

Protecting the Existence of Pancasila and Its Implementation in Society in the Era Towards 5.0

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Abstract

As the basis of the state, Pancasila is used as the basis for building the Unitary State of the Republic of Indonesia. Unavoidable globalization seems to make all aspects unlimited. This needs to be balanced with the implementation of Pancasila in social life so that it maintains its existence.

Keywords: Pancasila, Globalization, Implementation



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INTRODUCTION

Based on the philosophy of Pancasila, Indonesian people are creatures created by God who have instincts, morals, thinking abilities, and are aware of their existence which is completely connected to their environment, the universe, and their creator. This awareness fosters creativity, initiative, and work to maintain its existence and survival from generation to generation (Sumarsono et al 2007). Pancasila is the basis of the State for our Country. As the basis of the State, Pancasila was born based on cultural values contained since the time of our ancestors. These values were born and attached accidentally to our ancestors.

After decades of the birth of Pancasila from 1945 until now, countries in the world have experienced rapid development in various fields of life. The entry of the era of globalization has made the world nations again have no boundaries. The good and bad effects of globalization, of course, let's review it again by basing Pancasila as a way of life for Indonesian people in facing all problems along with the times. The current condition of the nation reflects a deviation from Pancasila which is not in accordance with the values it should be. However, there are still efforts to realign Pancasila values. The survival of the Indonesian state and nation in the era of globalization requires us to preserve the values of Pancasila, so that the next generation of the nation can still live and practice them and so that the essence of these noble values is maintained and becomes the guideline for the Indonesian nation at all times.

Pancasila, which is the foundation of the Indonesian state, is the basic guideline for all implementation and administration of the Indonesian state government, including laws and regulations. Pancasila is a reflection of the Indonesian nation in the life of society, nation and state. Pancasila values contained in Pancasila become a benchmark for the Indonesian people in the administration of the state. Because of the consequences of this, the administration of the state must not deviate from divine values, human values, unity values, people's values, and justice values.

In essence Pancasila is the nation's view of life or the basis of the state which is the guideline for the life of the Indonesian nation, which is the crystallization of noble values. However, in its development, human behavior in social life seems to have begun to deviate from the values of Pancasila, for example treating humans not in essence as humans. Therefore, it is necessary to strengthen the values of Pancasila. Because the values of

Pancasila still need to be understood and practiced, especially for the millennial generation as the main object. This is designed so that Pancasila is not trapped in various understandings that can unravel the nation.

In the increasingly sophisticated era of globalization, of course, it has an impact on a country, including the country of Indonesia, whether it's a positive impact or a negative impact. However, not all citizens respond well to the negative impacts of globalization. One of them is the decline in the nation's moral quality, we can see this decline in the many cases that have sprung up that are not in accordance with the values and norms that live in society. Therefore, we can try to rebuild the nation's morals.

The problems that will be discussed in this paper are as follows, how to maintain the existence of Pancasila in the era of globalization and what is meant by the 5.0 era and the implementation of Pancasila in society? This research aims to find out the importance of Pancasila values in the era of globalization and to maintain its existence. The other goal is to find out the implementation of Pancasila that the community can do.

RESEARCH METHODS

This study uses a qualitative research method with a journal approach as the main object literatul. By collecting data from various sources, then reading and recording materials relevant to the theme as references, then managing the research material into a journal.

RESEARCH RESULTS AND DISCUSSION

Understanding Pancasila as an Ideology

Pancasila is used as an ideology as a guide by the Indonesian people in carrying out their lives. The values contained in the five principles of Pancasila form the foundation of society in socializing, religious life, human rights, and working together. This position clearly states that Pancasila is a guideline for the Indonesian people in carrying out their activities as a nation. Therefore, it can be said that Pancasila is a guide in the life of the state for the people. Just as the direction of a ship without a compass is uncertain, so the country will be directionless if there is no Pancasila.

In addition, Pancasila also has historical value because the process of its formation was the result of an agreement between group representatives when establishing the Indonesian state. Based on its position and function which turned out to be so important, Pancasila must be able to maintain its nobility by every citizen. The role of Pancasila as the state ideology provides guidance to the Indonesian people in determining attitudes and behavior. The values contained in the five principles of Pancasila are used as a benchmark for rules by this nation in acting in social and state life.

The position of the values contained in the five principles of Pancasila is as a moral rule. Therefore, its implementation must also be based on the beliefs and awareness of its users. If the rules of Pancasila as the state ideology are violated, then the punishment is in the form of moral and social sanctions. Those who violate and are not guided by Pancasila values will not be subject to legal sanctions. It's good that they feel ashamed of all their attitudes and behavior that violate Pancasila norms.

Pancasila as the state ideology experienced several periods of development. Like Pancasila during the Old Order, Pancasila during the New Order, and Pancasila during the reform era. Various parties and experts agree that the ideology of Pancasila is a collection of mutually agreed upon ideas and is a characteristic of the Indonesian nation. The result of the agreement stated that Pancasila is the state ideology that must be maintained and practiced in the life of a country with different ethnic groups.

