

Implementation of Pancasila Ideology in Modern Society

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Abstract

The challenge in implementing Pancasila is due to the globalization of new thinking that is very contrary or distorted to the values and ideology of Pancasila because of the influx of foreign cultures that can increasingly erode the indigenous culture of Indonesia. The development of technology is the biggest influence in changing people's personality and behavior today so that Pancasila is now starting to be further eroded by the process of modernization and globalization. The purpose of this study is to implement the ideology of Pancasila in modern society. The research method used is a qualitative method with techniques in the form of observations of cases that currently occur in modern society related to the implementation of Pancasila which is currently. This discussion is related to the implementation of Pancasila in this modern era, which is carried out by instilling Religious education and civic education as well as conducting and socializing Pancasila values so that modern society does not forget and can continue to maintain the identity of the Indonesian nation.

Keywords: Pancasila, Pancasila Ideology, Pancasila Implementation, Modern



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INTRODUCTION

Ideology is a teaching or science that is compiled systematically and instructions in its implementation to respond to and solve problems faced by the people of the nation and state that are believed to be true (Sutika, Sila, and Sudiarta 2019). Ideology becomes very important for a country in order to achieve goals by a country that is the impetus to make its country even better. Indonesia basically explained the ideology in the preamble of the 1945 NRI Constitution at the opening of the fourth paragraph, where the Indonesian state is based on the ideology of Pancasila even though the 1945 NRI Constitution does not directly mention the word Pancasila (Nurahmani, Muhammad, and Rismansyah 2018). Pancasila can be expected to be able to become an ideology that can be used as a guide in nation and state.

Pancasila is ideology of the Indonesian nation where the community is guided in the life of the nation and state. The meaning of Pancasila itself is that every component in the life of the nation and state that practices the values contained in Pancasila both individually and in groups as well as government or non-government (Zedi Muttaqin 2019). Pancasila as an ideology has values that become a culture in the life of the nation and state in Indonesia. In modern times, the values contained in the Pancasila Ideology have begun to be forgotten by the Indonesian people so that the life of the nation and state is not appropriate. In modern times, the level of understanding of the implementation of Pancasila is getting lower and lower. Therefore, this modern era is required to improve the implementation of Pancasila and practice the value of Pancasila as well as possible.

Lack of knowledge of the Indonesian people regarding the values in the ideology of Pancasila is a problem faced today. This can be seen from the experience and knowledge of the community which is starting to decrease. The values in Pancasila are ignored because they are considered irrelevant to modern times and the inclusion of other ideologies to provide better

hope than the ideology of Pancasila. Many Indonesians do not know the precepts and meanings contained in Pancasila, making it difficult to implement the values of Pancasila in modern times.

Carrying out internal activities on the value of Pancasila can be categorized as one of the efforts to strengthen the nationality and ideology of Pancasila, and is considered capable of building understanding and behavior that reflects the life of the nation and state. Indirect Pancasila values are operational, so that each time it must be spelled out its development. Pancasila values need to be elaborated into an open ideology, so that the ideology of Pancasila can be implemented in people's lives in modern times. Pancasila with its openness through a new understanding can be used as a bodyguard and guide in dealing with this modern-day situation. In modern times, the implementation of the Pancasila ideology is very important in everyday life to maintain the integrity of Pancasila values itself. The influence of technology affects people's understanding and implementation and behavior towards the ideology of Pancasila. The implementation of the Pancasila ideology of the Indonesian people is still lacking, this can be seen from several areas of life (Zedi Muttaqin 2019): (1) problems in the social psychological sphere such as drunkenness. (2) Problems in the field of culture can be seen from people who dress inappropriately with age. (3) problems in the socioeconomic field, namely that many people find it difficult to get a job. (4) problems in the socio-political sphere have problems such as elections being targeted by money politics and as a tool to win elections by the parties concerned. In modern times, it is necessary to understand the values of Pancasila in order to behave well in the family environment and the general environment.

