



**REVITALIZATION OF PANCASILA AS A SOLUTION TO THE
PROBLEMS FACED BY THE INDONESIAN NATION**

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ABSTRAK

Arus perubahan telah lambat laun menantang bangsa Indonesia untuk mengakselerasikan diri pada kondisi kekinian. Perubahan yang menuntut adanya digitalisasi disegala lini kehidupan tentu bagi generasi milenial bukanlah hal yang sukar untuk diikuti. Namun dari sisi moralitas akankah hal ini menjadi dilematika baru bagi bangsa ini karena tidak terkontrol. Paper ini menggunakan metode kualitatif dengan pendekatan studi literatur, yang mana penulis mengkaji beberapa buku untuk dijadikan bahan analisis kajian. Hasil pembahasan mengingatkan bahwa bangsa ini membutuhkan solusi degradasi moral. Revitalisasi Pancasila dengan memberikan pengetahuan budaya kepada generasi muda akan memberikan dampak bagi keluhuran budaya generasi bangsa.

Kata Kunci: Revitalisasi, Pancasila, Solusi, Permasalahan Bangsa

ABSTRACT

The flow of change has gradually challenged the Indonesian nation to accelerate itself in the current conditions. Changes that demand digitalization in all lifelines are certainly for millennials is not a difficult thing to follow. But in terms of morality, will this be a new dilemma for this nation because it is not controlled. This paper uses qualitative methods with a literature study approach, in which the author examines several books to be used as research analysis materials. The results of the discussion reminded me that this nation needs a solution to moral degradation. Revitalizing Pancasila by providing cultural knowledge to the younger generation will impact the nation's cultural nobility.

Keywords: Revitalization, Pancasila, Solutions, Problems of the Nation

Introduction

Pancasila has an essential role in uniting and building national unity joints because Pancasila is taken from the nation's philosophy historically as an ideology or view of the Indonesian government's life.

The decline of morality and morals of the younger generation today is a milestone for the start of the revolution of moral role in the order of youth to sustain the nation's life. We are losing our way and

confusion in assessing, which is the nation's personality.

As stated by Mister Hatta on June 11, 1957. "Our *revolution prevailed in establishing a new state in reviving the personality of the nation. But our process lost out in carrying out its social ideals. This crisis can be solved by giving the country the leadership that the people trust! Since this crisis is a democratic crisis, political life must be improved, and the parties heed the moral fundamentals in all their actions.*

Corruption must be eradicated to its roots, regardless of feathers. If it arrives in the eye is not squashed; coming in the stomach is not deflated. Demoralization that began to become a disease of society attempted the gradual disappearance with positive actions, which gave hope to the improvement of fate. " (Deliar Noer, Mohammad Hatta: Political Biography, LPE3S, Jakarta, 1990, pp. 504-505. Compare, Mohammad Hatta, Bung Hatta Speech Bung Hatta Writing, Publisher Mutiara, Jakarta, 1979, pages 73-93).

Witnessing the Indonesian State's praxis and national life lately, Indonesia's potential possibility of becoming a "failed state" is even greater. Referring to Francis Fukuyama's fact, the greatest threat of the 21st century is the "failed state", characterized by poverty, unemployment, inter-group conflict, and widespread acts of terror. (Supriyanto, 2020).

That's because what we face is an identity crisis and an intellectual and conscience crisis (morals and morals) that reflects the nation's character's problem (Soedarsono 2013). Because character building is ignored, the nation's condition is now like an "iceberg", it seems gallant, but its soul or foundation is fragile.

Trouble, the noble heritage praised by various world figures, because of the missed practice of the New Order government that made it a machine of political indoctrination, Pancasila is considered to have been apathy, the five precepts with the core of humanity (Driyarkara, 2006) narrowed to the first precept of the godhead of the Almighty, it is considered irrelevant. Not only not in the biological, but memorized school children also are not, let alone practised in the praxis of State and national life. *Go to hell, Pancasila!*

Regarding the form of the State, based on religion or nationalism, there was a long debate before an agreement was finally found, among others, in the five precepts of Pancasila. Therefore, the suggestion of actualization and revitalization is a must, placed not only in this context of first precept-but further concerning religious and State relations.

