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# THE ROLE OF PANCASILA VALUES IN DEALING WITH THE RISE OF TERRORISM AND RADICALISM

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## Abstract

Acts of terrorism mean using violence or the danger of violence and raising concerns with mass casualties and causing damage to public facilities. Meanwhile, radicalism is a view that has the hope to make a fundamental change in sync using their ideological interpretation or existing social reality. Acts of terrorism in the form of radicalism must be very contrary to the values of the Pancasila of the Almighty Godhead, balanced and moral humanity and also Indonesian agreement. With this act of terrorism, it can attribute the hialang values of Pancasila to the Indonesian nation. Terrorism is understanding that the use of violent methods and raising concerns is a legitimate method to achieve the mission (Muhammad ali Sya' faat, 2003). Initially, terrorism was categorized as a mistake to the country (Crime Against State) but gradually grew as a mistake to humanity (Crime Against Humanity). Terrorism has many characteristics, one of the characteristics of terrorism is the enthusiasm of religious radicalism. Religious radical teams are also suspected of using terror methods to achieve their interests. Terrorism and radicalism are acts of guilt that greatly affect the security and perfection of the Indonesian nation. The factors that become factors are numerous. But that's the case, whatever the factor, terrorism consistently makes people very vulnerable. As the basis of the country, Pancasila cites its significant contribution to overcoming and experiencing gossip and criminal acts of terrorism. The implementation of Pancasila values can avoid the formation of terrorism, because the values contained in it are very contrary to the radical view of life.

**Keywords:** radicalism, terrorism, pancasila, definition, factors

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## INTRODUCTION

As a multicultural country, Indonesia is often faced with debates, this happens as a form of unity process from the many differences in Indonesia. Diversity in Indosenia is formed from various

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ethnicities, tribes divided into natives and migrants, languages and religions as well as cultures and traditions (Faridah, 2022)

In this era of globalization, it is very necessary to apply the values of Pancasila in the midst of diversity in Indonesia. Because in the present, diversity, which should be a valuable asset of Indonesia, is actually used as the reason behind the divisive actions of unity. Of course, it is completely contrary to the values in Pancasila which have a maximum of tolerance and unity, this makes the values of Pancasila threatened to be lost in the Indonesian nation (Winarni, 2020).

In the process of implementing the values of Pancasila, of course, there are obstacles, one of which is the existence of issues of division (Adillah, 2022). With the development of today's technology, it is easier for people to know and spread issues, especially about the divisions that occur in the Indonesian nation. In the account of one Indonesian athlete experienced protests regarding the verse quote he uploaded along with the photo, which resulted in debate and sparks of hatred in the comment section of the athlete's account.

The event was originally listed as radicalism. There are 2 views of life that describe certain dangers for the Indonesian nation, including religious radicals and secular radicals. The comparison of the 2 understandings is contained in its purpose (Adnan & Amaliyah, 2021). If religious radicalism intends to change the Pancasila view of life with religious values, so that understanding secular radicals has a mission to disturb the Pancasila view of life from religious values. And terrorist acts are one form of the realization of understanding radicalism (Winarni, 2020).

Terrorism is one of the issues that becomes very important in the discussion of crimes that occur between nations. Need for Indonesia. Outsmart the problem so that it is immediately resolved, by taking prevention or follow-up action. The many efforts made by the Indonesian nation, in fact, have no effect on the problem of terrorism. Evidenced by the census data in 2016 which contains that Indonesia is the 38th highest country with the influence of high acts of terrorism. This seriously threatens the unity of the Indonesian nation (Winarni, 2020).

The rise of radical terrorism threatens the unity and security and peace of living beings globally. This is a topic of conversation that sounds scary to humans. The rapid development of these radicals has made Indonesia one of the recipients of high terrorism attacks (Sanur, 2018).

### **METHODS**

The method used in this journal is a quantitative library research method, by processing and observing while studying the data that we discuss in this journal (Sugiyono, 2016).

