

Reactualization of the Ideology of Pancasila in the Globalization

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ABSTRACT

Pancasila as an Open Ideology carries the meaning that it is capable of adapting to the changing times. The fundamental values of Pancasila, which are inherent in the Pancasila ideology, must be firmly held and cannot be altered. The openness pertains to the implementation's elaboration, which can be adjusted to the needs and real challenges faced by the Indonesian nation in each period. This study aims to understand the development of the Pancasila ideology in the era of globalization. The method used in this research is normative juridical research. The results of the study show that globalization cannot be avoided, but the Indonesian nation must take action, establish a determination to build independence with the spirit of modernization in the global era, while still adhering firmly to the Pancasila ideology.

INTRODUCTION

The term 'ideology' comes from the Greek words *eidos* and *logos*. *Eidos* means seeing, and perceiving, thoughts, ideas, or aspirations. Meanwhile, *logos* or *logia* means science. In simple terms, ideology is defined as what is thought, desired, or aspired to. In general, what is meant by ideology is a set of ideals, or ideas in the form of beliefs that are systematically arranged and accompanied by a set of instructions on how to realize them. Ideology is an idea based on certain other ideas. It can also mean an idea that is based on a thought process. Ideology is the whole view, ideals, values, and beliefs that its supporters want to embody in the concrete reality of life. Ideology is a guideline for the activities needed to realize the values contained in it. Ideology contains an orientation to action, but the perceptions that accompany these orientation, guidelines, and commitment have a very important role in giving color to attitudes and behavior when carrying out the actions, activities or behaviors that realize or manifest the values contained in the ideology.

As a guide to be manifested in daily behavior, ideology in its various movements of activity tends to systematically attempt to instill a conviction in its supporters to match their actions, movements, and behaviors in line with the ideological lines being developed. Therefore, it is very logical that an ideology requires those who believe in its truth to have the right, reasonable, and good perceptions, attitudes, and behaviors about itself, nothing more and nothing less. In this way, it is hoped that appropriate attitudes and behavior will be birthed and developed in realizing the ideology in various fields of social, national, and state life. In essence, ideology is the result of human reflection; the result of their ability to distance themselves from the world they live in. In line with this, there is always a dialectical relationship between ideology and the reality of people's lives, which can result in a reciprocal influence that is manifested in the interactions of the two, wherein society can spur ideology to become more realistic, while ideology can also push society closer to its ideal form. Ideology reflects society's way of thinking, but at the same time, it shapes society in its journey toward the desired common goals.

Thus, it appears that ideology is not merely some theoretical knowledge, but it is something that is internalized into a belief. Ideology is a choice that clearly carries the commitment to manifest. In other words, if an individual has a deep ideological awareness, they will have a higher sense of commitment to implement that ideology. This commitment will be reflected in the attitudes of the individual who believes that their ideology is a set of normative provisions that must be obeyed in social life. Ideology is often associated with the world of politics because from the beginning ideological terminology has always been related to politics. As a thorough and deep thought, ideology is based on or sourced from a philosophy. This philosophy is formulated into ideals with a certain program to achieve its goals. Ideology is therefore a set of ideas in the social philosophy field, formulated as a systematic plan to achieve the aspiration of a certain group or class of people.

Soerjanto Poespowardojo (1993:44) states that the understanding of ideology has two references with different, even contradictory, contents because one is in a negative sense and the other is positive. Ideology is often understood negatively, due to its connotation with a totalitarian nature, that is, because it contains views and values that completely regulate all aspects of human life, and absolutely demand that people live and act in accordance with what is outlined by that ideology. This implies that eventually personal freedom of individuals would be denied, and their range of movements would be limited. However, if we look at the independence history of third-world countries in Asia, Africa, and Latin America, which in general have experienced periods of colonization by other nations, then ideology has a positive meaning because it refers to the overall views, ideals, values and the beliefs the nations want to embody in their concrete reality of life. Ideology in this sense is even a necessary thing because it is considered to be capable of raising awareness of the need for independence, providing an orientation regarding the world and its contents and relationships, instilling motivation in the struggles against colonialism, and then realizing it in the state administration system. As a teaching, ideology functions as (1) the bond between groups or within the nation itself to become a single entity to pursue common goals; (2) a guideline for action; (3) a driving force for the nation to strive in pursuit of common goals.

