



# Strengthening Pancasila as Nation Identity Through Education and Culture to Realize Indonesian Union Towards a Golden Indonesia

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**Abstract.** The Indonesian nation is a nation with a single diversity, meaning that even though we are of different ethnic groups, we are still one Indonesia. Various factors from internal and external in the dynamics of the life of the nation and state affect the binding capacity of the Indonesian nation, other ideological factors besides Pancasila are always looming. The young generation as the hope of the nation should be guarded and directed so that life remains united in realizing a golden Indonesia. This research is a descriptive study using a qualitative approach. Data collection techniques using documentation studies and using technical data analysis using source triangulation. The results of this study indicate that in an effort to strengthen Pancasila as a nation's identity to realize Indonesian Unity towards a golden Indonesia, by providing in-depth knowledge about the function of Pancasila as a national identity, as a unifier of the nation, by understanding culture as a nation's wealth, towards a golden Indonesia.

**Keywords:** Pancasila · National Identity · Indonesian Unity

## 1 Introduction

The Indonesian nation is a nation of diversity and we realize that differences are not something that needs to be debated and worried, let alone judged that differences are things that must be suppressed and uniformed. Precisely with these differences, they must synergize with each other so that they become a source of strength for the Indonesian nation to unite the diversity in it. Pancasila is the ideology of the state, the basis of the state, the philosophy of the Indonesian nation. In addition, Pancasila is a legacy of genius from the philosophical process of the founding fathers.

De facto Pancasila is excavated from the life processes of the Indonesian people that have existed since the era before the name Pancasila was present, this is commonly referred to as *causa materialis*. Therefore, Pancasila is not an ideology that suddenly appears with the need for adjustment, but Pancasila has become an integral part of the soul of the Indonesian people. De jure, Pancasila became the ideology and basis of the state since the day after independence, namely on August 18, 1945 by PPKI. Since its de jure stipulation, it has become a consensus for the nation to be understood, lived and practiced in the life of society, nation and state.

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However, the existence of the Pancasila ideology seems to have been undermined by the nation itself. For example, making Pancasila only as a symbol of ceremonial ceremonies on Mondays and other national holidays without being understood or applied in everyday life, especially by the younger generation. In addition, more and more ideologies from outside come into Indonesia, which further marginalizes Pancasila, and does not even rule out the possibility that the Pancasila ideology will disappear from the souls of the younger generation. Moreover, the survey results from CSIS also released that there were 10% or 27 million citizens who stated that they agreed to replace the ideology of Pancasila. Equivalent Research even released the number of anxiety related to understanding intolerance among students and PT. Anxiety levels were 2.7% (2016) and then 32.1% (2019), meaning that anxiety about increasing intolerance increased. Even the survey agency Alvatora Reserve released about 19.4% of PNS/ASN who did not agree with the ideology of Pancasila. ASN, which incidentally is an apparatus funded by the state budget, does not understand Pancasila as the state ideology, this is ironic. From the description above, the researchers raised an article with the theme “Strengthening Pancasila as National Identity to Realize Indonesian Unity Towards a Golden Indonesia”.

## **2 Research Method**

The type of research in this research is descriptive qualitative research. The research subject studied by the researcher is the phenomenon of the problems of today's young generation, as well as the attitudes and views of the younger generation towards Pancasila as the identity of the Indonesian nation, namely a nation that is diverse but still single, in welcoming a golden Indonesia. Data collection for research is by using existing/published document observation techniques, such as supporting journals, books, and the internet. Researchers search for the required documents, then observe them for data to be taken in order to obtain conclusions and results.

## **3 Findings and Discussion**

From the title of the theme above, there are several key words that we must pay attention to, namely: (1) Pancasila, (2) National identity, (3) Education and culture, (4) Indonesian Unity, (5) Golden Indonesia. What is more interesting is that at the beginning of the title there is the word “Strengthening”, so there are various questions why it is necessary to strengthen Pancasila as a national identity, what exactly is Pancasila, what is the relationship between Pancasila and education and culture, how is the correlation between education and culture with Indonesian unity, and what is the relationship between education and culture? all this with Indonesia Gold.

Identity is defined as the identity or personality of a nation that distinguishes it from other countries. So, national identity can be said to be a characteristic of a nation. Etymologically, the term national identity comes from the words ‘identity’ and ‘national’. The word identity comes from “identity” which means characteristics, characteristics, or identity that is strongly attached to an individual, group or something that distinguishes it from others. While national comes from “la nation”, which means nation. Meanwhile, according to the online Big Indonesian Dictionary (KBBI), identity means identity. While

national has the meaning of being national; relating to or originating from one's own nation; covers a nation. On the other hand, there are several forms of Indonesian national identity. As a citizen, it is important to know the national identity of the Indonesian state.

