



THE IMPORTANCE OF UNDERSTANDING PANCASILA IDEOLOGY AS THE BASIS OF LIFE FOR THE INDONESIAN PEOPLE IN THE ERA OF GLOBALIZATION

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Abstract

The teachings of Pancasila are very important teachings to be understood and applied to everyday life in order to shape the good nature of the nation's children in the era of globalization. Pancasila is the basis of the State of Indonesia, meaning that Pancasila acts as a source in making all decisions. Based on the findings obtained from several sources, such as articles, books, and scientific papers related to the research topic, it is stated that pancasila and globalization are two conflicting factors. Over time, humans living their lives in the world will experience changes in various fields. Written changes that affect the good and bad of the way people live their lives. Pancasila is the national symbol of Indonesia, which means Pancasila as a key figure in conveying the moral message of the nation. Pancasila is a view to live in order to live a peaceful and dignified society. Implementing Pancasila is an important task that we must immediately realize considering that globalization is currently continuously developing and its impact is flowing rapidly. These actions are intended to mitigate the negative effects of globalization and outside influences. If the implementation of Pancasila is done properly, the negative impact of globalization can be minimized so that we can use the impact of globalization to encourage progress in the country.

Keywords: pancasila ideology; basis of life; globalization; actualization

INTRODUCTION

To achieve the goals proclaimed in the proclamation of independence, Indonesia must adhere to broad and even far-reaching ideological guidelines (Wardaya, 2008). Pancasila is an Indonesian nationalist ideology that is considered a regulator in the lifestyle of aristocrats. Pancasila is the basis of moral quality because it is used as a benchmark for all statements spoken in communication and in people's daily lives, both positive and negative (Lubis, 2017). Pancasila

was developed from the noble ideals of the Indonesian nation, so it can be called a reflection of the Indonesian state (Adha & Susanto, 2020). The points covered in Pancasila are noble values, have been accepted as part of the nation's culture and also include fundamental values that are still firmly held in society today. Each precept of Pancasila contains an amazing meaning as the ideals of the Indonesian nation in the future are contained in the points contained in Pancasila (Sutono, 2015). In the precepts Pancasila has a set of points and meanings and is really awesome and connected. According to Pancasila, there is a bond between God and man, man and man, and between man and his homeland.

Therefore, residents in Indonesia must understand and apply the precepts of each pancasila. However, the ideals of Pancasila have not been realized in people's lives (Aminullah, 2018). This shows a lack of understanding of noble values Pancasila. The beginning of the era of globalization became one of the causes of declining awareness of Pancasila values (Oktari & Dewi, 2021). Advances that affect all aspects of life, such as communication and knowledge, contribute to the transformation of society in a nation, especially among young people. Social order is strengthened as a result of social expansion, especially among the general public (Ashifa & Dewi, 2021). Changes in attitudes that occur tend to be negative, and individualistic attitudes that develop will cause selfish attitudes such as ignoring social society, using poor language, decreased manners and manners, lack of respect for each other, and lack of solidarity with others. This is very unfortunate, when people who are supposed to behave in accordance with the values of Pancasila actually act the opposite. According to Pancasila, most of the population can indeed have enough knowledge and resources to survive, but that alone is not enough because society also needs social wisdom so as not to be easily divided and washed away by adverse currents (Isdiyanto, 2021). The progress of socialization of society is influenced by various elements, especially family factors. In addition, Education is one of the most significant aspects that have an impact on the development of social skills, along with family influence. The government is dedicated to advancing Pancasila in society and achieving its main goal, which is smart in state life, as well as stated in the preamble of the 1945 Constitution through education (A. Hamid, 2017; Widnyana & FARM, 2020).

Especially in this era of globalization, when any change is potentially dangerous, the government must build an education system and produce human resources with noble character and character, as stated in Pancasila. The Indonesian nation must have a foundation to deal with various problems that arise. The Indonesian people are currently experiencing a very harsh character defect due to globalization. Forming this character is likened to carving on a very hard stone gem, meaning it must be slowly and carefully. Many indecent phenomena have occurred lately such as violence, sexual hatred, murder, and others that have crossed the line. The trauma of the Indonesian people in the political attitude that has been carried out by the new order government that has created the younger generation during the reform period has an impact on making the people have apathy and do not care about the noble qualities contained in Pancasila. In addition to the era of globalization and its implementation so as to change the perception of

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how existence in the nation. The first step to be able to change the character of Indonesian society is to provide educational milestones, especially in strengthening the nation's ideology. This can be overcome by providing a better understanding of the four pillars of the nation, namely Pancasila, Constitution 45, NKRI, and Bhineka Tunggal Ika.