But the emergence of problematic sharia laws concerning religion, the spread of political parties based on religion, shows the unfinished relationship of faith and State, which concerns two main things: first, the association of State and religion and second, the implementation of state principles. from that background, of course, need a thorough understanding of diversity is a blessing that makes the basis of why we should revitalize and actualize Pancasila.

METODE

This research method uses a qualitative approach with a type of literature study or regular literature studies. That focuses on some of the findings in the library materials. The author uses several library materials, be it books, journals, or opinions in the mass media related to the revitalization of Pancasila, which the author then uses to be a study in this study.

RESULT AND DISCUSSION

1. Obstacles to Revitalization of Pancasila

According to Azyumardi Azra, *Revision of Pancasila* in the collection of Essays Knitting Nusantara Rindu Pancasila, three factors make Pancasila remain marginal in the blue

hustle and bustle of Indonesian political development.

First, in standard memory, Pancasila is still considered tainted because of the Suharto regime's policies that once made Pancasila a political tool to maintain *the quo status of power*. The Suharto regime also dominated the use of Pancasila, which was indoctrinated through the administration of the Guidelines for The Appreciation and Practice of Pancasila (P4).

Second, political liberalization with the abolition of provisions by President B.J. Habibie on Pancasila as the only principle of any organization that provides opportunities for other ideological tenets, especially those based on religion.

Third, decentralization and regional autonomy slightly strengthen the spirit of regionality, smelling local nationalism that overlaps with ethnonationalism and even religious sentiment.

The lack of public attention to Pancasila remains alarming: the yellow light if we want Indonesia to stay integrated. Pancasila as the State's basis and the expected direction in the Indonesian states' life is the actualization of all citizens' joint determination to remain united amid various diversity. As the Indonesian nation-state's framework and ideological basis, Pancasila is an *unconventional* ideology that is not based on religion. Especially with the first precept, The One True God, Pancasila is an appropriate and friendly ideology with religion.

As a *confessional ideology*, Juergensmeyer once said that Pancasila is a veiled grace for the nation because Pancasila is a *religiously friendly ideology* that makes no valid reason to replace Pancasila with other doctrines (Supriyanto, 2020b).

The next revitalization of Pancasila is radicalism in the name of religion, hatred and violence in religion, perhaps because some of our society is more glorifying religion than God. They forget that religion is a means of getting closer to God. Holy God can only be approached with the purity of heart emitted in loving and affectionate deeds: giving and serving. Because of that, anyway. God is all-loving and all-merciful. (Karim, 2010).

These constraints are very harsh, sounded on the surface due to the statement against Pancasila, which is considered by this nation to be obsolete. According to historians from the Indonesian Institute of Sciences (LIPI), the founders of this country used to be Adam The first wave when Pancasila was created when Sukarno gave a speech of BPUPKI, June 1, 1945. The second wave, when the constituent assembly, post-Election 1955, debated whether Pancasila continued to be the basis of the State or other ideologies. That led to the Presidential Decree of 1959. The third wave occurred when Pancasila was manipulated, misused, and should only be translated, interpreted, and even used as a tool to (*hit*) its enemies by one New Order force under Suharto's leadership

regime. As a result, when the New Order regime collapsed during the reform period, Suharto's downfall harmed Pancasila, which was increasingly forgotten.

However, now to revitalize, Pancasila is not easy. If at the time of Sukarno they (the founding fathers of the nation) put the precept of the One True God in the first order because it is considered essential to unite all parties, at this time it must start from the fifth syllabus because that is where the demands of his time.

Policymakers think that the elaboration of Pancasila values is only in the form of policies, such as laws and regulations. However, what happened later, rules, laws, and procedures may be formed but completely deviate from Pancasila's values. Pancasila, especially today, Indonesian people experience a condition of freedom that is almost applied regardless of existing values' limitations.

The efforts to an embodiment of values have been half-hearted. Not many people care if Pancasila is disturbed by other ideologies. Weak support is also seen in the discourse about Pancasila, which tends to weaken. The government's efforts through the four pillars of nationality program are also considered less applicable to the study of national themes because it is presented in the realm of recess carried out with a political atmosphere. It seems to be forced to provide the socialization program.

