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URGENCY STUDIES CITIZENSHIP PANCASILA AS CRYSTALLIZATION INDONESIAN CIVILIZATION

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Abstract

This journal aims to explain the historical-cultural basis of Pancasila and evaluate the importance of studying Pancasila as the identity of the Indonesian nation. This study uses the Literature review method where data is taken from several articles and journals accessed on Google . Pancasila originates from the thoughts and traditions of the Indonesian people from the era of ethnic groups, kingdoms, colonialism and national movements until today. Ethnic groups live together, in harmony and in unity. The Majapahit Kingdom and the Sriwijaya Kingdom were the first kingdoms to unite Indonesia. Because of feelings of shared destiny and struggle, the Dutch East Indies colonial period fostered a sense of nationalism. As the identity of the Indonesian nation, the founders of the country created character values called Pancasila. Because Pancasila is the identity of the Indonesian nation, there are more and more acts of terrorism and radicalism that threaten the integrity of the unitary state of the Republic of Indonesia. If the Indonesian people realize that Pancasila is actually wisdom that has been around for thousands of years, then acts of terrorism and radicalism can be reduced.

Keywords : Historical-cultural, Pancasila, civilization nation Indonesia

Introduction

The study of Pancasila citizenship as the crystallization of Indonesian civilization is a very important and relevant topic in the context of education and understanding of national identity and values. Pancasila, as the foundation of the Indonesian state, is not only the legal basis but also the crystallization of the Indonesian civilization which reflects the values, principles and ideologies that have developed throughout the nation's history. Pancasila, which consists of five principles, including divinity, just and civilized humanity, Indonesian unity, democracy led by wisdom in deliberation/representation, and social justice for all Indonesian people, is the main pillar in shaping the character and identity of the Indonesian nation. The study of Pancasila citizenship not only helps in understanding and internalizing these values, but also in developing awareness and concern for the future of the nation. In the context of education, the study of Pancasila citizenship has an important role in forming a young generation who has a deep understanding of the country's basic values, as well as awareness and concern for the nation's future. This includes an understanding of importance unity, justice, And humanity Which fair in building a harmonious and inclusive society. Apart from that, the study of Pancasila citizenship is also important in the context of nation building, because it provides a framework for critical thinking and analysis of social, political and economic issues that exist in Indonesia. It helps in the development of policies and programs oriented towards social justice, just humanity, and national unity. Thus, the study of Pancasila citizenship as the crystallization of Indonesian civilization has become a very important urgency in education and nation building. This not only helps in understanding and internalizing the basic values of the country, but also in developing awareness and concern for the future of the nation.

Indonesia, a country consisting of thousands of islands, has various cultures, ethnicities, religions and races. The state philosophy of Pancasila and Bhinneka Tunggal Ika. During the history of the Unitary State of the

Republic of Indonesia (NKRI), the plurality of the Indonesian nation has been a big problem. It is very interesting to see how Pancasila functions as the crystallization of Indonesian civilization during the 2019 corona virus or COVID-19 pandemic. Long social restrictions have caused economic and social pressure, which has hampered the economy and caused inequality in living together as a nation and state. Identity politics is characterized by an increase in hate speech, religious intolerance, radicalism, terrorism and division between group public (PGI-KWI, 2020). Political identity appear because of Indonesia's plurality. Incident The suicide bombing that occurred in front of the Makassar City Cathedral Church, South Sulawesi, shows identity politics. Many people argue that the suicide bombing has damaged the unity and integrity of the Republic of Indonesia. According to the chairman of the West Java Religious Harmony Forum (FKUB), the suicide bombing damaged the sense of humanity and unity of the Indonesian nation. According to Putra (2021), this incident has damaged the harmony between religious communities which is valued by the Indonesian government and society. Since decades ago, a group of islands between two oceans, the Pacific Ocean and the Indian Ocean, and two continents, the Asian Continent and the Australian Continent, were determined to unite themselves to form the Republic of Indonesia, a spirit of unity and unity of the Indonesian nation has emerged. Spirit nation Indonesia driven by feelings of fate, responsibility, nation, and homeland. unity tribes in all over region. Indonesia experience historical process Which the same and experienced the same difficulties because they were colonized by other countries. Dreams to unite country Indonesia surpass group And personal opinion, Which is the basis of this spirit of unity. The Indonesian state wants to build a country that prioritizes peace, security and prosperity for the entire nation Indonesia (Hanafi, 2018). The birth of Pancasila based on the nature of that wisdom.