METHODS

In this research we use the initial method, namely by formulating problems that we will research in order to facilitate our research in the future (Tarsito, 2014). Then we propose hypotheses or temporary conjectures on our problem formulation using Alternative Hypotheses (HA) because our research produces influences, after that we design research by paying attention to the tools and materials we will use, determine the data to be collected and the techniques used. We use an independent variable where this variable causes a change in the bound variable. We obtain data from many sources such as scientific papers, journals, papers, books, and the internet (Hardani et al., 2020). After that we process and analyze data in the form of qualitative data and we look for many theoretical bases that become references so that the research results are more in-depth, The last step is to draw conclusions and match the data with the initial hypothesis. After matching, we reported the results of this study in the form of a journal.

RESULTS AND DISCUSSION

Understanding Pancasila Ideology

Ideology is a combination of the two words "idea" and "logos," derived from the Greek "eidos" and "logos," respectively. (M. Fachri, 2003) Ideology is a concept that is based on philosophical quotations in formal writing and is used to describe all ideals, basic values, and what is intended as a normative reference. In the narrow sense ideology is an idea or theory about the meaning of life and values that determine by means of life and absolute human actions. Since its inception, ideology has been used to inspire a number of works of art. According to Destutt Tracy in 1796, all of these works have used the Science Off Ideas program, which is a program that aims to bring changes to institutional thinking in society Muslim. (Nugroho, 2020)

The Role of State Ideology in the era of Globalization

Pancasila is based on persistent ideology. When associated with changes in the way of life of the wider community, Pancasila itself has a more complex and unyielding philosophy. Pancasila was unable to pave the way for any change. A person must be able to apply the nature of Pancasila, actual and able to adapt to the times and use Pancasila as a filter of new values. The role of state ideology as a value order that is expected to be actualized properly by the state represented by the government and by citizens. The role of Pancasila ideology in the era of globalization is to adapt to current laws and serve as a filter for new laws. Its ideological role as a value order that can be actualized by the state represented by the government as well as by citizens. (Laros, 2022)

Globalization of Pancasila Diera is a method to build the Path of Self-Reliance as an ideological path. Pancasila is needed in this era of globalization because it serves as a tool to identify and select useful teachings. In addition, Pancasila also serves as a tool to maintain the existence of the personality of the Indonesian nation, because in this era of globalization the boundaries between countries seem invisible, which makes foreign cultures and international news information enter easily in people's lives. (Wirawan, 2022)

Characteristics of Pancasila in the era of Globalization

Globalization is a term that broadly refers to the process of economic, social, political, and religious change taking place around the world. The benefits of globalization are that it can provide scientific and technological advances, facilitate the flow of capital from other countries and increase international trade. The positive value values on the characteristics of Pancasila in the era of globalization are increasing state development, developing the tourism system, improving work ethic. The properties of Pancasila are useful in the era of globalization as the main source of knowledge and insight. In addition to the positive effects, globalization also has a negative impact, namely fostering individualism, inhibiting the growth of the industrial sector, and emphasizing the destruction of goods. (Silitonga, 2020) Pancasila has lately been an unstable ideology, especially one that is unstable in absorbing new laws that exist whether it can be beneficial for the survival of the nation because on the other hand the nation must have national vigilance against the new ideology (R. Al Hamid, 2022). If Indonesia cannot sort and choose, the community will tend to follow the flow of external ideology, while the original ideology of the Indonesian nation itself, namely Pancasila, is forgotten both in its characteristics and implementation in everyday life.

Actualization of Pancasila in people's lives in the era of Globalization

Actualization of society in pancasila and state life are two approaches, the first approach objectively, and the second approach subjectively (Karimullah, 2023). It is important to note that the renewal of Pancasila with the aim of fulfilling the requirements of the ideological and material foundation in all aspects of state administration means that every act or action of the government and people in the conception of the rule of law must obey and comply with these values. While what is meant subjectively in actualizing Pancasila is largely determined by awareness, obedience, and readiness of individuals to practice Pancasila. Every gesture and behavior of a person can reflect to others that Pancasila is present in every aspect of daily life. To update Pancasila, there are several things that must be explained to all people, not only limited to laws and regulations or the Indonesian legal system alone. In this way, Pancasila can be a facilitator of achieving the nation's ideals.