### **RESULTS AND DISCUSSION**

#### **Implementation of Pancasila Values in Facing Acts of Terrorism**

One of the earliest forms of terrorism that was intertwined in Indonesia was the first bombing in Indonesia in 1962 which was intertwined within the Cikini Academy with the meaning of the loss of life to the early head of state of Indonesia, Ir Soekarno. This terrorism error became

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more known in Indonesia after the update, precisely when there were bombings in the recent 2000s. At that time there was a bombing incident in the Philippine Grand Embassy in Jakarta on August 1, 2000 which caused the death of 2 people and left 21 others injured. Terrorism continues to be a streak rumored by the mass apparatus either stamp or electronic (N. Susilawati & Pasla, 2020). In Indonesia's distant origins, Pancasila means the agreed basic points of nationality as a binder and glue for the alliance and unity of a multicultural Indonesia. The Indonesian nation only has an ethos, metaphysics of life, and a biological grip on the life of society, nation, and state, is Pancasila which is made based on a cultural basis that belongs to and sticks to the Indonesian nation itself. The lower customs listed in Pancasila as the bottom of the country can be described as the next.

**The One True Godhead, means:**

1. Under the life of the state fits the One Godhead;
2. assurance of embracing and praying for faith and religion;
3. Openness to accompany religious adherents and proselytizing;
4. Rights and independence promote belief and religion, without infringing on the independence of others.

**Balanced and civilized humanity means:**

1. The recognition of the state to the right of each nation to sort out its own destiny;
2. The treatment of each human being in a balanced, similar, and suitable way;
3. The guarantee of the state to the provisions and the ruler in a similar way, exerts the role of upholding the provisions and the regime.

**Alliance of Indonesia, means:**

1. protect the country to the nation and all Indonesian bloodshed, promote public welfare, educate life nation, disciplining the earth according to freedom, lasting peace, and social equality;
2. the position of the state overcoming all understanding of circles and understanding of individuals;
3. Recognition of the country to the Diversity of Unity in Diversity.

**Citizenship, guided by the wisdom of wisdom at consultation or representation, means:**

1. Independence in the hands of citizens;
2. Provisions on the basis of the negotiating conference, using the most waivers if negotiations are unsuccessful;
3. The state is reasoned by law ( *rechstaat*), not mere authority ( *machstaat*);

4. The Republic of Indonesia is in accordance with the constitution without the character of absolutism (unlimited authority).

### **Social equality for all Indonesians means:**

1. The economy is structured on the basis of economic citizenship; the power of the state to the agent of creation that is meaningful to the country and understands the biological urges of the multitude;
2. Indonesia's wealth for the abundance of society;
3. Equal treatment to every Indonesian in all aspects;
4. The right to education for every act of terrorism and suicide bombing violates the openness of believers who are destroyed so that the country. to the precepts of the One and Only Godhead

In Sukarno's lecture on June 1, 1945 explained that how meaningful we are To understand the Divinity in Pancasila Culture as a view of life of the Indonesian nation, it is certainly expected to be able to handle the problem of terrorism in Indonesia. Pancasila is a guide, ethos of Indonesians in playing a role and doing in the life of the nation and state Terrorist actors in Indonesia actually cannot know and practice the values of Pancasila, especially the 1st precept, second precept, and 3rd precept in a comprehensive way, they lead to noble their ideology using the method of spreading terror. Such methods of terror or violence that cause the destruction of the Indonesian nation should be destroyed and destroyed in the Indonesian people. Fear of the emergence of terrorism in Indonesia can also be caused because the Indonesian people neglect the honorable values of Pancasila and Bhinneka Tunggal Ika, which have positive moral numbers as an effort to deter terrorism behavior (Wahyuni, 2019). The existence of human beings must discuss living together through the values of Pancasila which in the future wants to bring peace, security, and full of love accompanied by fellow humans, using the mission so that Ilahi also loves humans. Solving Terrorism through Pancasila Education Thought Throughout the last 2 decades, poly academics in the earth have competed to learn about personality education in various perspectives. The framework behind the incident is a rumor related to personality education which explains that personality education is able to respond to anxiety adrift of the change of era. Because the change of era is feared to cause a movement of numbers and etiquette in the society of the nation and state. Not only that, at the same time using fading numbers and morals, confusion in soaring no guilt and violence is also estimated to have the potential to be an actual danger to national security (Taufik, 2014).