In connection with ideology, Mustafa Rejai in his book *Political Ideologies* made a very interesting statement (Yudohusodo, 2008: 1). He stated that an ideology could never die and that what could happen was the emergence, decline, and resurgence of ideologies. Therefore, it is incorrect to declare that in this 21st century, all ideologies have died. Even in reality, ideology is still needed to carry out social changes on a large and fundamental scale. If we examine the history of world politics, we realize that ideological competitions at the global level have changed many times. The world once had a multipolar pattern, a bipolar pattern, and finally, there was the tendency of the United States to push for unilateralism. The multipolar pattern occurred at the time of the discovery of new continents, where colonialists/imperialism fought each other over colonies. Then it changed to a bipolar pattern, namely during the cold war between liberalism/capitalism and communism, and this cold war was colored by ideological competition between the Western bloc which promoted liberalism, capitalism, and decentralized/federalism, and the Eastern bloc which promoted communism and centralism. Then, following the collapse of communism, the world seemed to return to a multipolar pattern before eventually at present, even though it seems to emphasize the economic dimension, it has a very complex geopolitical shape and is overshadowed by the unilateralist tendencies of the United States.

LITERATUR REVIEW

Pancasila Ideology

The general and universal understanding of Pancasila, which was used by Notonagoro to explain the implementation of Pancasila as the foundation of the state, is that Pancasila as the philosophical basis of the state represents the nation's aspirations and must be implemented in the collective public life (Notonagoro, 1980). According to Damanhuri et al. (2016:183), etymologically, Pancasila originates from the Sanskrit language, where "Pancasila" means five and "sila" means principles, foundation, or cornerstone. Pancasila signifies five principles, and "sila" is often interpreted as good behavioral rules or principles. The essence of Pancasila is something inherent in an individual or something that should be present within oneself. According to Imron (2017:12), "Pancasila as the foundation of the state means that the values of Pancasila are used as the fundamental basis in the governance of the state." Pancasila as the foundation of the state implies that all actions and governance must reflect the values of Pancasila and cannot contradict them. According to Sulasmana (2015: 68), the meaning or role of Pancasila as the foundation of the Republic of Indonesia is the basis for the establishment and existence of the state, the foundation for the activities of the state, the basis for citizen participation, the basis for interaction among citizens, and the basis and source of national law.

As an ideology, Pancasila is not rigid and closed; instead, it can be dynamic, reformative, and open. According to the Kamus Besar Bahasa Indonesia (2016:322), ideology derives from the word "idea," which means concepts, basic understanding, ideals, and "logos," which means science. Literally, ideology can be interpreted as the science of fundamental concepts or ideas. In everyday life, ideology can be understood as aspirations or ideals. The meaning of "Pancasila as the nation's ideology is that the values contained within Pancasila become the normative ideals in governing the state" (Imron, 2017:13). The values inherent in Pancasila essentially depict how the state's affairs should be conducted. Pancasila can serve as the unifying force for the nation, preserving unity, and guiding Indonesia towards its envisioned goals. "Pancasila can provide a vision and be used as motivation and determination to achieve the aspirations of the Indonesian nation" (Sulasmono, 2015:13). The Pancasila ideology also instills determination to preserve the nation's identity. Pancasila can be the representation of the nation's identity, and through Pancasila, society can develop the character and distinct identity of Indonesia as a nation.

METHODOLOGY

This research uses normative juridical research methods (Jonaedi Efendi and Johnny Ibrahim, 2016: 124). Normative juridical research is a type of legal research that studies what is written in statutory regulations or laws that are conceptualized as rules or norms that become the society's behavioral standard towards what is considered appropriate.