Pancasila has existed for thousands of years in the traditions inherited from our ancestors. Pancasila is a wisdom that upholds unity and oneness ethnic group (Riyanto, 2018). The Kei people's understanding of *ain ni ain* unity is one illustration of local wisdom which is the historical basis for the concept of Pancasila unity. Person Kei have wisdom looking person others outside member his family as one kinship family. Kei people with this wisdom strive to integrate all people into one network of family relations. Family for Kei people is not just a family or father, mother and children, but has meaning which wider. Understand this *ain union ain* No only applies in meetings with people on Kei Island but in meetings with Kei people in overseas countries it is recognized as a family meeting, even though this meeting is *de facto* a meeting that does not necessarily have blood ties (Ohoitimur, 2015). Kei people, with their understanding of *ain ni ain* unity, will immediately trace someone's familial origins so they can greet them as "father", "mama", "uncle", or "auntie" which indicates a friendly relationship. The values contained in Pancasila are not frozen in the formulation of beautiful propositions but live in the hearts and souls of the Indonesian people as a product of experience, struggle and the depth of their relationships with others. The discovery of the founding fathers was formulated by Soekarno in his speech on June 1, 1945 which summarized in five precepts that is Nationality, Internationalism or Humanity, Consensus or Democracy, welfare social, and deity the cultural one (Soekarno, 1995). Values Pancasila originates from the principles of life contained in it in wisdom nation Indonesia which manifests in life of Indonesian society (Soekarno, 1995). Pancasila contains the concept of others or people foreign, natural, Which divine, as well as wisdom other. Value- mark Deep Pancasila practice Keep going applied in life society, nation and state so that it becomes the constitutive and philosophical foundation of the Indonesian nation. The study of Pancasila in the millennial era is very much needed to face this emergence ideologies foreign ones threaten wholeness NKRI. The phenomenon of intolerance, radicalism and religious fanaticism is increasingly common in Indonesia. All forms of exclusive primordialism and attitudes culture as well confidence group alone in on confidence person just another can overcome through studies about Pancasila in a way deep and sustainable. The Indonesian nation is basically a very inclusive and tolerant nation. This statement is proven by the presence of various kinds of beliefs in Indonesia when Indonesia entered era history. Wisdom nation the has crystallize in the principles of Pancasila so that studies about Pancasila need held in middle widespread acts of religious intolerance and radicalism.

Research Methodology

This research method uses the Literature review method where the data taken is data excerpts from several articles and journals accessed from Google/Google Scholar. The selected articles are articles that have a topic of discussion that is in line with the theme raised by the author in this article. With less than a few days' time, the author conducted research from journals and articles, which was then reprocessed into information that was easy to understand and had useful value, then proceeded to prepare the article and revise it. The literature study carried out was reading, then writing, then processing the data into information that was relevant to the theme of the article raised in this article, namely the title "The urgency of Pancasila citizenship studies as the crystallization of Indonesian civilization."

Result & Discussion

Base Historical-Cultral Pancasila

Base historical Pancasila is Wrong One from four Pancasila educational foundation, which includes historical, cultural, juridical and philosophical foundations. The historical foundation of Pancasila includes various historical facts that became the basis for the development of Pancasila, including formulation, objectives, and evaluation of Pancasila themselves. These facts cover the struggle of the Indonesian people for independence, starting from prehistoric times, the history of kingdoms in the archipelago, period colonialism, until struggle towards independence. Foundation historical Pancasila begins of the formation process nation Indonesia That Alone. Fact historically started from prehistoric period until struggle to defend and fill in independence Indonesia. During During that time, the founders of the nation acquired many values and views of life which were then passed down from generation to generation. These values and views on life were then combined and agreed upon as the five principles of Pancasila. Pancasila is claimed to be a form of Indonesian culture, which reflects the state life contained in it. This reflection must be passed on to the newest generation through Pancasila education. In this context, the historical basis of Pancasila does not only focus on historical facts, but also on the values and outlook on life contained in Pancasila since before it was formulated and ratified as the basis of the Indonesian state. Pancasila education with this historical basis aims to have a just and civilized humanitarian attitude. towards other people as a way of life in a diverse society, prioritizing public interests and deliberation in carrying out a consensus, and providing encouragement and support for the creation of social justice for all Indonesian society. Pancasila is positioned as a philosophical background, namely the soul and deep desires of the Indonesian people. Deep soul and passion means the breadth of mind of the Indonesian people and the depth of the soul of the Indonesian people. Soekarno positioned himself as an intermediary for people Indonesia wants it united (Sulastomo, 2014). The formulation of Pancasila is based on the thoughts of the Indonesian people based on tradition, whether in the form of elite or local culture. Community groups that have reached a higher stage in treating nature and each other will create a habit. Habits will become inherited patterns of life in a way hereditary in form myth, legend, epic, story people, as well as rule and expressions unique to each region. Folklore and traditions show people's perspectives , concepts and philosophy in treating nature and the world around them.