In a literal way, the term radical has its origins in Latin which means 'base'. Similarly, Adian Husaini took in the Grand Dictionary Indonesian (1990), radical is meant as "in a global way", "desperately", "very strongly demanding change", and "advancing on assuming or playing a role", on the contrary "radicalism", meant so: "understanding or radical rotation in politics", understanding or movements that require social and political change or renewal by harsh or drastic methods", " extreme attitude in something turnover.

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1. have a large and extreme ideological religion that they struggle to take over the rules of numbers and the system that is working;
2. in their activities they often wear violent actions, moreover do not close may be aggressive to the activities of other herds that are considered contrary to their religion;
3. In a socio-cultural and socio-religious way, radicals have a strong team and show special self-performance and rituals.
4. 'Radical Islam' teams do not often move in a guerrilla way, although many only move in a detailed way (Republika, 8 or 9 or 2009).

Rumors of radicalism are inherent in the conception of identity and religious politics. In Indonesia's attractive conditions, radicalism becomes a facing position using the values of Pancasila. However, on the other hand, the position and role of growing understanding radicalism. Previous research that Wicaksono tried and liked to give formulated an evaluation to measure the level of understanding a person's radicalism can be tried through a character evaluation approach of 3 parts, including best-selling actions, anger, and actions. The next dilemma is the confusion between understanding Takfirism, beliefs in the usual way, and Pancasila. The compatibility of the rampant acts of global terrorism that link local terrorists from the Middle Eastern domestic government change near the time span of 2010 until now has had an impact on the entry of the latest numbers and understanding in Indonesia. This blueprint for change of government is known as operation regime change. This blueprint began to be designed and formulated in several countries to be adapted using the interests and actors of super power countries and multi-global industries that gave rise to the military complex industry. Various clashes are born to permeate various special needs. The research that Wicaksono & Perwita, (2020) tried explained the military industrial complex, an attempt to create an army freedom and blueprint.

Turkey's internal national defense of the regime. The origin of violence and radicalism often carries religious nicknames. The factors as a result ultimately impacted them to understand radicals and ultra-revolutionists, which among others took the form of aspects:

### **Aspects of religion**

This matter is in a special way linked to the description and interpretation of the lower concepts of Islam and the concept of war, approaching the design of jihad understood by Islamic radicals who are not only a form of Islamic solicitation, but further understood as a form of resistance (war) to the ideological enemies of Islam (atheists) war.

### **External aspects of socio-politicalcultural**

Political, economic and customary hegemony of the West (non-Islamic) to Muslims is said to kill Islam and Muslims.

### **Psychological Aspect**

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Through the radical and crude efficacy, which in political psychology or social action, a person feels that he is precarious, has the power, and means to do what is needed. There is optimism there which is the intellectual power of the advocate (psychological driving force) of an action, which in its political condition is made into a condition of Islamist activity (Islam movement - the Islamists)

### **Political Emotions**

The release of Islamic renewal actions in some Arab countries at the end of the Turkish Empire which this action sought to cleanse the teachings and practices of the faith of Muslims who were so shabby carried away by the hegemony of Western culture which they thought was a satanic custom (evil cultur) (Ellis, 2014).

### **Historical Aspects**

from the Night Era to the Medio Era, efforts to conquer and conquer weak nations or citizens were part of the origin of the routines of a nation or kingdom that was stronger, as a result of which the initial rules and all could finally be obtained by legitimate means based on the political thought and laws of the nations of that era.