RESEARCH RESULT AND DISCUSSION

A. Pancasila as an Ideology

The formulation of Pancasila as the state foundation of the Republic of Indonesia, began when the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI) was formed. When the first BPUPKI general assembly was held, the first and main question that BPUPKI members had to answer was what kind of a foundation the State of Indonesia would have when it became independent. The members worked hard to answer that question until they finally came to the historical decision that the foundation of the Independent State of Indonesia was to be Pancasila. Pancasila is a philosophy (view of life) extracted from society's noble values. When the elements of society represented by members of the BPUPKI (later to become the Preparatory Committee for Indonesian Independence/PPKI) decided to form themselves as a nation, the noble values of society were raised and abstracted into the nation's outlook on life. Furthermore, after the Indonesian people agreed to form the State of Indonesia, the nation's outlook on life was raised and abstracted again to become the state's outlook on life. The values contained in the nation and the state's outlook on life had undergone some systematization, in order to be able to be referred to as a national ideology and state ideology (Darmodiharjo, tt: 1).

According to Notonagoro, Pancasila, which was formulated in the Preamble to the 1945 Constitution, is a fundamental state principle (Staatsfundamentalnorm) that is permanent in nature. This means that the Preamble of the 1945 Constitution (after amendment it is called the 1945 Constitution of the Republic of Indonesia, abbreviated as the 1945 Constitution of the Republic of Indonesia) cannot be changed by anyone and any institution, including the People's Consultative Assembly (MPR) formed by the general election (Speech of Prof. Dr. Mr. Notonagoro at the First Anniversary of Airlangga University on November 10, 1955, in Surabaya). Notonagoro said: "... changing the Preamble to the 1945 Constitution (now the 1945 Constitution of the Republic of Indonesia), means changing the Proclamation State founded by the founders of the state (PPKI)." Since the formulation of the state foundation in the Preamble to the 1945 Constitution of the Republic of Indonesia was only composed once, for a country that would later be proclaimed on August 17, 1945, as the Unitary State of the Republic of Indonesia (NKRI), based on Pancasila and the 1945 Constitution of the Republic of Indonesia, changing the Preamble to the 1945 Constitution of the Republic of Indonesia can therefore be interpreted as altering and/or dissolving the state proclaimed in the Proclamation of August 17, 1945.

As the state foundation, Pancasila is used as the basis or grounds in running the state government. Pancasila in this case is not only a philosophical thought and the foundation of the state, but it is extended to an idea of action which we call ideology. This ideology is not only related to state life but also to societal life. Thus, it becomes the ideology of the Indonesian state and nation, making it a national ideology. Based on this analysis, it can be said that a national ideology is the whole idea or notion that originates from and is based on the principles of thought (philosophy of the nation: Pancasila) which are contained in the Preamble and Articles of the 1945 Constitution of the Republic of Indonesia, or UUD NRI 1945 after amendment, as a constitutional juridical guideline for implementation in order to achieve the aspirations and values contained therein.

Pancasila, like any ideology in this world, is a frame of mind that always requires improvement. For there is no single ideology that is so perfectly composed that it is sufficiently complete and eternal for all times, conditions and situations. Every ideology requires the presence of a dialectical process so that it can improve itself and remain adaptive to current developments. In this case, any Indonesian citizen who loves their country and nation has the right to participate in the process of revitalizing the Pancasila Ideology in nation and state life. Within this framework, we must be grateful because Pancasila is an open ideology so it is expected to always remain communicative with the developments of a dynamic society. An open ideology is an ideology that can interact with the changes of time and possess an internal dynamic. What is meant by Pancasila as an open ideology is that the basic values of Pancasila, its ideological essence, should be adhered to and must never change. The openness concerns the elaboration of its implementation which can be adapted to the real needs and challenges faced by the Indonesian nation at any time. As an open ideology, Pancasila contains three values (Oesman, 1992:379 and BP7 Pancasila/P4, 1996:8) as follows:

- a. Basic Values, the principles that we accept as absolute propositions, as something that cannot be questioned anymore. This basic value is a principle that is abstract, general, not bound by time and place, hence it is eternal. The basic values in the form of rules, as the most essential rules and the essence contained in Pancasila, should be adhered to and must never be allowed to change. This is related to the existence of the state, its ideals and goals, its basic structure and distinctive characteristics, including independence, humanity, justice, unity, religiosity promotion of general welfare, enrichment of life as a nation, the spirit of family, and so on.
- b. Instrumental value, is the elaboration of the basic value. Instrumental values are the general implementation of the basic values, which are performance guidance for a certain period of time and for certain conditions. Instrumental values usually take the form of social norms or legal norms, which will then be crystallized in institutions. It is very dynamic and contextual in nature, and is adaptable to the real needs and challenges faced by the Indonesian nation in every period of time. Even

though this instrumental value is lower in status than the basic value, it is no less important. For the instrumental value is a positive interpretation of the basic value, and basic values are still general in nature. Instrumental values therefor elaborate the basic values which are still abstract and general, in a more concrete form that is relevant current situations and conditions. Instrumental value can take the form of policies, strategies, organizations, systems, plans and programs which are a follow-up of the basic values. However, what needs to be underlined is that because instrumental value elaborates basic value, it must still be sourced from the basic values, must still refer to the basic values it elaborates, and obviously must not contradict the basic values.

- c. Praxis values, are values that we actually act out in reality, which are interactions between instrumental values and concrete values, and are dynamic in nature. It is this praxis value that will actually be the benchmark of whether or not the basic values and instrumental values are truly alive in society. This is because the praxis value is the battlefield between idealism and reality. Our hope, of course, is that the spirit of this praxis value is similar to basic and instrumental values.

In addition, according to Alfian (Oesman, 1992: 192), an open ideology has three dimensions, namely:

1. The dimension of reality, namely that the basic values contained in the ideology are truly rooted and alive in society;
2. The dimension of idealism, namely that the ideology supplies hopes about a better future; and
3. The dimension of flexibility or the dimension of development, namely that the ideology has flexibility that allows thought development.

There is no doubt that Pancasila has these three dimensions: firstly, the basic values contained in Pancasila are in fact, found in real life in various parts of the country, so these basic values truly come from the nation's culture and historical experiences. Secondly, the basic values contained in Pancasila provide hopes for a better future, describing the aspirations to be achieved in common life. Thirdly, Pancasila has a flexibility that allows and even stimulates the development of new thoughts that are relevant to itself without eliminating or denying the nature or identity contained in its basic values.

Thus, it is clear that the basic values of Pancasila are permanent and must be increasingly internalized and cultivated. The openness of Pancasila lies in its practices and developments which must provide the strength and ability needed to realize the aspirations and goals of the Proclamation of Independence of the Republic of Indonesia on August 17, 1945, in the midst of the international relations in a world that is full of turmoil, as well as the many challenges and opportunities that must be overcome and attained as thoroughly as possible. As an open ideology, Pancasila is expected to always remain communicative with the dynamic developments of its society, and at the same time strengthen the people's faith in it. Therefore, the ideology of Pancasila must be cultivated and put into practice, so that it will animate and direct the development processes in various aspects of social, national, and state life.

If the ideology of Pancasila is not cultivated and practiced, then the noble values of Pancasila will only become normative ideals and will never become a daily reality in society, nation, and state. Thus, the task of the Indonesian nation, including its current younger generation, is to fight for the noble values of Pancasila to truly be experienced in the reality of everyday life. This is in line with Bung Karno's mandate in his historic speech on June 1, 1945, at the BPUPKI session. At that time, Bung Karno had warned the Indonesian people about one very important thing: "... that no *weltanschauung* can manifest itself, become reality by itself. No *weltanschauung* can come true, become reality, if not with the struggle". In this regard, the achievements of the Indonesian nation in fighting for and embodying the noble values of Pancasila in daily life will determine the achievements of Pancasila in the midst of the world's ideological arena today and in the future.