Strengthening Pancasila as National Identity, since its inception on June 1, 1945, Pancasila was intended as the philosophical basis of the Unitary State of the Republic of Indonesia or better known as the Basic State (*Philosofische Grondslag*). The importance of Pancasila is one of the benchmarks and guidelines for life for social life. As the basis of the state, Pancasila is listed in Alenia IV of the Preparation of the 1945 Constitution which is the constitutional juridical basis and can also be referred to as the state ideology. Pancasila is the basis for the formation of the Unitary State of the Republic of Indonesia (NKRI). Pancasila must also be passed on to the next young generation of the Indonesian nation through education. Every nation has a concern for the inheritance of the noble culture of its nation. Therefore, there needs to be an effort to inherit this important culture through education and culture carried out in formal education (schools). As the basis of the state, Pancasila has juridical binding power. The whole order of state life that is contrary to Pancasila as a juridical-constitutional rule is basically invalid and must be revoked. Thus the determination of Pancasila as the basis of the philosophy of the state means that the morals of the nation have become the morals of the state. This means that the morals of Pancasila have become the source of state order and the source of its legal order, as well as the soul of all state activities in all areas of life.

The implementation of Pancasila during the reformation period tends to dim and there is no term for the use of Pancasila as a propaganda for the practice of governance. This happens more because of the globalization that hit Indonesia today. People are stupefied with the pleasures of hedonism brought by the new understandings that come in so they forget where, where, and for whom they actually live. It was as if they had forgotten their own nation, which was built with a persistent fighting spirit and regardless of differences. In the development of a society that is culturally, people are more likely to use Pancasila as the basis for the formation and use of every activity they do. The role of Pancasila in this case is actually to create a "popular" society, meaning that the Indonesian people as citizens and citizens have the same position and rights. In exercising their rights, always pay attention to and consider the interests of the state and Public. Because they have a position, rights and obligations must be balanced and not take sides or impose their will on others. In terms of democracy, people are required to respect each other and live together in an environment that blends in and can form a trust as capital to build a nation that has a great spirit and morality in accordance with the values contained in the ideology of Pancasila.

Pancasila is referred to as the identity of the nation where Pancasila is able to provide a sign or characteristic inherent in the body of society. This is what drives the public's statement about the values in the Pancasila. For example, the value of justice is very broad and impartial to one particular group or individual. Elements of the formation of Pancasila came from the Indonesian people themselves. The history of Indonesia proves that the noble values of the nation created are a wealth that is owned and cannot be matched. In Indonesia, people never stop believing in God, this is evidenced by the existence of places of worship that are considered sacred, holy books of various religious

teachings, religious ceremonies, religious education, and others are one manifestation of the noble values of Pancasila, especially the precepts of religion. -1.

The Indonesian people who are known to be friendly, polite, and gentle towards others are able to contribute to the implementation of Pancasila, this is proven by the existence of huts or hermitages that are built to reflect togetherness and civilized human nature. The society's view of life which consists of a unified set of noble values is a comprehensive insight into life itself. The view of life serves as a frame of reference both for managing personal life and in interactions between humans in society and the natural surroundings.

In the practice of life in the state, nation and society, fundamentally (grounded, dogmatic) the cultural dimension should precede the other two dimensions, because in the cultural dimension there is a set of values (value system). Furthermore, this value system becomes the basis for formulating policies (policy) and then followed by law making as juridical signs and codes of conduct in everyday people's lives, which are expected to reflect the noble values possessed by a nation that belongs to the nation concerned.

The era of globalization that is engulfing the world community tends to fuse all identities into one, namely the new world order. Indonesian people are challenged to further strengthen their identity. The Indonesian nation is also faced with the problem of an identity crisis, or efforts to eliminate (eliminate) identity. This is supported by the fact that Indonesian people are often found in terms of behavior that do not show their identity as Indonesian people. Whereas this nation has a clear identity, which is different from the capitalists and fundamentalists, namely Pancasila. The identity crisis that is starting to erode is what causes many differences between groups and has an impact on the emergence of conflict or hostility.

"The Indonesian people have an identity crisis. Pluralism, which is the reason for the establishment of the Unitary State of the Republic of Indonesia (NKRI), is under threat," said Gus Dur, then he explained that the history of Indonesia since the 18th century has shown the nation's culture and blazing spirit, including the existence of conflicts that smelled of SARA and so on. However, at the next level, the Indonesian nation still has a lot of conflicts that smell like SARA.

The existence of a national identity crisis that has occurred for several decades has caused the nation's mentality to be eroded and public confidence in the values contained in Pancasila has decreased. When the crisis of trust occurred, nowadays people only use Pancasila as "by mouth" without being able to fully appreciate and practice it. The emergence of fundamentalist and capitalist understanding as a reality of this. An example is the case of corruption in the midst of society. The tendency for corruption is only to take sides and benefit one party, while the community is the victim of this corruption. The existence of criminal acts of corruption is caused by the weakness of individual morals, in addition, weak law enforcement in following up on corruption that is increasingly rampant. The future perspective of the Unitary State of the Republic of Indonesia as a legal state based on the 1945 Constitution which has a state foundation of Pancasila, so it is necessary to study the conception of the legal system in Indonesia. This is clearly stated in the Preamble of the 1945 Constitution paragraph IV and in Law no. 12 of 2011 states that Pancasila as the source of all sources of law, the position of Pancasila as

the highest legal norm which in the global legal system is called the ground norm or *staatsfundamentalnorm* considering that according to historical facts (legal history) for 60 years it has not wavered as an ideology and the basis of the rule of law in Indonesia.