With Pancasila as the state ideology, it also played a role in the formation of the 1945 Constitution. Apart from that, Pancasila also played a role as a guide in making laws, both at the regional and national levels. Therefore, with the existence of Pancasila, every legislation that has been made must be based on the voice of the people and a reflection of the Indonesian people. Pancasila is also used so that the Indonesian nation has strong roots and foundations and has a clear identity and is a characteristic that distinguishes it from other nations. In a book entitled *Pancasila Education* from Ahmad Asroni, S. Fil, et al, Grameds will understand more deeply the existing values of Pancasila ideology.

Maintaining the Existence of Pancasila

Pancasila education has a very important position, especially in the formation of Indonesian human personality, namely personality imbued with Pancasila values. The final goal of Pancasila Education is to understand, internalize and practice Pancasila by every student in the life of society and the state. Because Pancasila Education is given at every level and level of formal education, it is hoped that Pancasila values can be digested and accepted by students according to their level of experience and development of reasoning. At each stage of its development, it is hoped that students will be able to find the relevance of Pancasila values to their lives, so that they are able to transform these values into real everyday life.

In this era of globalization, the position of Pancasila as the basis of the state and the nation's view of life has not really been implemented purely, many problems have occurred, such as inequality of social justice, poverty, community disputes, corruption, race conflicts and many other problems that are far from being resolved. From the reflection of Pancasila values plus the behavior of people who are starting to forget Pancasila values in their daily lives. Therefore, the precepts in Pancasila can be applied in the following way:

1. There is only one religion and worship of that religion, so there must be taqwa to God and not being forced into a religion that is considered that way because everyone has the right to choose a religion according to their wishes.
2. Appreciate the differences of many ethnicities, races, and religions. As well as maintaining manners and politeness, manners under any circumstances.
3. Patriotism to create unity in society because we are aware that Indonesia is the only homeland and we increase creativity in the work we produce.
4. Monitoring and providing advice on the implementation of people's sovereignty by the government and prioritizing decision-making through negotiation and consensus to resolve a problem, whether in the interests of two or more people.
5. Always try to help those who are in trouble, respect the results of opinions even if they are contrary to our views and have the courage to fight for justice for ourselves and others.

The next generation of young people who live in this era of globalization must be able to apply and practice the values of Pancasila in their daily life and behavior in accordance with the universal norms and values that apply in Indonesia. Because today's young generation has a very important role, namely as the pillar of the nation. The understanding of nationalism that needs to be increased in the younger generation is not narrow-minded nationalism, but rather nationalism that defends its own country and state while respecting other nations (Irhandyaningsih 2012).

Era 5.0 and Implementation of Pancasila Understanding Era 5.0

Talking about education in the era of society 5.0 is of course related to changes in the learning system in that era. Where this revolutionary era is closely related to 21st Century skills related to rapidly developing technological advances. This also has a connection with

the learning system which certainly refers to increasingly advanced technological concepts. Society or society is a group of individuals that form a semi-closed or semi-open system in which most of the interactions are between individuals who are in that group. We can see the rapid development of society by comparing the life of society in ancient times with today. The existence of society 5.0 describes the 5th form of society in the history of the development of human life. Indonesia certainly has to prepare itself for this era. Indonesia must be ready to face various challenges as well as opportunities in the Society 5.0 era which is full of advanced technological developments so that it can continue to achieve the nation's goals and objectives, namely to educate the nation's life. To achieve this goal, there are two important factors that can determine the direction in which a nation will go running, namely Education and Culture.

Implementation of Indonesian Society in Implementing Pancasila Values

The implementation of Pancasila values in the life of society, nation and state is endeavored so as not to result in divisions that harm everyone and can even harm the State of Indonesia. Pancasila as the national ideology contains values that can be actualized in the surrounding life. Without these Pancasila values, the Indonesian people will not have views or guidelines for carrying out the life of the nation and state in a country that has diverse cultures.