B. The Challenges of Pancasila as State Ideology in the Global Era

Towards the end of the 20th century, the world was shaken by various unexpected events that brought drastic and spectacular changes, overturning various preconceived notions that had been entrenched for decades. The aftermath of the cold war had collapsed the Soviet Union giant into smaller countries. The failure of communist countries to maintain developments that would have improved their people's welfare has paralyzed the concept of development based on communist teachings. Patterns of development with central planning, patterns of politics based on the power of a single party, and patterns of a controlled society suffer a collapse only to be replaced by new patterns. Then, a pattern of development that was considered superior emerged, namely a pattern of development that is based on market mechanisms controlled by self-interest, calculations, and free interactions. Hence, the development model shifts from a closed economy model to an open economy one, while the political pattern shifts to a democratic system, and the social patterns are now based on the element of freedom (Salim, 1995:51).

The block of countries which was originally divided mainly into the communist block and the capitalist block has changed in a global world and faces five main challenges, namely:

1. challenges of changed security issues;
2. challenges of economic globalization based on market mechanisms and stimulated by technological developments;
3. challenges of state political developments;
4. social challenges as a result of developments and changes in economic and political institutions;
5. challenges of the development of value systems as a result of social and economic developments.

Globalization brings changes in the international world order, which in turn have a direct effect on various countries. The flow of globalization facilitated by advances in communication and information technology has become such a penetrative force that it penetrates all corners of the world and even throughout the life of any nation, without exception, including the Indonesian nation (Djoko Santoso, 2008:4).

Since the Reformation, the Indonesian nation has undergone a radical change. Reformation, which actually had a very noble goal, in fact, has transported the Indonesian nation to a new world that is completely different from before, which is very open and liberal, in the midst of a wave called globalization. Globalization has not only succeeded in transforming the tastes and lifestyles of a nation's people to become similar to those of other nations but has also united orientations and cultures towards one world culture.

One of the serious impacts of these changes is the tendency for Indonesian nationalism to fade. This tendency arises because the position of Indonesian nationalism is in the midst of a tug-of-war between the forces of global changes and the strength of the national and Indonesian commitment that the Indonesian people want to maintain. The nation and the Unitary State of the Republic of Indonesia, together with modern nations, are entering an era of globalization with increasing dynamics that can seduce and overwhelm all nations, especially those whose national loyalty and integrity are not firm enough. It is an actual phenomenon that globalization in fact carries a mission of liberalization with messages of the vision and mission of Human Rights (HAM), as well as democracy, freedom, and openness.

Although the main drive and goal of globalization today is really the same as that of colonialism in the past, namely aggressive and exploitative capitalism, in appearance it is indeed more charming and can easily evoke sympathy from those who do not bother to examine it thoroughly. Under the pretext of fighting for human rights, democratization, and the environment, globalization agents try to exert pressure in the political and economic fields, which results in the emergence of a phenomenon of the growth and reinforcement of individualistic traits, narrow group solidarity based on ethnicity, religion, race, and customs, as well as other backgrounds of temporary interests. This gives rise to social disparities and discrimination, namely competition and conflicts between groups in societies. Worship of freedom and democracy in the name of human rights is going too far, manifested in oligarchy and anarchism. This situation will clearly decrease the spirit of collectivity and gives rise to rejections of the concept of unity and oneness as the fundamental force in the structure of Indonesia as enshrined in the *Bhinneka Tunggal Ika* motto. Hence, the political culture and ethics have become very troubling. As a result of the global and liberalization challenges that hit the Indonesian people, the culture and socio-political morals within the national and state system have deviated further from the ideals, identity, and integrity of the Unitary State of the Republic of Indonesia as a proclamation state based on Pancasila and the 1945 Constitution of the Republic of Indonesia.