It can be known that ideology is not just knowledge, but something that is lived into a belief and can be implemented by modern society. Therefore, the passion and implementation of these values must be pursued both individually and in groups as well as government or non-government. Implementing the ideology of Pancasila will put Indonesian society as a good society in modern times. If the ideology of Pancasila is not implemented, then the values of Pancasila only become mere ideals and have never become a reality in people's lives in modern times. Therefore, in modern times the values of Pancasila must be implemented so that their presence can really be felt in modern-day life. Pancasila as an open ideology must be able to adapt to the times. This does not mean that the values contained in Pancasila are replaced with other basic values in the life of the nation and state. The open ideology of Pancasila is a balanced and harmonious ideology both in the unity of the nation and the relationship between fellow nations in modern life. By being aware of this balance, the implementation of the Pancasila ideology the ideal is to realize a just and prosperous community system, balanced between individuals and in social society in modern times.

RESEARCH METHODS

The research method that the writing team uses in taking and analyzing data is a qualitative method with techniques in the form of observations on cases that currently occur in modern society related to the implementation of Pancasila which the writing team currently makes as the main topic of discussion, then the writing team also makes observations on the official website of the state related to Pancasila and its implementation in the current country, and literature studies through scientific journals related to the discussions taken.

RESULTS OF RESEARCH AND DISCUSSION

The Concept of State Ideology and the ideology of Pancasila as the Ideology of the Indonesian Nation

Reported (katadata.co.id, 2022) ideology, the word ideology comes from the combination of two Greek words, namely Idea and Logia. Idea comes from the word idein which means to see. Ideas are also interpreted as the result of the formulation of a thought or plan. The word

logia means "science or theory", but the word "logical" comes from the word logos or legein, which means "to speak". The term ideology was coined by Antoine Deschute de Tracy to define the science of ideas. Linguistically, ideology is the pronunciation or representation of something formulated in the mind. Separately, according to (Gamedia Blog, 2021), ideology is also called national identity. Because ideology actually has a very important function for a country where ideology is used as a means to create identity in a national community.

Functions and Types of Ideology

As previously discussed, that Ideology is the identity of a country and ideology is also a system used to organize a set of ideas or thoughts from society. It is conceivable that if a country has no identity and does not have a system to regulate the results of people's thinking, then it is certain that the country will be destroyed or go without direction. With such a thing, it is certain that ideology is important for a country. As reported from (Detik & Zulfikar, 2021), The function of state ideology is a foundation or guideline for realizing the ideals or ideals of the state that become the foundation of the state system for all the people and nations concerned. Alternatively, in simple terms it can be interpreted that the function of the ideology itself is the basis and goal of the state.

Quoted from the book entitled "Civic Education: National and State Skills" by Aa Nurdiaman, here are some of the functions of ideology for a nation.

1. Ideological functions of cognitive structures, synthetic knowledge that can be the basis for understanding and interpreting the world and events in the natural environment.
2. The ideological function of basic orientation by opening meaningful and meaningful insights in human life.
3. The functions of ideology are those norms that demand and lead the human being to act and act.
4. The function of ideology that becomes the determination and ability to determine one's identity.
5. The function of ideology as a force capable of encouraging and encouraging the implementation of activities and the achievement of goals in accordance with the directions and norms contained therein.
6. The function of ideology is to understand it as a guide to educate, internalize and shape the human being and society according to the direction and norms it contains.

Reporting from (Hot.liputan6 & Sari, 2019), Ideology is divided into many more types, including:

1. The Ideology of Capitalism. The ideology of Capitalism is the freedom of the individual to carry out the accumulation of personal capital. This ideology does not allow the state to interfere in individual attempts to enrich themselves.
2. The Ideology of Liberalism. The main idea of liberalism is the maintenance of individual freedom and equality in the society of a nation.
3. The ideology of Marxism. The result of the thought of Karl Marx that gave birth to the great theories of economic, social and political systems
4. The ideology of socialism. Social equality in which the government plays a dominant role over the individual, and there is no recognition of private property rights in socialist ideology.
5. The ideology of nationalism. The basic idea of nationalism is the spirit of awareness and love of the homeland and the nation reflected in personal and social attitudes.
6. The ideology of feminism. The basic idea of feminism is the struggle for equal rights and obligations of women in the political, economic, cultural, private and public spheres.

