



ACTUALIZATION OF PANCASILA VALUES IN SOCIETY LIFE

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Abstract

Actualization is a form of activity to realize the understanding of values and norms with the actions and deeds carried out in daily life, while the actualization of Pancasila provides an elaboration of Pancasila values in the form of norms and then realizes them in everyday life. In writing this article, the author uses the literature study method, namely by searching from journals and other literary sources that are relevant to the issues contained in this journal. This journal writing activity is carried out to produce and test theories that were previously hopeless. In this journal, the author also looks for theoretical sources which will then be analyzed and conclusions drawn. Pancasila values are also a way of life for the Indonesian nation. Pancasila is also the values that are in accordance with the conscience of the Indonesian people, because they are rooted in the national personality. These Pancasila values become the basic foundation, as well as the motivation for all good deeds in everyday life and in the state. . By implementing Pancasila in social life, a society with high character and dignity will be created. For all members of society in Indonesia to be able to improve in terms of implementing Pancasila in social life. By implementing Pancasila in social life, a society with high character and dignity will be created. For all members of society in Indonesia to be able to improve in terms of implementing Pancasila in social life. By implementing Pancasila in social life, a society with high character and dignity will be created.

Keywords : Actualization, Pancasila

Introduction

Pancasila as an ideology and the basis of the state is like a captain who always directs the lives of its citizens. Pancasila is the source of all legal sources that apply in Indonesia, which means that in carrying out the life of society, nation and state, one must obey and obey all the values contained in each of the precepts contained in Pancasila. Pancasila must really be carried out through its application as the basis of people's lives. Pancasila is not only for the people but for the entire Indonesian nation, Pancasila is actually us. Pancasila as the foundation or basis for various differences, then in the name of Pancasila people are prohibited from talking about their ethnicity because it is in the constitution. Pancasila exists as a facilitator for the development of religion and belief. Pancasila as a national ideology also has values that can be actualized in the surrounding life. Without these Pancasila values, the Indonesian people will not have views or guidelines for carrying out the life of the nation and state in a country that has diverse cultures. Actualization is a form of activity to realize the understanding of values and norms with actions and deeds carried out in daily life, while the actualization of Pancasila provides an elaboration of Pancasila values in the form of norms then realizes them in everyday life. The actualization of Pancasila means how these Pancasila values can actually be reflected in the attitudes and behavior of all Indonesian people, from officials to ordinary people. The purpose of the actualization of Pancasila in everyday life is to show that the values of Pancasila are not stagnant and can be maintained and able to keep up with the times. The actualization of Pancasila must continue to be carried out so that every generation can feel the nobility of Pancasila's values. Efforts to actualize Pancasila values are the duty and responsibility of all components of society, without exception. Pancasila actualization can be carried out in accordance with the capacity and capability of each. The actualization of Pancasila values in the life of society, nation and state can be done in various ways. Broadly speaking, Pancasila actualization is divided into: objective actualization, and subjective actualization.

Research Methodology

In writing this article, the author uses the literature study method, namely by searching from journals and other literary sources that are relevant to the issues contained in this journal. This journal writing activity is carried out to produce and test theories that were previously hopeless. In this journal, the authors also look for sources of theory which will then be analyzed and conclusions drawn.