Pancasila values have existed for thousands of years, long before the arrival of Hinduism, Buddhism, Islam, Christianity and other religions. This shows that the values of Pancasila as a wisdom are inclusive or open, contextual or in line with the local context of human life, and are not frozen doctrinally or dogmatically (Riyanto, 2018). Pancasila values originate from the customs, local culture and religious values of the Indonesian people (Primahendra et al., 2020). One of the religious traditions is the siraman sedudo ritual which is carried out every year, namely in the month of suro on the 1st of the Javanese calendar or the month of Muharram in the Islamic calendar (Sasmita, 2018). The siraman sedudo tradition is a form of preserving the social values of Ngliman Village, Nganjuk Regency, East Java. The values of Pancasila were formally formulated by the founding fathers of the state to serve as the basis of Indonesian state philosophy (Kaelan, 2013). Pancasila values are embedded in the daily living traditions of Indonesian people, in their relationships with God, each other and the natural surroundings. Pancasila is a higher elevation than Indonesian philosophy. This means that Pancasila is the civilization of the Indonesian people from past times in the form of physical buildings, knowledge about social problems, or philosophy and art (Arif, 2016). The wisdom of the Indonesian people is under the bond of unity and the mechanical unity of the Dutch royal bureaucratic government (Suwarna, 1993). Pancasila was produced by Indonesian people since 400 AD under the leadership of the kings of Kutai in Kalimantan, Srivijaya in Sumatra, Majapahit and Mataram in Java. Pancasila is a hidden pearl of wisdom from the archipelago and the services of Soekarno who unearthed it and presented it to Indonesia. Pancasila has been the content, soul and essence of Indonesian civilization for thousands of years. The founders of the nation were able to think far ahead of their time so that they became an inspiration for the Indonesian nation which was often turbulent with changing times (Sulastomo, 2014). Colonization for 350 years was the triggering factor for the desire to revive the spirit of Pancasila through scientific methods carried out by a group of Indonesians.

The intellectual group that occupied a strategic position in the life of the country after Indonesia's independence attempted to civilize society according to the values of Pancasila. The cultivation of Pancasila in social life can guarantee the integrity of the Republic of Indonesia. The love of the Indonesian people for Pancasila is reflected in the slogan "I am Indonesia, I am Pancasila". This slogan emerged during the first term of President Joko Widodo's leadership as a response to the increasingly widespread acts of intolerance in Indonesian society (Silalahi & Yuwono, 2018). President Joko Widodo invites all people to return to Pancasila as the foundation and direction for realizing the nation's vision and mission. It was formulated formally and then became the basis of philosophy, the source of all legal sources, and became the ideology of the Indonesian state. Pancasila originates

from the mind and soul of the Indonesian people, which has lasted since the era of the formation of ethnic groups, the era of national kingdoms before the arrival of the colonial nation, until the era of the national movement and the beginning of Indonesian independence. Soekarno in his speech on June 1 1945 stated that enthusiasm nationality Indonesia has contained within noble culture of tribes spread throughout Indonesia. The wisdom possessed by several tribes aims to prevent monopoly by certain people or groups so that no one lacks or dominates (Riyanto, 2018). The tribes spread throughout Indonesia have different histories, worldviews, customs, languages, religions and characters. Indonesia entered the historical era in 400 AD with the discovery of inscriptions in the form of 7 Forms or pole rock. Relic 7 Appearance according to notes history originate from kingdom Kutai which had a Hindu pattern in the upper reaches of the Mahakam River, East Kalimantan in the 4th to 5th centuries (Benyamin, 2014). The kingdoms that succeeded in achieving integration with regions covering half of Indonesia as they are today are the Sriwijaya Kingdom which is based in Sumatra and Majapahit in Java. At the end of the 12th century, the Sriwijaya region covered the land and seas of Sunda to Sri Lanka, including the Malacca Peninsula and the surrounding islands (Suwarna, 1993). The system of state and government implemented by the Srivijaya Kingdom is obeyed by the people in its territory. Unity is centered on a king who has military power both on land and at sea, has mystical authority, a military hero, a chief ethnic group, And the giver prosperity to people. System government the draw attention people inland to collect merchandise Which accommodated in local markets are then sold to world markets via sea transportation.