The meaning of Pancasila

As is well known, that Pancasila is a symbol of the Indonesian state, that way Pancasila will have a very big meaning for the Indonesian nation. The word Pancasila itself comes from Sanskrit, namely panca which means five and sila which means principle. According to Soekarno, Pancasila is the soul of the Indonesian nation that has been silenced by Western culture for generations. Thus, Pancasila is not only the philosophy of the nation, but also the philosophy of the Indonesian nation. (Grameia & Andrew, 2021), Pancasila represented by the Garuda bird emblem is intended as a source of strength. In addition, the golden color of Garuda has a meaning as a symbol of glory.

Reporting from (Detikedu & Wulandari, 2022), Pancasila has several functions in state life, especially the Indonesian state, the functions of Pancasila, namely,

1. Pancasila as the view of life of the Indonesian nation. Pancasila values become the life guidelines of the Indonesian nation to achieve the physical and spiritual well-being of a plural society.
2. Pancasila as the soul of the Indonesian nation. Pancasila Jiwa Bangsa was born at the time of the birth of the Indonesian nation.
3. Pancasila as the personality of the Indonesian nation. Pancasila shows the nature and characteristics of Indonesian citizens from other countries. Both mental attitude and politeness become an embodiment of Pancasila values.
4. Pancasila as a sublime covenant. The founders of the country established Pancasila to be maintained as the basis of the state.
5. Pancasila as the source of all sources of law. The prevailing laws and regulations in Indonesia must be sourced from Pancasila. Therefore, the applicable law must not conflict with the values contained in Pancasila.

According to (Grameia & Andrew, 2021), Pancasila has 5 precepts, including

1. The One True Godhead. The meaning of the first precept is that as an Indonesian citizen, you must have faith and piety in God.
2. Just and Civilized Humanity. The second mandate means that we as Indonesian citizens are required to understand in ourselves that all human beings are equal, so that we can love and respect each other between individuals.
3. Unity of Indonesia. The meaning of the third precept is that we Indonesian citizens must always prioritize the interests of the common nation above the goals of unity, unity, and individual interests.
4. A People Led by Wisdom and Wisdom in Representative Consultatives. The meaning of this 4th precept is that as Indonesian citizens, we are urged not to impose our will and desires that are personal and always represent or prioritize the interests of the common or state.
5. Social Justice for All Indonesians. The meaning of this 5th Mandate is that we Indonesians are expected to always act fairly in all activities carried out and make decisions that must be agreed through mutual cooperation.

Pancasila Ideology

Pancasila is the basis of the philosophy and ideology of the nation and the Indonesian State, for the formation of Pancasila requires several stages and takes a long time. According to (BPIP & Public Relations, 2022), Pancasila is the five basic concepts that became the ideology of the Indonesian state proposed by Ir Soekarno. Also, all actions of civil servants and government officials must be related to the values contained in Pancasila. As reported in (Bola & Nugroho, 2020), the ideology of Pancasila is a collection of values and norms that underlie beliefs and ways of thinking to achieve goals based on the Five Pillars of Pancasila.

Reporting from (Gramedia & Ahmad, 2021), Pancasila has several functions as a Pancasila Ideology, such as:

1. Its function is so that the Indonesian nation can develop and maintain its Indonesian national identity.
2. Supervise all social actions and be critical of various efforts to realize the national ideals contained in Pancasila.
3. Guiding the whole Indonesian nation and enabling it to achieve its ideals, especially those related to the Indonesian nation and national ideals.
4. By maintaining, strengthening and uniting all Indonesian people as a unit, the unity of the Indonesian nation will be maintained and conflicts between community members will be reduced.
5. Pancasila guides the life of the Indonesian nation as a state and nation so that social life can live in harmony.