Result & Discussion

Pancasila is taken in Sanskrit which means the principles or principles of state life. Pancasila as the basis of the State means that the entire implementation and administration of government must reflect the values contained in Pancasila and may not conflict. (Oksep, A. 2015). Muhammad Yamin argued that in Sanskrit Pancasila has two meanings, namely "Panca" which means "five", then "Syila" which means "stoned five joints". (Yamin, Discussion of the RI Constitution). The application of Pancasila values was also carried out by President Soekarno in 1960 (Bunyamin, 2008). Soekarno outlined what are the basics that must be owned by Indonesia as an independent country. He mentioned a number of things, the first being nationality or nationalism, then the second being internationalism or humanity, These five things are the principles that then given the name Pancasila and proposed as the independent State of Indonesia Weltanschauung. (Augustine, WD 2015). The noble values of Pancasila are also the basis for all levels of society in behaving and behaving in everyday life. The basic values of Pancasila were set by the founding fathers of the country. The basic values of Pancasila grow both from the history of the Indonesian nation's struggle against colonialism that has harmed the people, as well as from the ideals instilled in religion and tradition of a just and prosperous society based on togetherness, unity and unity of all citizens. The actualization of Pancasila in the life of society, nation and state can be carried out using two approaches objectively and subjectively. Objective actualization of Pancasila, making Pancasila the ideal and material foundation in every aspect of state administration, which means that every action and/or action of the government and the people in the concept of a rule of law the state must submit to and comply with these values. Meanwhile, the actualization of Pancasila is subjectively determined by awareness, obedience, and individual readiness to practice Pancasila. A person's attitude and behavior determines the implementation of Pancasila values in all aspects of life (Syarbaini, 2001). The actualization of Pancasila needs to be instilled at all levels of society, not only limited to the actualization of Pancasila in laws and regulations or the Indonesian legal system. The implementation of Pancasila values in the life of society, nation, which means that every action and/or action of the government and the people in the concept of a rule of law state must submit to and comply with these values. Meanwhile, the actualization of Pancasila is subjectively determined by awareness, obedience, and individual readiness to practice Pancasila. A person's attitude and behavior determines the implementation of Pancasila values in all aspects of life (Syarbaini, 2001). The actualization of Pancasila needs to be instilled at all levels of society, not only limited to the actualization of Pancasila in laws and regulations or the Indonesian legal system. The implementation of Pancasila values in the life of society, nation, which means that every action and/or action of the government and the people in the concept of a rule of law state must submit to and comply with these values. Meanwhile, the actualization of Pancasila is subjectively determined by awareness, obedience, and individual readiness to practice Pancasila. A person's attitude and behavior determines the implementation of Pancasila values in all aspects of life (Syarbaini, 2001). The actualization of Pancasila needs to be instilled at all levels of society, not only limited to the actualization of Pancasila in laws and regulations or the Indonesian legal system.

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nation and state of Indonesia. The values of Pancasila are also a way of life for the Indonesian people. Pancasila is also the values that are in accordance with the conscience of the Indonesian people, because they are rooted in the national personality. These Pancasila values become the basic foundation, as well as the motivation for all good deeds in everyday life and in the state. Instilling and practicing Pancasila values must always be pursued and implemented to awaken the Pancasila spirit in every citizen so that they understand, understand, and are able to practice Pancasila values in everyday life. Fundamentally instilling Pancasila values will more significantly restore a complete understanding of Pancasila. Citizens who do not understand about Pancasila, after carrying out a learning process with Pancasila values, they understand the ideology of their own nation. Pancasila is the source of all sources of law that apply in Indonesia, which means that in carrying out the life of society, nation and state, one must obey and obey all the values contained in each of the precepts contained in Pancasila. Pancasila must really be carried out through its application as the basis of people's lives. Getting used to Pancasila values in aspects of the community environment, in learning, organization, activity plans and others is felt to be very important. The implementation of Pancasila values is intended so that what is produced can truly benefit every community and become a measure of what is the hope of a harmonious life together. The elements in Pancasila have existed in our society such as customs that are rich in culture and traditional values, living together in gotong royong, a close sense of brotherhood and kinship since ancient times, so that most Indonesian people both in the past and present no longer look at what someone's background is. With the values contained in each of the precepts, Pancasila is able to unite all the diversity that exists in Indonesia. Pancasila, which is the result of excavations by the founding fathers of the nation and the values contained therein, are in accordance with the personality of the Indonesian nation. In accordance with the values contained in the personality of the nation, Pancasila must be used as the basis of life for its citizens. Pancasila as the basis of the state means that the values of Pancasila become a normative guideline for the administration of a state.