Kingdom Srivijaya according to Mohammed Yamin is country Indonesia the first and also the basis of Indonesian unity. This can be seen from the value of unity and divinity in the Srivijaya Kingdom which views the king as the center of power. Social and economic values that can be seen from the loyalty and obedience of regions have become the historical basis of Indonesian state government. Soekarno established the Srivijaya Kingdom as the basis for the formation of the Republic of Indonesia because its power stretched over most of Sumatra, parts of Java, as well as most of what is now Asia. Southeast (Nurrohim, 2020). Power Srivijaya built through lane control international trade from East Asia to West Asia and then to Europe. Sriwijaya, in building its power, used a system of hoarding goods for trade, requiring foreign ships to stop at its ports (Pradhani, 2017). The King of Srivijaya collected duties from trade that passed through his territory. The ability of the Sriwijaya Kingdom to control trade in the archipelago became the basis for the formation of the Indonesian state. Kingdom Majapahit succeed control all over archipelago and regions in surroundings. Gajah Mada's goal was the greatness of Majapahit (Java centric) without thinking about making all regions into one unitary state like Indonesia today. Power was limited to recognizing the power of the Majapahit Kingdom, which was marked by receiving tribute and assigning envoys to take merchandise (Susilo, 2006). The Majapahit Kingdom's firmness towards foreigners was proven by the existence of a very strong navy and army strong. The Majapahit Kingdom will carry out an expedition supervision of foreign countries who want to interfere in the situation in their territory (Pradhani, 2017). Based on the previous description, it can be seen that the values and materials contained in Pancasila have emerged since Indonesian society entered historical times. During the Dutch East Indies era, awareness of the nation and state emerged. Awareness of nationhood and statehood was influenced by the Dutch liberal group from conservatives who proposed to include the indigenous population in the orbit of Dutch culture so that in the 20th century ethical politics was implemented (Suwarna, 1993). This opens up the possibility of the emergence of an intellectual group from Indonesia who will feel, understand and find a way out for the Indonesian nation which is increasingly falling. in lower pressure nation Dutch. Awareness For nationality And nationhood emerged when the educated Indonesian people knew everything related to Japan's victory over Russia, who gives confidence that nation east no lost to the nation west. This awareness also arises because Indonesians feel they are treated differently from other people white so that the Indonesian people are moved to learn by pursuing education. Second factor the move group intellectual Indonesia for do idealization on indigenous cultural values by pursuing education.

Awareness of the nation and state can be seen in the movement that first appeared in Yogyakarta. This movement is called Budi Oetomo, which was first started by Dr. Wahidin Sudirohusodo on 20 May 1908. Budi Oetomo at first is a movement organization that aims to collect scholarships to be able to provide western education to the Javanese priyayi group (Yasmis, 2008). Over time, Budi Oetomo changed his goals towards education, culture and politics due to changes in the behavior of the colonial government which increasingly conflicted with ethical politics (Husda, 2017). Budi Oetomo's change of direction in the political field received support from various levels of society, including nobles, students and priyayi, because Budi Oetomo had aspirations to create a parliamentary government based on nationality. Budi Oetomo demands improvements in court regulations so that the Indonesian people have the same position as other population groups. The Budi Oetomo Organization was proposed by Tjipto Mangunkusumo to become a political party based on "national brotherhood without regard to nation, gender or belief". This proposal shows the awareness of the Indonesian

people to be a nation And patriotic. Islamic circles appear union trade Islam known with the term Islamic Union (SI) which triggered the emergence of a spirit of nationalism among Muslims (Susilo, 2006). The proposal to form SI was not accepted because the people of Indie Netherlands were not only Muslims. The failure of this national organization caused students in the Netherlands Indie to establish the Indonesian National Union (PNI) which aimed to gain independence Indonesia (Setiawan & Hadi, 2018). This matter show exists national ideals to overcome and transcend regionalism, social layers and religion as a basis for unity.