According to (Kompasiana, 2021), the ideology of pancasila itself can be interpreted as a teaching regarding the basic understanding of pancasila, as a opinions or beliefs that pancasila aspires to. The nature of the basic values of Pancasila has essentially been stated in the five precepts, namely the One True Godhead, humanity, unity, people and justice so that the basic values of Pancasila contain ideals, goals and values that are good and true for the people of Indonesia. Reporting from (Tirto & Maarif, 2021), Pancasila as an open ideology has 3 dimensions, namely:

1. Idealistic Dimension. Systematic, rational, and inclusive, the core values of Pancasila include idealism that instills hope and optimism, but can inspire Indonesians to realize their national ideals.
2. Normative Dimensions. The core values of Pancasila must be translated into clear standards so that they can be implemented in the operational stage. The details are in the State Code (Constitution 194, the source of the law).
3. Realistic Dimensions. The ideology of Pancasila must reflect the reality in which society lives, develops and is experienced. Therefore, Pancasila must be translated into real social life, both in everyday life and in the life of the nation and state. Thus, the foundation of the nation will not be a utopian ideology containing unrealistic ideas.

The Meaning of Pancasila Ideology

Pancasila as a state ideology is a forum for unifying society and directing the nation's motivation to achieve the ideals and vision or direction of national and state life in Indonesia. Ideology comes from the words idea and logos. Idea means an idea, concept, basic sense, or ideal. Logos means knowledge, teaching, or understanding. Ideology means the basic science or the study of ideas and thoughts. Ideology develops broadly into an understanding of a set of values or ideas embraced by an individual or group of people. Pancasila is a value system that is used as a reference for the life of society, nation, and state. The Indonesian people agree that Pancasila as a national ideology is a place of meeting, commonality, mutual agreement and integrative values for the Indonesian nation. This agreement will be maintained and developed in the lives of Indonesian citizens who are plural or diverse in various aspects of their lives.

Ideological Dimensions of Pancasila

Pancasila as an ideology of an open nature is that it can always be used in various conditions of time and generation without losing its basic values. Quoted from the djkn page of the Ministry of Finance, the first President of the Republic of Indonesia Soekarno explained that Pancasila can be called *philosophische grondslag* (view of national life), and contains the

following two functions: Pancasila as a guideline and guide in carrying out family, community, and national life, as well as Pancasila as the basis of the state in various fields related to constitutionality such as law, politics, economy, and social society. Therefore, it is important to make Pancasila an open ideology. Pancasila can be an open ideology because it is rooted in the views and philosophies of life of the Indonesian nation. This more broadly means that Pancasila can be adapted to the dynamic development of the times. The basics in Pancasila will not change. Changes will only occur in the implementation as needed and challenges are faced at all times.

The Relevance of Pancasila to Modern Society

Pancasila is the basis of the state that has been understood and applied by the people of Indonesia. Is it in the midst of the development of increasingly modern life, is Pancasila still relevant? Pancasila is still relevant because pancasila is an open ideology, namely an ideology that interacts with an era which means that no matter how modernization and globalization or developments that exist in the world of pancasila will always be relevant that will continue to follow the times, namely pancasila is able to survive in the dynamics of society without removing from its values so that with interaction between communities can provide New thinking that is relevant to modernization, which is basically Pancasila, is open to the times. Pancasila is run as a guide to achieve the nation's ideals and prevent existential threats in the midst of globalization. Therefore, the issue of relevance is not in Pancasila, but in its implementation by the state and society, which ignores the ideology of pancasila with the influence of modernization and the currents of globalization.

So that there are challenges in implementing pancasila such as the existence of an understanding or current of globalization of new thinking that is very contrary or deviating from the values and ideology of pancasila, then with the entry of foreign cultures that can increasingly erode indigenous Indonesian culture such as the entry of westernized understanding, and also the entry of habits and information that are not in line with pancasila values. Pancasila has different values, one of which contains spiritual value. When viewed from its values, there is a spirituality, namely the spiritual value in Pancasila which is found in the first to fifth pancasila which can be seen from the reflection of daily religious worship. The value of spirituality can also be seen from Indonesian society which still positions itself as a religious people. And speaking of spirituality we speak of the godhead on the first precept. Which is not just a ritual, but by placing itself as a people. So that there is a relevance between pancasila and modern society today.

Furthermore, there is also the second precept, namely just and civilized humanity in this precept, there is relevance as modern humans today must comply with this second precept by doing justice to others with during the Covid-19 pandemic, namely a community forming donations on social media to help fellow human beings. so that even though the times are changing rapidly and there is a modernization of pancasila values will not fade because of meaning and also Its values will continue to flow from the present generation to the next and will live on for all time. Therefore, we as modern humans must be able to reproduce these values from the first to the fifth precept.