If we look at world developments, there are several countries that had forced many changes in a short time and failed. Among these, the superpower nation of the Russian Socialist Soviet Union (USSR) had tried to implement democratization, glasnost, and perestroika, but then disintegrated into many smaller countries. Likewise, Yugoslavia, a centralized federal state, fell apart after it tried to give wider autonomy to its states. Yugoslavia broke up into ethnic-based countries: Serbia-Montenegro, Bosnia, Croatia, Slovenia, and Macedonia. However, many countries have also been more successful in the process of change, including South Korea, Singapore, and so on (Yudohusodo, 2005:81). Thus, it appears that every change may result in either progress or regress. The two paths are greatly influenced by the readiness and ability of the people to make these changes and the ability of the leaders to manage these changes and provide examples for harmonious progress to occur. There are a lot of empirical evidence which show that peoples, especially those who are paternalistic, could quickly make and follow through with the changes and progress if they already have examples from their leaders.

C. Reactualization of the Values of Pancasila

We must be grateful because in recent times the yearning for the noble values of Pancasila which guide the state and nation seems to be strengthening again. This is shown, among others, by the increasingly widespread discussions of Pancasila in various forums since 2005. In fact, at the 61st anniversary of the birth of Pancasila, on June 1 2006 at the Jakarta Convention Center (JCC), then President Susilo Bambang Yudhoyono delivered a political speech entitled "Reordering the Framework for the State Life Based on Pancasila." Mr. Yudhoyono invited the public to answer the fundamental question "Why do we have to talk about Pancasila again?" This assertion invites the Indonesian people to place Pancasila in the context of the true meaning of the reformation we are currently carrying out. Things that are still good, appropriate, and relevant, which are truly our identity and our basic consensus, must be kept alive. Whereas things that are not appropriate and no longer relevant to the present era must be changed and revitalized by the people as one. To confirm the above critical and fundamental question, Mr. Yudhoyono made this strong statement, "... let us make Indonesia a protected place for this nation's children who have many differences to meet, for us to build consensus, to walk together in a harmonious life of tolerance".

This speech of then President Susilo Bambang Yudhoyono received a positive response from national figures, community and political organization figures, religious leaders, and other figures, who agreed that the Indonesian nation must return to the ideology of Pancasila. On May 24, 2011, the leaders of state institutions consisting of the president, vice president, chairman of the People's Consultative Assembly, chairman of the People's Representative Council, chairman of the Supreme Court, chairman of the Constitutional Court, chairman of the Supreme Audit Board and chairman of the Judicial Commission, all agreed on the need to revitalize Pancasila. This meeting was followed up by the MPR by the dissemination of Pancasila, the 1945 Constitution of the Republic

of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika. In addition, the Constitutional Court also carried out the dissemination of the 1945 Constitution of the Republic of Indonesia.

In fact, if Pancasila is understood, internalized, and practiced in sincere, correct, and consistent ways by every member of society, especially by state administrators and political elites in carrying out the reformation movement to realize the future Indonesia aspires to, then Pancasila will become the societal glue and the guideline for directing the strength of national diversity to achieve the great and noble goal of upholding state sovereignty for the benefit of the entire Indonesian nation. Besides that, Pancasila can philosophically be developed into a universal moral system, under the umbrella of its first principle, 'belief in the one and only god', as the main and highest source of values for the other principles, ending with the principle of 'social justice for the whole of the people of Indonesia' as the goal of independence. Pancasila is no doubt a formidable *weltanschauung* (worldview) for the Indonesian people.

Pancasila not only contains the nation's cultural values, but also becomes a source of basic national law, and is the embodiment of noble ideals in all aspects of national life. In other words, the values contained therein must also be translated into moral norms, development norms, legal norms, and ethics of national life. Thus, in fact, the Indonesian nation formally has a strong foundation and clear signposts for the development of the aspired future Indonesian society. The problem is how to actualize these foundations and signposts into the real life of every individual citizen, so that this nation does not lose its moral norms as the guide and standard in carrying out the reformation movement and overcoming multi-dimensional crises, including the moral crisis that is currently engulfing the nation and state, in order to achieve the desired future.

