



PANCASILA IN THE SOCIO-CULTURAL LIFE OF THE INDONESIAN SOCIETY

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Abstract

A country that is seen first is its social and culture. Social and cultural are part of people's lives in Indonesia. Social which means everything related to the surrounding community. And culture which means everything that contains love and taste. Socio-culture is also closely related to Pancasila values and becomes a guideline in being social and cultured. Today it is not easy to create social culture with Indonesian characteristics and based on Pancasila. Social and culture based on Pancasila is very necessary, and must begin to be created for the next generation, so that everything that is not good does not multiply in Indonesian country. Creating a positive culture through yourself and developing it by doing good to others and creating peace in the country of Indonesia through social and cultural principles that are based on principles.

Keywords : Pancasila, Social Culture

Introduction

Pancasila consists of two words namely Panca and Sila. Where Panca was proposed by Ir. Soekarno which means Five while the name Sila was proposed by a linguist which means Basic. So Pancasila is the five principles Pancasila is the basis of the State for us. As the basis of the State, Pancasila is based on cultural values contained since the time of our ancestors. Pancasila is the way of life and the philosophy of the Indonesian people, which in the past would have been replaced from the heart of the Indonesian people by another ideology. Pancasila is a view of life that believes in one God, which means that humans are creatures created by God and must believe in worshipping Him (Yudhanti 2016).

Pancasila has an important function and position in the Indonesian State, namely as the ideology of the Indonesian nation and State, as well as the principle of the unity of the Indonesian nation. The function and position of Pancasila began to be threatened in the reform era which was marked by the collapse of the New Order regime and the economic crisis which resulted in a downturn in almost all areas of life. In political culture, Indonesia has a bad image. The money politics that still exists, the responsible attitude of state officials that is now hard to trust, and the corruption that is getting worse. The political stage is always going crazy, coupled with provocateurs who are also uncultured and make a threat to the State of Indonesia. In the current social sphere, it is more individualistic, in the current cultural sphere, it is more like imitating a bad culture. Social and cultural aspects are also included in the attitudes, ethics, and character of citizens. All three have now deviated from societal norms. It doesn't only happen in society, but state officials who lack a culture of honesty and responsibility for the mandate given.

Research Methodology

This research method is based on the results of literature research, namely by collecting from journals related to the relationship between the contents of the discussion. While the data collected is obtained through the steps in the research, namely observing or observing people who apply the role of Pancasila to social culture.

Result & Discussion

The Meaning Of Pancasila And Social Culture

Indonesia is a country that was founded magnificently with Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika. Where these three guidelines play a major role in the continuation of the Unitary State of the Republic of Indonesia to this day. Pancasila was offered by Soekarno as Filosofische Grondslag (foundation, philosophy, or soul). Soekarno also expressed his view that the foundation of the Indonesian state must be found in the hearts and souls of the Indonesian people long before this nation became independent. The basis of Pancasila is related to something that is ingrained and exists in all the hearts of the Indonesian people. Pancasila as the basis of the state concerns five principles, namely Indonesian nationality, internationalism (humanity), consensus/deliberation, welfare (social justice), and finally divinity.

As the basis of the state, of course there are many roles that we can take. The precepts in Pancasila contain a very important meaning and will have a major impact on the Indonesian nation if Pancasila values can be applied in the socio-cultural life of Indonesian society. But unfortunately, the role of Pancasila is now increasingly invisible, what is its role in the life of the nation and state. The social and culture that is getting here is getting faded and doesn't show Indonesian culture. Indonesian culture that is gotong royong, social life that is harmonious and harmonious, and respects and respects the differences that exist. Today's social and cultural life is more individualistic and group interests.

Bearing in mind that the Unitary State of the Republic of Indonesia is a country that is different, from ethnicity, culture, religion, and language. Today these differences are even often used as factors and reasons to divide the State of Indonesia. The differences that exist are used as material for provocation between one group and another. The fading sense of nationalism towards the nation is now also being felt. But divisions will not occur if citizens understand Bhineka Tunggal Ika, if citizens understand the meaning of Pancasila, and apply Pancasila values in the socio-cultural life of society. These implementation efforts can be a reason for Pancasila in entrusting its values in encouraging citizens to prioritize unity in diversity,

Pancasila in its social and cultural application can be through simple things, which can be found in people's lives. With social and cultural principles that are Pancasila, we need to emphasize that all people understand the differences that exist in the country of Indonesia, which should now no longer need to be explained that the country of Indonesia is a country with different groups. The application of Pancasila values can be started from oneself, for example by appreciating and respecting religious differences, placing others as God's creatures with all dignity and human rights, placing public interests above personal and group interests, upholding social values, and an attitude of mutual help, kinship, and mutual cooperation.