The consequence of such a formulation means that the entire implementation and administration of the Indonesian state government, including laws and regulations, is a reflection of the values of Pancasila. The administration of the state refers to and has benchmarks, namely not deviating from the values of the Divine, human values, the values of unity, the values of the people and the values of justice. Pancasila values color every conflict resolution procedure in society. Normatively it can be stated as follows; that the resolution of a conflict should be based on religious values, respecting human dignity, prioritizing unity, based on democratic procedures and culminated in the creation of justice, mutual respect, respect and compassion. The position of shared social values in society to become a normative source for conflict resolution for its members is important. Society needs shared values to be used as a reference when conflicts between members occur. Conflicts and differences can be reconciled by agreeing and basing the conflicting parties on a shared value so that community integration can be rebuilt. Pancasila provides the basis for us as members of society to maintain harmony, peace and happiness in life together. This is in line with what was stated by Notonagoro. The position of shared social values in society to become a normative source for conflict resolution for its members is important. Society needs shared values to be used as a reference when conflicts between members occur. Conflicts and differences can be reconciled by agreeing and basing the conflicting parties on a shared value so that community integration can be rebuilt. Pancasila provides the basis for us as members of society to maintain harmony, peace and happiness in life together. This is in line with what was stated by Notonagoro. Conflicts and differences can be reconciled by agreeing and basing the conflicting parties on a shared value so that community integration can be rebuilt. Pancasila provides the basis for us as members of society to maintain harmony, peace and happiness in life together. This is in line with what was stated by Notonagoro.

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Sassen explained that it is very important to develop an attitude of tolerance, sensitivity not to act arbitrarily that harm other parties, and to always be ready to cooperate with other nations as long as it does not harm the interests of the nation itself. The mutual cooperation mentality is effective for neutralizing the pressures from current developments which often lead to individualism, which diminishes concern for fellow human beings. The implementation of the values of gotong royong is a binder of unity in Indonesian society which must be maintained. According to Moerdiono (in Kariadi and Suprpto, 2017: 192) the values contained in Pancasila as an ideology include: first, basic values which mean that Pancasila is abstract and fixed. Has a general nature without being bound by space and time. Second, instrumental value, is an explanation for contextual basic values. This instrumental value is able to adjust to the demands of the times. Third, this praxis value is a value that already exists in the habits of Indonesian society, both written and unwritten. The application of Pancasila values in social life is related to the application or act of applying, or regarding practice. Meanwhile, according to Usman (2002: 70) suggests that application is spurred on an action or activity that has been planned and to achieve a goal. Based on this understanding, it can be concluded that application is behavior carried out on the basis of a belief in a value, theory, methods, etc., in carrying out these applications everything has been planned with a good structure so that the goals are achieved also get satisfying results. In KBBI life comes from the word life which means to move, still exist, work. Meanwhile White (in Raop and Kadir, 2011: 349) reveals the meaning of life is a measure of balance in terms of psychology which has a close relationship with good emotions. Life also has meaning as a process or journey to happiness. To live in the community itself in KBBI comes from the word society which means a number of people in a very broad sense and are bound into the same culture. So from these understandings it can be concluded that social life is a journey of life that is passed together with a group that has the same goal. To live in the community itself in KBBI comes from the word society which means a number of people in a very broad sense and are bound into the same culture. So from these understandings it can be concluded that social life is a journey of life that is passed together with a group that has the same goal. In KBBI, to have a community itself comes from the word society which means a number of people in a very broad sense and are bound into the same culture. If the community does not apply Pancasila in social life, suspicion will arise, vilify each other, become hostile to each other, and can end in a war that divides a group of people. If as a group they are unable to maintain unity, how can they maintain unity between different groups? So this is where the need for a deep application of Pancasila values in social life.

Conclusion

Pancasila as the ideology and basis of the Indonesian state certainly contains very deep values. As part of the Unitary State of the Republic of Indonesia, we must understand and be able to apply it in social life, starting from divine values, human values, values of unity, social values, and values of justice. By implementing Pancasila in social life, a society with high character and dignity will be created. For all members of society in Indonesia to be able to improve in terms of implementing Pancasila in social life. By implementing Pancasila in social life, a society with high character and dignity will be created.

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