Re-implementing the Ideology of Pancasila in Modern Society

Implementing Pancasila is very important for daily life, especially with the development of an increasingly modern era. If we do not implement Pancasila as a basis for living together, it can cause various problems that can harm us as citizens. then we must not forget that to always uphold and apply Pancasila and maintain the integrity of the values of Pancasila itself.

To implement Pancasila in this modern era, we must rely on ourselves as citizens and the current younger generation who will also play an important role in supporting the life of the nation and state. Today's millennial generation is considered very productive. However, because we live in the modern era and everything is instantaneous, today's younger generation is very vulnerable or strongly influenced by foreign trends and cultures. This is a vulnerable and critical point for the future of our country and people. The development of technology is still an obstacle in uniting children in Indonesia. The result of the imbalance between millennial behavior and the application of Pancasila is like mutual cooperation which begins to fade over time. This makes the millennial generation a more individualist human being, as well as the lack and erosion of Pancasila values such as a sense of Nationalism and Patriotism.

To implement Pancasila in modern times to avoid eroding the nation's identity due to the rapid development of technology and efforts to overcome the breakdown of the nation, this Indonesia must implement the value of Pancasila. Steps to implement this can be done by instilling Religious education and civic education which must be an important role to form identity in the younger generation of Indonesia, Pancasila education that must be instilled so that it can become a guide and foundation for the younger generation, foster awareness in the younger generation of Indonesia to raise the spirit of Pancasila, instill and implement religious teachings and beliefs as well as possible, foster the spirit of nationalism by loving domestic products and also reduce the purchase of foreign products, and the last is that we millennials must be more selective in facing the influence of globalization in the fields of politics, economy, and culture of the nation, then by socializing the values of Pancasila is also very necessary so that the millennial generation and society that will become the successor of this nation do not forget and can continue to maintain the identity of the Indonesian nation.

Given that today we live in the industrial era 4.0 which is all instantaneous technology, Millennials will be required to create creative innovations, very worried that many teenagers will begin to forget the identity of the Indonesian nation and the value of Pancasila. Because of the development of technology which is the biggest influence in changing the personality and behavior of millennials today. Due to the development of science and technology, Pancasila is now starting to be further eroded by its process of modernization and globalization.

CONCLUSION

Here are some conclusions obtained from the results of the discussion on the material above, including: Ideology is the main thing that a country needs to have so that it can strengthen the identity of the state and society contained in the state. Ideology is defined as an idea that becomes a guide in life "way of life". Ideology is used as the identity of a country, ideology is also a system that regulates a set of ideas or thoughts from society. The function of ideology itself for a nation is as a basis or guideline for achieving the ideals of the state or ideals that are the basis for a system for all peoples and nations in a country. In simple terms, it can be interpreted that the function of ideology is to be a foundation and purpose of life in the nation and state. Pancasila consists of 2 syllables *panca* which means five and *sila* which means principle. Pancasila is the soul of Indonesia for generations. Pancasila is a philosophy of the nation, not just the philosophy of a country. Pancasila is depicted with the emblem of a Garuda bird which has a golden color which means a source of strength and glory. Pancasila ideology is a collection of values and norms that are used as the basis for beliefs and ways of thinking to achieve goals based on the five precepts in Pancasila with various main functions and philosophies of the 5 precepts contained therein. Pancasila is a state ideology that is used as a place that unites a diverse society and directs the nation's motivation to achieve ideals, goals, and directions in the life of the nation and state in Indonesia. Pancasila is still relevant today because Pancasila is an open ideology, meaning an ideology that can interact in the

development of the times, so no matter how modernization and globalization occur, as well as developments that exist in the world the value of Pancasila will remain consistent and in tandem with the development of the times in accordance with the development of people's mindsets. The implementation that can be done in modern society is to instill civic education from an early age in young people and provide good direction and perception that Pancasila is their foundation in acting and behaving so that the mindset will be embedded in their minds until adulthood Regarding the important value that will continue to be passed down from generation to generation so that Pancasila will not become extinct.

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