With social and cultural practices that apply the precepts in Pancasila, we can teach citizens to know and relate well to their compatriots and countrymen, not to be easily provoked, to be ready to defend the country, and to participate in becoming superior human resources for themselves and for the Indonesian state. Social and cultural matters are indeed not big when compared to other state affairs. But social and cultural concerns the quality of Human Resources. Having a good relationship with the environment will create superior, creative and competitive human resources. And can encourage the goals of the state, namely the welfare and peace of fellow citizens. In addition, the creation of human resources that are of high quality and have high socio-cultural values will have a major impact on the Indonesian nation.

How Is Socio-Culture Life Today?

Today's social culture has deviated from the moral values prevailing in society. This deviation can be seen and is dominant in the current millennial generation which imitates western culture, for example in the way they dress and behavior habits. The way teenagers dress that imitates western culture today has often been discussed. Western cultural behavior habits are also used as new habits, if only the habits that are emulated are good culture such as time discipline, respect for time, and hard work it will have a good impact on the socio-culture in Indonesia. But unfortunately the behavior habits that are imitated are bad cultures such as free sex, drugs, alcohol, and so on. Western culture that enters Indonesia can be easily accepted among teenagers, this happens because of the lack of filtering of western culture that enters Indonesia. This incoming culture is considered an example of new and good habits in the eyes of the current millennial generation.

The entry of western culture in Indonesia is not only due to the ease with which culture is entered, but also the ease with which people accept it without sorting out the culture first. Lack of religious knowledge is also a factor in the influx of western culture, knowledge of religion is very important and useful among adolescents, where religious knowledge will control adolescents and prevent bad actions. In addition, the lack of the main role of parents in supervision. Parents are responsible for the behavior and association of their children when outside the home. A child will seek happiness elsewhere or with friends when they feel their parents lack care and feel unloved

when they are in a family environment. As a result, the behavior of today's youth no longer reflects the nation's noble social and culture with existing values and norms. Within the socio-cultural norms of the family environment and religious education are an important part, in creating positive socio-culture and having an impact on Human Resources.

Apart from the impacts described above, there are also social activities that we can continue to support. Using technology is now an alternative in social activities in humanity. Now there are many social-humanitarian communities seeking donations for those in greater need. Positive activities like this are part of public awareness in practicing Pancasila values in a social and cultural manner. Even though it's a small thing, you have to appreciate it often because it is from these good and positive deeds that quality human resources can be created in any field. There are also efforts by an organization or agency to organize volunteer activities through expeditions in remote areas or villages for young people, and fully funded for selected participants in community service. Activities like this are included in efforts to create a generation of quality, love of the motherland, and social science by demonstrating social attitudes in a place that is culturally different from the everyday environment.

Social Culture In Politics

Politics is a system or order of living together. One of the political systems in Indonesia is democracy. As emphasized in Aristotle's book Politics, if humans want to reach their perfection, they must necessarily (necessarily) enter into the order of living together. With human meant human "soul". Humans consist of three parts: the highest part, the mind, the spirit / spirit, and the part that is called appetitive. As human beings, so also the state. For Plato, the constitution or form of the state directly refers to who rules! That is, pointing to a commanding character. There are several forms of state based on the character where each character is not the same government. This character of course enters into the social and cultural as well, the character of a leader or government who is honest, wise, and fair is something that is very commonly desired by every citizen. It's different if the government has a character that deviates from the wisdom of a government.

In today's world of politics, there are more and more candidates, government members, and state officials who do not properly entrust their duties. The character of state officials is now hard to believe, why? Of course, the public has seen, from the increasingly rampant corruption, from the budget not reaching the target, and most often the dishonesty of candidates who use money politics in elections. Money politics always exists in every election even though its existence has been banned. From this dishonest character attitude, it is tantamount to creating a leader who is not wise, judging from the way he does business. Incidents like this are not uncommon, dishonest way of politics shows that his goal in running for office is not for the common welfare of the community but for the welfare of himself, with the expected position and salary. Sometimes, because during the election, they use money politics with not a small amount of funds. Finally ventured to corrupt public money, and returned the money previously used in winning elections.

That is the social and political culture in Indonesia, not clean from money politics, honesty and the wisdom of the leaders. All three have an impact on increasing the amount of corruption. In this explanation it can be seen that the morals, ethics, and social and cultural character in Indonesia now must really be improved. No matter how smart a state official is, no matter how big the salary of a state official is, if it is not based on honesty and wisdom, the welfare of the common people will not be achieved at any time. What we need to pay attention to is ethical and moral character which must begin to create habits and culture that are honest, disciplined, obedient to rules, and self-aware of kindness and honesty.