If the Indonesian nation cannot actualize the values of Pancasila, then it will be buried by the transnational ideology (Capitalism) which is designed to be enforced as the only value that will unite humanity. Capitalism operationally takes the form of democratization, human rights, and free markets that are based on individualism, which is currently being hailed as the best value and system in the world. Re-actualizing Pancasila values as the basis for the common life of the Indonesian nation is a juridical and political imperative. This is because, within state life, Pancasila is the foundation of state philosophy both juridically and politically. In this regard, in order that Pancasila values to remain inextinguishable from the tremendous challenges of globalization, the actualization of Pancasila values cannot be delayed any longer (Kailan, 2006: 8). Pancasila must be developed through scientific studies in the world of education in Indonesia. Contextualization and implementation of Pancasila values in education is the most strategic, because education not only produces intelligent and skilled citizens, but also maintains, develops, and actualizes the nation's philosophical values as local wisdom, as well as the national characteristics and identity. After re-actualization is carried out through a scientific study in the world of education, it may be followed by revitalization at the ideological-normative level. This means that the values of Pancasila become the source of values in the realization of normative and practical values in state and national

life. Thus, re-actualization also covers the fields of statehood, government, political policy, law, and political ethics in state life. In the end, the most important thing is to implement and contextualize the values of Pancasila in various areas of life. We can see how this task is not an easy one for the Indonesian people, in fact, it is very difficult. However, there is no other choice; we must fight hard and continuously, without stopping, because the re-actualization of Pancasila at the present time is not a problem that can be easily solved. This is due to the very worrying state of the spirit and socio-political conditions of the Indonesian state and nation, as well as the constant pressures from the powers of capital-oriented countries.

The Indonesian nation must remain optimistic about its future. The Indonesian people's optimism for the future will be a great force to drive progress. The Indonesian nation needs to increase its self-confidence to build its future. However, this optimism must also be accompanied by appropriate, fast, and simultaneous steps. The changes being faced by the Indonesian nation will proceed even more rapidly. As in the field of education, "measures to promote the use of advanced technology to support learning in the new era (2019)" (Takaaki Fujita, 2023: 45), which means that to support learning in the New Era (2019), measures are needed to promote the use of advanced technology. Therefore, the Indonesian people need to work harder and smarter. Those are the new forms of the Indonesian national spirit.

CONCLUSIONS AND RECOMMENDATIONS

In this era of globalization, the Indonesian nation must strive to reorganize social, national, and state life in accordance with the philosophical values of the Indonesian nation, namely the noble values of Pancasila. However, in reality, reformation in the current era of globalization has led to a freedom that has no clear direction, so democracy, which should have produced a prosperous state life, has been distorted into anarchy and a decline in people's welfare. As a result of the pressures of capitalistic transnational forces in today's global era, there are indications that the prestige of Pancasila as an ideology is in decline, the noble values of Pancasila, the national identity, and the existence of the state of the proclamation of August 17, 1945, are fading. Therefore, if the Indonesian people do not want to be crushed by transnational ideology, then there is no other choice but for them to attempt to actualize and implement Pancasila values in all aspects of national and state life. Globalization cannot be avoided, but the Indonesian people must act and show the determination to develop their independence with the spirit of modernization in the global era and adhere to the ideology of Pancasila and the ideals of the Proclamation of August 17, 1945. Only with independence and adherence to the ideology of Pancasila and the ideals of the Proclamation of August 17, 1945, the existence of the Indonesian nation and the welfare of its citizens can be guaranteed.

ADVANCED RESEARCH

For further research, a study can be conducted on the actualization of Pancasila values in community life, so that the Pancasila ideology can be implemented through the actualization of Pancasila values in community life.

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