2. Revitalizing Pancasila to Overcome Problems Facing the Indonesian Nation

Upholding human rights and revitalizing the Pancasila movement is a brilliant effort to maintain the nation's integrity. This aims to anticipate violence and human rights abuses in our country. Pancasila is the State's symbol and the highest philosophy that can unite citizens regardless of ethnic, religious or racial background. But it is also a tutorial on the life of the nation and the State of Indonesia. Five foundations, or better known as Pancasila lately, are undergoing a shift in the value of the function and its role due to groups that want to divide the nation's unity and unity.

It has not been seen as efforts to realize the values of Pancasila principles in earnest. Never wholeheartedly executed concretely. Do not be carried out with sincerity, and the desire to talk about it alone tends to reluctantly lately. It's dead wind. Pancasila seemed abandoned.

On the contrary, the temptation to replace it as state ideology never recedes even though it is not always open. Stealthy, slow, and veiled efforts are more dangerous than available because they are usually difficult to anticipate. More concerning and unfair if Pancasila made a scapegoat for all the congestion in social, political, economic, and security during this time. all failures to realize a prosperous and just Indonesia, among others because there is no seriousness in learning development

that refers to the theoretical values of Pancasila. (Karim, 2010).

Pancasila democracy is still ideal, at least in the view of several members on Facebook and Twitter that the author tried to ask from September 20-29, 2012. These philosophical views are related to the frame of Pancasila in Democracy. Some opinions say that Pancasila democracy is associated with the five Sila in Pancasila. While others view entirely associated with the fourth syllabus only. Another argument relates the fourth syllabus to the fifth syllabus.

Frankly, it feels lovely defence or perspective of Indonesian society about Pancasila democracy. From what is understood, it appears that the public has not been able to reach the specifics of what is called Pancasila Democracy. Pancasila democracy is undoubtedly associated with the digger, namely Sukarno. The date of birth is also mentioned, namely in June 1945. Pancasila democracy is even associated with the Indonesian people's culture, which is democratized differently from western ways (in this case, Europe and the United States).

However, the ideal view of Pancasila Democracy fell when it saw and followed its implementation even in the hands of Sukarno. In a state of urgency due to the cold war between the Soviet Union and the United States, Sukarno came up with new views that united The Asian-African nations by forming the then-Aligned Movement. Suharto continued what Sukarno did by attending several meetings of the

Non-Aligned Movement. Pancasila itself, as an ideology, can be defined according to One: Theism, Two: Humanism, Three: Nationalism, Four: Democracy, and Five: Socialism

However, the five understandings in Pancasila face problems if associated with universalism or internationalism. The fanfare of insights that degrade entry into Indonesia comes from international ideologies, both from the left and right. From the left is communism, while from the right is theology.

Certainly, ideological variations, either left-right, even a mixture of both, also influenced the mindset of the constituents of Pancasila. That influence goes into the constitution. However, the intensive struggle of thought among the nation's founders led to "naturalization" with the Indonesian context. Nevertheless, the Constitution of Indonesia was among the most modern in its time, so it can only be compared to the United States constitution.

The middle way of Pancasila is not an opportunistic choice arising from weak confidence but rather a beam of Indonesian character. Bung Karno stated, "There are no two nations that are the same way of jockeying. Each nation has its way of dancing, having its characteristics. Therefore, in essence, the nation as an individual can own a personality. Personality manifests in many ways, in its culture, in its economy, in its character and so on."

The character of Indonesia was first printed because of the influence of its ecosystem. By the natural environment's characteristics, as a land of oceans sprinkled with islands, Indonesia's character also reflects the sea's nature. The nature of the oceans is absorbing and cleaning; drink without polluting the environment. The heart of the sea is also in its breadth, able to accommodate all kinds and sizes.

As the world's largest "island nation", anchored at the strategic point of a cross between continents and inter-oceans, with the appeal of abundant resource wealth, Indonesia has long been the meeting point of maritime exploration that carries various streams of civilization. Thus, it becomes Indonesia as a Damansara of world civilization with a mentally cosmopolitan population. Indonesia's character also reflects the nature of its fertile soil, primarily due to the vomit dust of volcanic mountain ranges. Fertile soil facilitates everything planted, as far as according to the soil's nature, to grow. Accordingly, the character of Indonesia is its ability to accept and grow. Here, whatever culture and ideology that comes in, as far as the local social system and values can digest, can flourish.

