or power. The combination of these two words implies an administration of government from, by and for individuals. The majority government is regulated as an instrument and standard of living in a bunch which in the 1945 Constitution is called egalitarian. The majority rule system can be said to be an example of living in groups in a state association, according to the wishes of the individuals in that association. The longing of individuals in the association is determined by the state's perspective on life, the state's reason for life and the philosophy of the country concerned. Indonesia's voting system is a group organization that depends on the rational characteristics of Pancasila or an implementation of, by and for individuals that depends on the characteristics of Pancasila. In a country that adheres to the framework of government, the ultimate power is in the hands of individuals and is resolved based on the will of the individual. Individual longings and desires must be fulfilled and resolved depending on the constitution which is the direction and direction in living the life of the nation. Strategy manufacturers consider evolving individual desires. The approach given must have options to answer various kinds of local longings. For example, when people in certain urban areas are stressed due to widespread air contamination by tobacco smoke from smokers, local governments provide the closest guidelines on boycotting smoking in the open.

The struggle against power is clear evidence that the historical background of our way of life does not only live in the realm of commitment a sich. The political dissidents fought the occupiers, in fact, because of the hardships of native liberties and looting. The situation of the struggle for autonomy which has an oceanic side, continuous and endless, since the battle for what is local, continues with the battle for the utilization of existing associations, finally the conflict for freedom allows us today to understand the way of life of privileged people. more than a commitment. Therefore, there is a mindset that likes to ask for freedom and if necessary tends to do it in different ways, including cruelty, but when approached to fulfill a commitment they prefer not to do it. Overall, social change and support for majority rule must continue to grow on the grounds that they are generally interdependent on one another. Indonesia owns the trademarks of an individual majority rule system, for individuals and by individuals. At the time of the primitive world, this order was still definitive, but it does not deny that the values of the majority in Indonesia were applied in the political field in a simpler extension, such as cities in Java, West Sumatra and Bali. In accordance with the city's custom of the majority governing government, two pieces are used. The main investigation is the increase in power on the island over the years until Abab XIV in Minangkabau, royal power was limited and initiated by "government individuals in agreement, The Unitary State of the Republic of Indonesia has a very broad size in terms of area coverage, so it will have a very broad impact in its management of all aspects of life, especially in view of the ideology of our own country, namely based on Pancasila which is the source of applicable law in Indonesia. As our reference in running the life of our country. Pancasila ideology. Indonesia is known as a country that is very rich in cultural diversity created in this country. As citizens of Indonesia, we can be proud of our wealth which can be enjoyed and maintained as well as possible. However, diversity, or the many differences that occur, can create various types of conflict in Indonesia. Therefore, as a nation of Indonesia, we must maintain our motto, namely Bhineka Tunggal Ika, which means "different but still one goal" so that social inequality does not occur in the treatment of people in Indonesia. These provisions can create a lifestyle known as Pancasila idealism. The ideology of Pancasila has five core values that guide the Indonesian nation, the first of which is Belief in One Almighty God. Belief in the One and Only God means that we as religious people must obey the rules in their respective religions and avoid actions that are prohibited by their respective religions. In another way, this statement implies that the life of independence that has occurred for 76 years or so, has intervention or God's will for which we should be grateful in this journey of life. In terms of religion, Indonesia has the freedom to choose a religion. There are seven religions recorded in Indonesia, which give us an understanding that we as religious people must be tolerant of each other in living our own lives. This is in line with the motto of the State of Indonesia, namely Bhineka Tunggal Ika, even though we have diversity in religion, however,

In the second precept which reads "Just and civilized humanity" contains the meaning that Indonesian citizens have the same justice without discrimination. In other matters there is no distinction of justice given or obtained in the common people or an official. In the diversity of an ideology of Pancasila as a unifying nation that every Indonesian citizen must be united in upholding justice and may not prioritize individual interests over justice that should be obtained by others. The third precept contains the sound "Indonesian Unity". In this statement, in carrying out a goal or activity that will be carried out which certainly requires other people to be involved in realizing this activity with the diversity that exists in Indonesia. So here it is emphasized that there is no faction that is more prominent or very meritorious in the country, but in that unity all citizens or society are very instrumental in realizing life which is very ongoing in the form of unity. The fourth precept, which reads "Populist led by wisdom in representative deliberations" in the sentence stated in the Pancasila point, is that the Indonesian state has diversity in life, which means that in electing a chairman, deliberations must be held so that optimal results are created. Activities that are closely related to the fourth point, namely by having a goal that must be achieved, namely uniting opinions arising from the community through deliberations or talks about this country. The last item contained in Pancasila reads "Social justice for all Indonesian people". The content in point 5 is the provision of equal justice indiscriminately for other activities. Therefore, with the existence of Pancasila, Indonesian citizens who have the diversity that arises in Indonesia, then as the ideology of the Unitary State of the Republic of Indonesia, namely Pancasila, which has the meaning of each point to live a life that has the same unity. Since the existence of the new order which was supported by political conditions which were sheltered by guided democracy groups led by Soekarno in making regulations and implementing regulations that had been set by the state that political parties were seen as the cause of instability. Continuation of politics after the reform has the capacity and has in a new order with a democratic system. Democratization in integrated socio-politics in this country has not been fully realized and there is a lack of participation of Indonesian citizens.