In avoiding the growth of radicalism, efforts are needed that hold all views of national and state life, radicalism is no longer a local problem but a national and global case (Art, 2011). In the renewal period, the values of Pancasila that began to be left by residents need to be revitalized, while all forms of radicalism themselves must be deradicalized. A very important deradicalization that can be tried is to pass the application of Pancasila values in a complete way, starting from the correctional steps, description, application to the actualization of Pancasila (Anjani et al., 2023). using the description, deepening, application to actualization of Pancasila so that belief radicalism will be uprooted from its roots, because radicalism is not original values that began with the Indonesian cultural process. Deradicalization efforts through the application of Pancasila values can be tried through bottom-up methods using digging and reviving local virtue numbers that are aligned with using Pancasila (inductive deradicalization) also tried through top-down ways of using the country to become important film stars advocates of popularization of Pancasila values using provide as complete as binding statutory provisions Susilawati et al., (2020), the creation of comprehensive welfare of people, and also share the urge to encourage citizens to always maintain a safe attitude and shoulder together in the way of national mission income (deductive deradicalization). The resultant origin of the 2 ways of deradicalization can initially efficiently avoid the growth of radicalism because it is not only assisted by the revitalization of existing values as long as local virtues are also assisted by the state as an important film star who distributes political parachutes in the application of Pancasila values. Pancasila is the basis for idiil in tackling the vacillation of terrorism. Acts of terrorism in a special way opposite using 3 important precepts in

pancasila are the Precepts of the One Godhead, the Precepts of Balanced and civilized humanism and the Precepts of the Indonesian Alliance.

The Precepts of Divinity mean that we must believe in and believe in a powerful presence that directs the disposition of affection, denial of violence, and openness. Terrorist movements are very contrary to the precepts of the One True Godhead because they are contrary to the divine nature that cannot insist on the will and uses violent methods in achieving missions. Acts of terrorism are also contrary to using the human precepts because terrorism urges violence, massacres, deaths that are contrary to human numbers, and do not respect human rights. Acts of terrorism are also contrary to the Precepts of the Indonesian Alliance, because there is a coercion of will through various methods of violence, and the willingness to modernize under the country of Pancasila using under others, to limit the alliance and the unity of the Daily Drone of National Equality. all fruits listed in the 5 precepts of Pancasila are actually the perfect base for all Indonesian people in protecting the perfection of the nation.

Acts of Terrorism Crimes and Acts of Radicalism Terrorism crimes have interpretations as crimes that are full of factors:

1. Planned use of violence and/or danger of violence.
2. Aimed at ordinary people and / or ordinary objects in an indiscriminate way
3. Try in an organized way
4. Give birth to concerns that are widespread and have a complexion, political goals or not

The definition initially emphasized the quality of movie stars or terrorists and the actions of movie stars or terrorism (Jongman, 2017). An act qualifies as terrorism as well as has been formulated in Law no. 5 of 2018 concerning Terrorism. The key to acts of terrorism means imposing violence or danger of violence and raising fears with mass casualties and causing bankruptcy of ordinary means Next, a person can be claimed to have committed the Crime of Terrorism as also stated in articles 8, 9, 10, 11 and 12. Naval (Navy) susantiet. Daily Donations. There is an important link between radicalism and terrorism.

Radicalism is the seed of the birth of terrorism where radicalism is an attitude that requires a whole change and revolutionaries use overturning Values are found in extreme ways through violence and excessive behavior. Radicalism is an attitude that dreams of change in an overall way and has a revolutionary character using overturning existing values in an extreme way through ape (violence) and excessive actions (Kelley, 2022). There are some characters that can be recognized from the origin of actions and understand radicals, namely:

1. Intolerant (do not want to respect the opinions & beliefs of others).
2. Extremes (always feeling valid for yourself; assuming others are wrong).
3. Special (but the self begins with Muslims usually)
4. Revolutionary (leading to the use of violent means to achieve the mission).

Radicalism itself can be interpreted as a pandanagan that has the hope to carry out a change of the principal (principal) simultaneously using the understanding of their view of life or the social

reality that is found. Radical substitution can initially be tried using persuasive methods or persuasion that get along but can also use physical violence or symbolic violence. In conclusion, it can be concluded that radicalism leads the same as violence, especially in suicide, it leads to the biological meaning that it believes. The term radicalization is often used to define the way in which people transform their thinking to the earth as long as the situation of a person who leads "natural" leads to a person who leads "extreme". In some cases, the person then wants to associate themselves in the next term, which is to commit acts of violence. Radicalization is not only motivated by a view of life but only influenced by other aspects.

### CONCLUSION

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