1. The First Precepts (Belief in the One and Only God), contain noble values in relation to divinity, religion, justice and statehood. The application of the first precepts of Pancasila can be carried out by respecting every difference, namely: differences in various beliefs between communities, fostering harmony between people who have different religions and beliefs, not forcing a belief or religion on others, and fostering mutual tolerance between people religious.
2. The Second Precept (Just and Civilized Humanity), implies respect for other people even though every society has various differences. The implementation of this second precept is by: instilling and applying a sense of tolerance to others, appreciating and respecting between communities, always being fair to everyone without discriminating against them, respecting differences between communities, respecting human dignity and status as creatures of God Almighty. One, who is equal in rank, has the same basic rights and obligations, instills a sense of nationalism and commitment to the existence of the nation, and lastly is the creation of social justice for all Indonesian people.
3. Third Precept (Indonesian Unity). Indonesian society is expected to place unity, integrity, as well as the interests and safety of the nation and state above groups or individuals. Placing the nation and state above personal interests means being willing and able to sacrifice for the sake of the nation and state based on a sense of love for the motherland and the spirit of building a sense of nationalism. Always put the interests of the nation and state more than anything else. To be able to foster this behavior, develop a sense of pride for Indonesia's homeland in order to maintain world order based on freedom, eternal peace and social justice. This third precept can be implemented by turning on all the differences that exist so that these differences can lead to unity as the motto of the Indonesian state, namely Bhineka Tunggal Ika, which means that although we are different, we still have one goal. Create an atmosphere of mutual help behind all the various differences so that a harmonious life will be created among Indonesian people. The third principle of Pancasila provides the opportunity to freely maintain the unity and integrity of the Indonesian nation.

4. The Fourth Precept (Populist which is led by Wisdom Wisdom in Deliberation /Representation). Indonesian democracy is democracy led by wisdom and consensus. Democracy arises because of the awareness that humans have the same position, rights and obligations as creatures created by God Almighty. In the fourth precept of Pancasila, the Indonesian people can implement it by: glorifying, appreciating and respecting other people without the slightest distinction, always being honest during elections, and not insulting each other among citizens.
5. The Fifth Precept (Social Justice for All Indonesian People). Indonesian people are fully aware that humans have the same rights and obligations before the law. In order to create social justice for all Indonesian people, in this case there is a need for awareness and development of attitudes and an atmosphere of kinship and mutual cooperation for all Indonesian people. For this reason, there is a need for awareness of a just attitude among people and maintaining rights and obligations and respecting the dignity and worth of other people. Implementation of the Fifth Precept of Pancasila: instilling an attitude of mutual help so that a harmonious and peaceful life can be realized. hard work is also required in implementing this fifth precept to achieve shared prosperity (Dewantara et al., 2022).

Values Contained in Pancasila

1. Belief in the One and Only God. The values contained in this first precept are that we as humans who were created are obliged to carry out God's commands and stay away from His prohibitions. Indonesian people have the right to embrace their respective religions and beliefs and are obliged to carry out what is ordered in their respective religions and stay away from what is prohibited.
2. Just and Civilized Humanity. This second precept explains that we fellow human beings have the same degree before the law.
3. Indonesian Unity. The essence of unity is one, which means undivided.
4. Democracy Led by Wisdom in Deliberation/Representation. This precept explains about democracy, the existence of togetherness in making decisions and handling them and mutual honesty.
5. Social Justice for All Indonesian People. The meaning of this precept is that there is equal prosperity for all people, all wealth and so on are used for mutual happiness, and protect the weak.

According to Suko Wiyono (2013), Pancasila as the basis of the state view of life for the Indonesian nation, and as a national ideology, contains the values/character of the Indonesian nation which is reflected in the Pancasila precepts as follows:

1. Values of Belief in the One and Only God: contained within the basic principles of (1) Trust and devotion to God Almighty; (2) freedom of religion and belief in God Almighty as the most fundamental rights for humans; (3) tolerance among people of religion and belief in God Almighty; and (4) Love for all God's creatures, especially human beings.
2. Just and Civilized Human Values: contained in the basic principles (1) Love for fellow human beings in accordance with the principle that humanity is one thing; (2) Honesty; (3) Human equality; (4) Justice; and (5) Civility.
3. The values of Indonesian Unity: are contained within the basic principles of (1) Unity; (2) Togetherness; (3) Love for the nation; (4) Love for the motherland; and (5) Unity in Diversity.

4. People's Values Led by Wisdom of Wisdom in Deliberation/Representation: it contains the basic principles of (1) Democracy (2) Deliberation for consensus (3) Democracy (4) Wisdom of wisdom, and (Representation).
5. Values of Social Justice for All Indonesian People: it contains fundamental principles.

CONCLUSION

Pancasila is the basis of the state and the way of life of the Indonesian people. As the basis of the State, Pancasila is used as the basis for building the Unitary State of the Republic of Indonesia. The flow of globalization is impossible to stop. The course of globalization is inseparable from the development of science and technology as the cause. The impact is also unavoidable. For the Indonesian people, nation and state, globalization has both positive and negative impacts. Cultivating the noble values of Pancasila needs to be pursued. It is hoped that there will be appreciation and experience of the noble values of Pancasila in various fields of life for all people.

Pancasila's current position seems fragile as the basis of the state and state ideology. Therefore, it is necessary to strengthen the values of Pancasila to be practiced and re-applied by the Indonesian people. Pancasila must really be used as a legal basis and moral foundation in its implementation. Therefore, by practicing Pancasila as the basis of the state, it is hoped that it can restore and maintain its existence as the basis of the state and the nation's outlook on life.

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