Democracy that is built from the linkages of several parties in other political systems in a country has positive and negative impacts on Indonesian citizens themselves, many people who are seen to even practice democracy arbitrarily are not based on our country's Pancasila ideology. The implementation of general elections in Indonesia is not based on Pancasila where in the third point it reads "Indonesian unity". Many factions have questioned this because of the absence of Indonesian unity in the political system that runs in this country. Many camps have specific goals and functions. This does not work with our motto, namely "Unity in Diversity" which has different meanings but remains one goal, This system is related to social security that we should implement in this country. Social resilience, which is now increasingly being damaged and decreasing every day due to globalization and world developments that are getting faster and faster, makes us more and more aware of wars that could occur between the camps in Indonesia. Democracy has strength in national resilience based on conditions that should be conducive to the implementation of the principles and ideology of Pancasila as the foundation of Indonesian citizenship. Democracy is also not spared in developing the Indonesian economy. While democracy in Indonesia, there is an area that does not reflect that the Indonesian nation is a nation that upholds a democratic system in choosing a leader and especially the election of a governor. Based on the 1945 Constitution Article 18 paragraph 4 the election of governors is carried out democratically where the government including regional head elections is the choice of the people that in the Special Region of Yogyakarta it is not in accordance with the Constitution because there is no democratic system that is clearly emblazoned in the Constitution and an ancestral culture passed down inherited and preserved in Indonesian culture. The implementation of democracy in DIY can be diverted to activities other than gubernatorial elections. So far democracy in other regions in Indonesia has been running well and smoothly so that the democratic system must be maintained in the election of a leader in Indonesia. In democracy in Indonesia, there are several series of speeches and democratic parties held before the election of a leader to explain the vision and mission of a candidate for that leader.

Democracy affects the state of the legal system in Indonesia because in a country, Indonesia has justice for its citizens to get legal protection rights in this country. But apart from that justice has not been fully obtained by some people. Laws that sound very foreign to the ears of the Indonesian people, especially for the lower classes, because with the low level of education woven by the Indonesian people, the less educated lower class people are not literate about the law. This has a very large negative impact on justice or legal protection for Indonesian people. According to some experts, various social media platforms (eg Twitter and Facebook) are the main sources that cause someone to rush to receive and convey information. Social media is also used by scientists and other public health experts to engage directly with the world to discuss research on users who spread hype, rumors and other forms of disinformation. The spread of human qualities has been reconstructed in creating a social order around today's educational institutions, free enterprise, European-style social clubs, the development of various social developments that encourage the regulation of governmental matters and the presence of the Volksraad which began around 1918. The source of motivation is the majority city component. governing government, the teachings

of Islam and the structure of the well-known Western sound system are reasons for the solidarity of diversity. Every type of political belief system created, which is rigid and mainstream in nature, has the same view in the thinking of the majority communist government and most reject independence. The ideal condition in Indonesia, which is based on Pancasila, should be that the people in planning elections must be involved in it, because an important component in a democratic country is community participation as participants who have voting rights to elect a leader. This relates to the authority over decisions taken by the community to determine their leaders. Every Indonesian citizen has the right to freedom in choosing a leader who will govern the course of a country or region based on their respective interests and opinions. So that in the future the community's right to determine which decisions citizens/communities make for officials or leaders in Indonesia will be in the hands of citizens/communities. However, the current condition of Pancasila democracy in Indonesia is far from ideal, very sad and very concerning, many citizens have almost no right to vote in elections because of several frauds and forms of gratuity committed by officials or people who nominate themselves as leaders. Fajar attack, is a term used by prospective leaders by giving bribes to their citizens to elect themselves as leaders. Fifty thousand money and party shirts distributed to residents, even as a bet on the future of the situation in their own region. Even in orations, a prospective leader makes many promises to his citizens to attract empathy to vote for him. After he was elected, many forgot about the promise, however, it is as if Indonesian citizens have not learned from the past. Many do the same thing over and over again. This often happens in our country because of the low level of education and active participation in the ongoing democracy.

## Conclusion

The Unitary State of the Republic of Indonesia has a very broad size in terms of area coverage, so it will have a very broad impact in its management of all aspects of life, especially in view of the ideology of our own country, namely based on Pancasila which is the source of applicable law in Indonesia. As our reference in running the life of our country. Pancasila ideology. The ideal condition in Indonesia, which is based on Pancasila, should be that the people in planning elections must be involved in it, because an important component in a democratic country is community participation as participants who have voting rights to elect a leader. This relates to the authority over decisions taken by the community to determine their leaders. Every Indonesian citizen has the right to freedom in choosing a leader who will govern the course of a country or region based on their respective interests and opinions. So that in the future the community's right to determine which decisions citizens/communities make for officials or leaders in Indonesia will be in the hands of citizens/communities.

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