Implementation of Pancasila in the era of Globalization

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The introduction of Pancasila in the era of globalization Pancasila is the basis and ideology of the Indonesian nation. In the long journey in the life of the nation and state, Pancasila often differs in the application of its values. Deviations from the experience of Pancasila can be addition, subtraction, etc. Deviations from the true meaning. The use of pancasila values is not widespread in Indonesian society. One of the most famous phenomena in social networks today is a group of young people who do not even know the rules of Pancasila. In addition, the current trend of globalization is getting wider and stronger. The direction of globalization has changed significantly. Part of the order of human life around the world.

Indonesia is no exception. People cannot avoid globalization, especially Indonesian society. Therefore, it is necessary to pass on the values of Pancasila to the younger generation who are able from elementary to high school, even to universities the length of application of Pancasila points in the era of globalization can be implemented promoting nationalism. (Hidayatillah, 2014)

This character of nationalism can be sought when the dynamics of national interests, such as the Youth Oath, the day of victory, on the day of heroes and other great dam days. Bringing out a strong taste, for example through carving performance, learning performance very seriously really makes the country proud, likes and likes to use local products or also creates good Pancasila values (Hanafy, 2015).

Challenges of Pancasila in the era of Globalization

Pancasila is the livelihood of the Indonesian nation. First, the challenges of implementing Pancasila in the era of globalization as a result of globalization, increasingly complex challenges and the development of fast-advancing information flows. An example of the challenge of Pancasila in the era of globalization is the problem that arises national ideology. Until now, the challenge of implementing ideological values is the development of various concepts that are not in accordance with the ideological values of pancasila. Such conditions lead to dialectics and the emergence of a barrage of wars within citizens. Citizens After screening, these values are influenced by factors in them, such as: Understanding and awareness of shared values and environmental conditions. Environmental conditions include the communities that interact with it and the resulting connections to cyberspace. Various tendencies of some sons in terms of thoughts and attitudes and behaviors that are inconsistent with the shared values of state ideology, elaborated and detailed based on the value system contained in the Pancasila order.

Challenges from the guidelines Pancasila is the value of spirituality religious versus communist values, human versus sectarian values, humanity versus liberalism and social justice values against capitalism (Chipps et al., 2022). How to deal with it resurrecting the value of updating the values of Pancasila in the context of the daily life of the Indonesian people, affirming the values of Pancasila, reintroducing ideas Pancasila as the basis of the state (Adha & Susanto, 2020).

Globalization Contradicts Pancasila

The first teaching is contradictory because it breeds hostile materialism, spirituality, and rampant mondial exploitative spirit that corrupts morals and ethics (Setiowati et al., 2022). The second statement is contradictory because humanity and man will be replaced by technology and human efficiency becomes obsolete or becomes part of the industrial machine (technology) and may be abandoned whenever it is no longer needed. The third instruction is contradictory because the border permeability has been lost due to the free flow factor. Factors of production, elimination of tariffs, uncontrolled flow of information and value across borders. The fourth rule is contradictory because it increases the national per capita ratio but also increases the percentage of poor, leading to a restructuring of the socioeconomic class. The fifth rule is inconsistent with the cumulative, distributive and fairness of trade law in the arena of establishing a legal system, customers do not deal with manufacturers directly. Due to unpaid debt and environmental levies, capital gains and environmental exploitation can jeopardize national, regional, international, and intergenerational equality.

CONCLUSION

Ideology is the totality of sources based on the reasoning of the values and foundations of any particular social group or national movement. Ideology can sometimes be an illegitimate keystone as is usually used in positivistic philosophy and social sciences. In the era of globalization, Pancasila plays a role in the form of a tool to choose an acceptable and useful culture and plays a role in maintaining the existence of the personality of the Indonesian nation. Actualization of Pancasila has two approaches, objective approach and subjectivity in people's lives in the era of globalization. Actualization of Pancasila with the aim of making

Pancasila as an idyllic and material foundation in all forms of awareness and obedience of each individual in practicing pancasila. In the era of globalization, implementing the points of Pancasila can be started by fostering a sense of nationalism, such as through the spirit of achievement, learning truly for the sake of the nation, love and pride in using local products, and instilling Pancasila points through example. In the current era of globalization, the ideology of Pancasila is not in accordance with its original principles. We must return the value of pancasila value to improve the situation. The Indonesian nation must uphold the points of Pancasila in everyday life and restore the points of Pancasila as the foundation of the country. In the framework of the daily life of the Indonesian people, the value of pancasila is mentioned as an idea and a rope of adherence. But the fact is that in this era of globalization, many people are carried away by the flow of globalization whose notabe is not in accordance with the pillars of Pancasila, namely Godhead. Humanity, Unity, Populism, and Justice. To prevent globalization and hope that Pancasila will become a filter for cultural flows that enter Indonesian society.

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