Economic-political oppression by colonialism-capitalism considerably eroded the prosperity, cosmopolitan, religious, tolerant and familial of this country. On the other hand, colonialism-capitalism also contains its internal contradictions that bring new emancipation

elements, such as humanism, nationality, Democracy and justice, which can strengthen Indonesia's character. The founders of the nation idealize the mediation between the original name that settles latently in the soul of the population and the vision of new emancipation as a source of identity, basic philosophy, and co-living view.

Therefore, the categorization that is mutually alienated between the "national group" and the "Islamic group" identifies its derivatives: pro-Pancasila and the other counter-Pancasila, is a parallel. In reality, both members of the national and Islamic factions are not monolithic. Moreover, substantively, both groups have a broad understanding. The advocates for each syllabus in BPUPK both come from the "national group" and the "Islamic group". What they idealized as the basis of shared life was abstracted by Bung Karno in a speech on June 1, 1945, into five precepts, which he called the "basis of philosophy" (*philosofische grondslag*) or "worldview" (*weltanschauung*) of the country/nation of Indonesia. As stated by him, the five precepts are elements of the static table that unites the Indonesian government and the dynamic Leitstar, which guides the development of the nation in the future.

3. Condition of Morality of the Indonesian Nation

Almost sixteen years after the Reformation was rolled out, the development of Democracy in Indonesia has not significantly

benefited from improving the nation's life. Many people began to doubt the promise of Democracy in this country. From the exploration almost every week through the Archipelago horizon, from proximity to the smell of sweat and national feet, quickly caught the cracks of our state architecture. After democratic reforms were rolled out, Indonesia was torn weave due to its fragile knots.

From Lake Sentani in Papua to Lake Toba in North Sumatra, the truth of wisdom water is still left. Still, the pollution caused by political waste is getting closer to threatening the resilience of cultural ecosystems. Of course, it is worrying because Indonesia is a political link to cultural diversity. If politics as a link knot is fragile, the richness of the archipelago's cultural heritage cannot be tied into a strong broom but merely scattered stick flakes, easily broken.

Indonesia is more of a nation-nation than a nation-state. The basis of this nation is none other than the existence of the State. Indonesians are united not because of cultural, religious, and ethnic similarities but because of a US, which accommodates shared political ideals, overcoming factional and individual understandings. If the State is a unifying factor of the nation, it is also the nation's divisive factor. Thus, more than any country on the face of the earth, Indonesia's politics is vital to maintain the nation's integrity and sustainability.

If Indonesia's Democracy is increasingly in doubt for its benefit, it

is none other than because the development of Democracy tends to be divorced from the family spirit. Regional regulations based on religious exclusivity grew into a cultured divine soul; international financial institutions and companies are allowed to interfere in the law at the expense of just and civilized humanity; tribalism, nepotism, and the worship of regional sons were strengthened in regional head elections which weakened national unity; members of parliament work together to rob people's finances, fight for aspirational funds while ignoring the aspirations of the people, forgetting cooperation based on wisdom.

Democracy turned the clock back, bringing back the people in the pre-political period when it was confined to the iron laws of survival history of the fittest and idol of the tribe. There is an unequal gap between votes and choices, and Democracy, idealized as a vehicle to fight for equality and brotherhood by organizing collective interests, is an instrument for private parts.

This distortion occurs because people work from politics, not from politics. That is where the entrance to the conspiracy between black business people and black politicians is in the process of institutional crafting and legal drafting. Hostage democracy leading to legalized crime. Suddenly Toer's prophecy in the Greenhouse came true; There will be political games by criminal people and criminal games by political people." (Toer, 2001)

What is feared is that this country becomes a "failed state", is it possible that our nation cannot progress, is it possible that this nation will fail? Looking at the reality of this Republic which is reviewed from several conditions that are quite serious, among others: (a) Weak economy, (b) The existence of unresolved separatist movements, (c) Social conflict and community brutality, (d) Ethnic hostility, religion, terror, (e) Lack of environmental protection (damaged ecosystems), (f) Stagnant economic growth, (g) Un populism elite decisions, (h) Geographical factor, (i) Factor of history, (j) The number of refugees in their own country, (k) The poor population is increasing every year, (l) Poor government administration, (m) Sacrifice the younger generation (less severe education), and (n) Towards the crisis of energy.