Importance Pancasila In Build Unity Nation

Without Pancasila, Indonesia would not exist in the world. Indonesia was founded because of the desire of various groups to unite and become independent, but it is not just enough to have a desire. To achieve the desired unity, a strong foundation is needed which becomes a solid foundation for unity to be built upon. Without this solid foundation, the unity that occurs is only a temporary unity that occurs because these groups have the same enemy. However, this is not the kind of unity that the founders of the Indonesian nation dreamed of. Indonesia's founders dreamed of unity based on respect between groups, the will and awareness that it would be better if we were united, as well as a basic sense of brotherhood resulting from a shared sense of identity. Therefore, Pancasila was created as a solid foundation. Indonesia is a country founded on diversity. Pancasila as the foundation of our country is a manifestation of the diversity that exists in Indonesia, not as a substitute for diversity but as a guarantor of that diversity. Therefore, according to the author, Pancasila as the foundation of the state is not a replacement for the identity and beliefs of Indonesian citizens but as a guarantee for Indonesian citizens that the state will protect the identity and beliefs of each citizen. Because if Pancasila replaces Indonesia's diversity, Indonesia's greatest strength will disappear. The unique identity that every Indonesian citizen has, although different, has one thing in common, namely the identity that he is an Indonesian citizen. As someone who has an Indonesian identity, every citizen has the obligation to implement the state's foundation, namely Pancasila. This means that on top of the right to maintain their identity which is guaranteed by the state, every citizen must also carry out their obligations to guarantee the same rights that every other citizen around them has. Apart from being a guarantor of the identity of Indonesian citizens, Pancasila also has a function important as guide the way activity statehood Indonesia, which mean that every decision made by the state must be based on Pancasila as the state ideology and must not conflict. The principles contained in Pancasila are the outline that guides the direction of the Indonesian state. Not only the state, Indonesian citizens are also guided by Pancasila apart from the unique identity that each person has, in facing problems or making decisions, as an Indonesian personality. Differences which often give rise to conflict and become a weakness, must be remembered that these differences should not act as dividers but as strengtheners of kinship ties. Differences that arise must be handled not through violent activities or discriminatory actions, but returning to Pancasila as our guide, these differences must be resolved through deliberation because this provides an opportunity. on group Which differentto do dialog And understand One The same other deeper Again, as well as each other learn from the differences There is so that society continues develop to be better. Pancasila become base main in build unity and Indonesian national unity through several important aspects.

1. Ideal foundation : Pancasila is considered an ideal foundation, which means it is a norm or rule which regulates social, national and social life state. This norm has binding legal force in its practice, showing that Pancasila own position still, strong, and no changed. Values sublime In its principles, Pancasila becomes the personality of the nation, and these principles need to be realized by the Indonesian people. For example, the 3rd principle, "Indonesian Unity," means that all aspects of national life, including national airspace, are considered as one unified whole and need to be protected. This shows that Pancasila encourages unity and unity of the Indonesian nation
2. Constitutional Foundation : The 1945 Constitution of the Republic of Indonesia, as the constitutional basis, regulates firmly and explicitly matters relating to the implementation of national life And state. In opening and torso NRI Constitution 1945, there were main ideas regarding the implementation of state defense and security which were inspired by the Pancasila philosophy. The 1945 Constitution of the Republic of Indonesia contains the main rules of thought necessary for the administration of the state, in particular to guarantee the existence of the Indonesian nation and state with all its interests and efforts to organize national defense. This shows that Pancasila is not only an ideal foundation, but also has an important role in the constitutional foundation of the Indonesian nation

Thus, Pancasila plays an important role in building the unity and unity of the Indonesian nation through ideal and constitutional foundations. The norms and rules regulated in Pancasila encourage national unity and unity, and are the basis for forming the state constitution. This shows that Pancasila is not only an ideology, but also a legal norm that is binding in social, national and state life, and is the basis for state administration. Pancasila has a very

important role in developing Indonesia as a sovereign, just and prosperous country. The following are several discussions regarding the role of Pancasila in Indonesia's development:

1. **Base Country and Ideology Nation**
Pancasila is base country and constitutionally recognized national ideology . As the basis of the state, Pancasila provides a view of the state's goals, namely achieving social justice, prosperity, unity and prosperity for all Indonesian people.
2. **Binder of National Unity**
Pancasila acts as a binding force for the unity of the Indonesian nation which is diverse in ethnicity, religion, culture and language. Pancasila values, such as mutual cooperation, unity and tolerance
3. **Moral and Ethical Foundations**
Pancasila become base moral And ethics for nation Indonesia. Values such as justice, humanity, democracy and peace serve as guidelines for behavior, politics and citizenship for all citizens
4. **Social Builder**
Pancasila provides direction in social development that is oriented towards social justice and people's welfare. The principles of Pancasila encourage equitable development, protection of human rights, improvement of quality of life, and gender equality.
5. **Democracy and People's Sovereignty**
Pancasila supports a democratic system and popular sovereignty as a form of government that prioritizes active participation of the community in public decision making. This is reflected in the Indonesian political system which is based on the democratic principles of Pancasila.
6. **Defense and security**
Pancasila also plays an important role in defense and security country. Principles unity, mutual cooperation, and patriotism push spirit of defending the country and awareness of the importance of maintaining Indonesia's sovereignty and security.

Thus, the role of Pancasila in developing Indonesia is very broad and deep. As a state ideology, Pancasila provides a philosophical, moral and practical foundation for sustainable, fair and just national development for all Indonesian people. As the main foundation for Indonesian ideology and philosophy, Pancasila has a very important role in shaping the direction of socio-cultural development. As a student, I not only understand this concept intellectually, but also appreciate the national values contained in Pancasila. Therefore, I feel a responsibility to appreciate and emphasize the importance of these principles amidst the complex challenges of modernity. Pancasila is not just a symbol or basis of the state, but a dynamic guide that is able to adapt, maintain balance and strengthen diversity in the development process social And culture in Indonesia. In the era of globalization and modernization which growing rapidly, indonesia's socio-cultural values are faced with increasingly complex and diverse challenges. Pancasila plays a central role as a very crucial guideline, providing inspiration for nurse diversity, tolerance, and cooperation. Besides that, Pancasila warns of the need to maintain a balance between traditional values and the dynamics of contemporary developments. In the context of Indonesia which is rich in cultural, ethnic, linguistic and religious diversity, every principle in Pancasila conveys wisdom that supports social harmony and cultural pluralism. Specifically, the Principles of Just and Civilized Humanity teach us to respect differences, promote equality, and respect human dignity. This principle has great significance in building a society that is cultured, harmonious, and accepts differences as national wealth. Pancasila works as liaison which connect values tall country with dynamics change era. As example, application please second no limited on legal or political aspects, but rather permeates social and cultural life, encouraging attitudes of respect for diversity and preventing discrimination. This opens the door to intercultural dialogue and healthy social interaction, strengthening social relations between diverse communities. Education values moral based on Pancasila hold role central in advancement efforts aspect social And culturedi Indonesia. Draft this no only crucial in form the basis intellectual next generation nation, but also vital in embed values morals and ethics the strong one. Importance values Pancasila is integrated in system education to create inhabitant country which has knowledge broad and care to social problem very related with please fifth Pancasila, that is justice social for all over Indonesian people, who emphasize the need to disseminate knowledge and social justice.

Conclusion

The historical-cultural foundation of Pancasila, namely Pancasila, originates from the thoughts and habits of the Indonesian people which have lasted since the era of ethnic groups, the era of kingdoms, the era of colonialism, as well as the era of national movements up to the present. Ethnic groups have a very unified, unified, harmonious lifestyle and live in a family spirit. The Majapahit Kingdom and the Srivijaya Kingdom were pioneers in the

formation of Indonesian unity. The Dutch East Indies colonial era was able to raise awareness of the nation and state because of feelings of shared destiny and struggle. The founding fathers of the country ultimately formulated the values of the Indonesian national character, known as Pancasila, as the identity of the Indonesian nation. The urgency of studying Pancasila as the identity of the Indonesian nation is the increasingly widespread acts of terrorism and radicalism which threaten the integrity of the Republic of Indonesia. Acts of terrorism and radicalism can be minimized if the Indonesian people are able to realize that Pancasila is essentially a wisdom that has been around for thousands of years.

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