Efforts In Social Culture

Ethics and morals form the basis of social and cultural development in Indonesia. Creating good ethics and morals is also part of social and cultural development efforts. In Indonesia today, ethics and morals are increasingly difficult to understand. From small things that should not be exaggerated to big because of misunderstanding and moral ethics that no longer attach importance to national and state brotherhood. Maybe examples of ethics and morals can be found in the world of politics. Where a few months ago the presidential election was held, the supporters had given up on the peace and prosperity of the country in order to defend the candidate they supported. People's ethics and morals are now very easily interfered with by other irresponsible parties,

The life of Indonesian society, which is now more individualistic, is also a factor in ethics. Today's associations have impacts that are not easy to resolve. Especially the influence of technology, mobile phones from children to adults have used it a lot, but its use is not limited, the internet network is very wide and can have a negative impact if it is not monitored in its use, especially in filtering information which must really be emphasized from the beginning. now. Hoax news or fake news that often appears creates anxiety for the community. For example, on September 23 2019 there was a riot in Wamena Papua caused by a hoax, this incident was so

disturbing that local residents had to evacuate and save themselves from the riot. In this era, ethics and culture are not only in the environment, but socio-cultural ethics in cyberspace must also be anticipated, seeing that there are more and more hoax news that often appear and disturb the community. Many small influences can become problems in social and cultural life, especially in ethics and morals. We can see examples of behavior in ethics and morals in the application of Pancasila, making Pancasila a guideline for the entire Indonesian community. Little things like this have to get used to, even though they are small if they happen on a large scale and become a habit can also be bad for the peace of the country. Now we have to start creating a social culture that is philanthropic. Don't let Indonesian citizens not get welfare because of the behavior of their own citizens.

The world of education now must also participate and be stronger in teaching, supporting, and creating ethical, moral, and social-cultural attitudes according to Pancasila. So that the next generation of the nation can create a generation that is able to uphold social and cultural ethics in accordance with Pancasila state guidelines. Creating a generation that is not easily provoked, appreciates and respects existing differences, and establishes good relations within the nation and state in the Unitary State of the Republic of Indonesia.

In the book "Discourse on Pancasila Philosophy Today" Plato argues that human nature is his soul, which consists of his intellect, passion, and passion. Therefore, the structure of the state is identical to the structure of the human soul. The structure of the human soul is created naturally, by nature, and from birth. In the human soul, it can be known that something has become a person's habit, from this habit, character and social culture are formed within. From the human soul with character, and human social culture is the strength of the state after Pancasila. Why? Because the human soul is part of the basis for the founding of the state in its future development, if the human soul has good character and social culture it will create prosperity on a small scale, namely within the person himself,

Socio-cultural in Indonesia is very diverse. From one region to another, they have different cultural characteristics. From customs, beliefs, and language in communication. Different cultures have become a characteristic in Indonesia, the existing culture is born naturally according to its environment. In culture, there is pure culture and customary culture, pure culture is a habit that has existed in their environment since someone was born, for example, if someone is born on the island of Java, from birth the way of communicating and accent will be different from other regions, for example in Sulawesi. Meanwhile, habitual culture is an activity that is carried out repeatedly, for example in discipline. Discipline is part of character building. If the habit of discipline has been instilled from an early age and is taught repeatedly, discipline will become a habitual culture. But unfortunately now the formation of characters like this is difficult to implement. People have a habit of being polite, procrastinating on work, and not being on time. In fact, the habitual culture of discipline can be a positive habit in people's lives, but it is indeed difficult if you don't get used to it from an early age.

Social and culture should be the most important thing in improving the quality of Human Resources. For example, in the scholarship program abroad facilitated by the government for students in Indonesia, which is able to improve the quality of human resources in the world of education. In determining who the scholarship recipients are, of course, they are selected first, and in the selection, the best of all scholarship applicants must be selected. From this it can be seen that it is the excellence and abilities of the citizens themselves that will bring good even though it is still for individuals, and the state is only a driving factor by facilitating scholarships for students in Indonesia. With the existence of scholarship facilities like this, it is hoped that it will bring changes to education in Indonesia as well. Creative, innovative society and competitive will also bring good in the economy even though it is still on a small scale. Creating a productive and collaborative society, embodying the values of Pancasila in the life of the nation and state. Quality Human Resources will have an impact on welfare in Indonesia.

Conclusion

Pancasila is the basis of the State for us. As the basis of the State, Pancasila is based on cultural values contained since the time of our ancestors. Pancasila has an important function and position in the Indonesian State, namely as the ideology of the Indonesian nation and State, as well as the principle of the unity of the Indonesian nation. The function and position of Pancasila began to be threatened in the reform era which was marked by the collapse of the New Order regime and the economic crisis which resulted in a downturn in almost all areas of life.

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