Being very talented enters the "Red Zone" or "Danger Zone" of a *weak Nation-State* and moves towards availed State.

4. The role of Pancasila as the National Ideology

Cultural, mental revolution can be carried out by profoundly reviving the nation's founders' character and the fundamental spirit of the State's founding. As Bung Karno revealed in a speech on June 1, We established Indonesia's State, which we must all support. All for everyone! Not Christian for Indonesia, not Islam for Indonesia, not Hadikoesoemo for Indonesia, not Van Eck for Indonesia, not Nitisemito rich for Indonesia, but

Indonesia for Indonesia—all for all! If I squeeze the five into three, and the three become one, I can be a pure Indonesian word, namely the word 'Gotong-Royong'. The Country of Indonesia that we founded must be mutually beneficial!"

The pairing of Pancasila to "PANCAGILA" by an NGO that does not want to be named in one of the cities in West Java is said to miss Pancasila by setting the points of Pancasila principle to be as follows:

1. The Almighty's Finances (The One True God)
2. Fair and Equitable Corruption (Just and Civilized Humanity)
3. Indonesian Legal Mafia Association (Persatuan Indonesia)
4. Power Led by The Lust of Depravity in The Conspiracy and Pretense (Populism led by wisdom in deliberation/representation).
5. Comfort for All Families of Officials and Representatives of the People of Indonesia (Social Justice for All Indonesians).

The pun of principle in Pancasila above makes an indication that Pancasila is an ideology and a national philosophy deliberately buried alive by people who have an interest in power, whether it is done as a bumper to bring down the regime or perhaps really a call to heart to criticize the policies of the administration.

How can Pancasila overcome all the nation's solutions if the Regimes do not socialize Pancasila

itself in this country? Not as easy as turning the palm to be able to mix Pancasila itself, even the new order regime which he campaigns for the establishment of Pancasila as the sole ideology of the nation is still far from the expectations of society, Pancasila tends to be coercive and as if Pancasila used as jargon misled by the new order when that. However, many blaspheme the Pancasila correctional system by the new order regime (Orba) or commonly called the System of Guidelines for The Appreciation and Practice of Pancasila (P4). The author many experiences that can be taken or even something positive from the correctional system, the new order or P4. For example, there is no ideological organization other than Pancasila, so that Pancasila becomes ideologically strong.

Pancasila can answer all the problems if the Revitalization of Pancasila can be *applied sustainably* (Sustainable) then how to continue the ideals of Proclamation-Reform that he said many issues are ranging from social, political, economic, to justice or legal problems that he said can't be solved because every problem will be solved come contemporary issues so that the old problems are stripped and left to stay memories so that because the problems that accumulate long ago the question becomes a time bomb for the future of this country because it is never entirely resolved until the root. Here are the ways that Pancasila can answer all the problems of the nation.

CONCLUSIONS AND SUGGESTIONS

Inferred

It should not be shown at length that a pragmatic-positivistic development is not following the demands of Pancasila. Pancasila is a system of fundamental values and personalities of the Indonesian nation. Growth in Indonesia should not be pragmatic; it should not be based on one ideology but should be according to Pancasila.

But it should also be emphasized: whether the development of our society is following Pancasila is not guaranteed as long as everywhere Pancasila is recognized, but only if the attitudes of Pancasila are manifested in the law, regulations, and especially in the practice and habit of acting state apparatus. So Pancasila will only be realized when Indonesia's human rights, namely the right that expresses the Indonesian nation's belief as one of the human countries, is entirely about the dignity and worth of all human beings, wherever and towards whoever is also sacred.

Advice

We, as a nation, should think in more detail about what we should do to face the challenges of the future. The issue related to ideology for the author is that Pancasila, as the State's basis, is an agreement with this nation's founders. Challenges related to revolution 4.0, even the era of society 5.0, should be homework for this nation. We, as a nation, do not lag in the age of new civilizations that are all digital. This also needs to be accompanied by a good mentality so that the country is ready to navigate the digitalization era without leaving the nation's noble culture.

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