Based on Hans Kelsen's thesis, the position of Pancasila in the 1945 Constitution is at the highest level. This means that Pancasila must be placed as a basic rule which has meaning as the source of all sources of law and becomes the basis for the enactment of the 1945 Constitution. Deviations and implementation of the layered legal system as described in the picture above is an inconsistency in the interaction and application of the article. Which can be the root of the problem of corruption in Indonesia. Corruption has been classified as an international crime because it has been stipulated through an International Convention. Law enforcement and judicial practices that are unequal with the community's sense of justice as a manifestation of the erosion of Pancasila values which act as the nation's social capital, for example the corruption-free verdict or SP3 (Warrant for Termination of Investigation) are more at the investigation level than cases of chicken theft and even often victims of persecution. Judged by time. This condition is very contrary to the sense of justice as one of the ideological values contained in Pancasila as the basis of the Indonesian state and the role of Pancasila as social capital.

Pancasila as the Uniting Nation, namely the Precepts of Indonesian Unity. This means that Pancasila strongly emphasizes and upholds national unity. This means that Pancasila is also a unifying tool for the nation. The mention of the precepts of the Indonesian Unity at the same time also shows that the Indonesian people have differences. Is it differences in language (region), ethnicity, culture, interest groups, politics, even religion. This means that the leaders of the nation, especially those who are involved in the preparation of the basic state, are very understanding and at the same time very respectful the differences that exist in Indonesian society. They also realize that differences have the potential to cause division of the nation, and therefore they are also very aware of the importance of unity for the Indonesian nation. The inclusion of the Precepts of Unity for the Indonesian nation in addition to realizing the importance of unity for the survival of the nation, also shows an understanding that differences are a reality that cannot be eliminated by humans. The difference is actually a wisdom to be grateful for, and not something to be denied. Moreover, it must be removed from the face of this earth.

Difference is also a nature that exists everywhere, in any country and in any nation. In response to this kind of reality, the solution is unavoidable is to make the existing differences as a wealth that must be upheld by prioritizing the unity and integrity of the nation above personal, group and regional interests. In the national discourse, the barometer that must be upheld is the national interest, and not smaller, lower, or narrower interests. With this kind of awareness, it is clear that national unity is actually a noble value that should be upheld by all human beings. Because in essence, division or conflict will destroy humanity itself. The verse of *Bhineka Tunggal Ika* is indeed very appropriate to reflect on the essence and truth contained in it. Because essentially all nations, all humans need unity and cooperation among human beings. Cooperation requires unity, and unity requires peace. Therefore, division as the opposite of unity absolutely needs to be avoided and removed from the life of society, nation and state. From this explanation, we are increasingly aware and aware that the Precepts of the Unity of Indonesia are very

appropriate to be included in the basis of the state, considering the truth and needs faced by all mankind.

Unity of Indonesia is a solution to various problems, such as identity crises, horizontal and multicultural conflicts, crime and moral degradation. In addition, there is also a waning of national values which results in instability in various aspects of life. To overcome this problem, culture-based education has a strategic role as a reinforcement of national identity through exploration and elaboration of local cultural values. The purpose of this is to create citizens who have awareness of multicultural citizenship. Strengthening national identity through culture-based education can be done by integrating culture-based education in curriculum design and optimizing culture-based civic education. "The essence of independent learning is independence and independence. These two things are the essence of education implemented by Ki Hajar Dewantara. It is fitting that the essence of free learning inspires us to seek the changes needed to improve the quality of education.

The country of Indonesia currently has as many as 84.4 million people, children who are under the age of 18 are in dire need of culture-based education. These children are expected to become the Golden Indonesia generation in 2045 who must understand Indonesian culture in addition to having to understand other cultures. Indonesia 2045 is still 23 years away. However, basically the superior seeds have existed from now on and need attention and role models, the role of parents becomes important in educating role models in the home environment. Small children and newborns this year are already all around us. They are the ones who will lead this nation in 2045 later. In the hands of those who are still babies and children today, the future and fate of this nation is at stake.

A generation that is intelligent and willing to accept change must be implemented from an early age towards Indonesia's dream of becoming a golden generation of 2045, namely a generation that has characteristics (1). Have comprehensive intelligence, namely productive, innovative, (2). Peaceful in social interactions, and strong character, (3). Healthy, healthy in their natural interactions, and (4) Superior civilization.

## 4 Conclusion

Based on the analysis and analysis of the various cases above, a number of conclusions can be drawn as follows:

1. Pancasila as the source of all legal sources according to the 1945 Constitution has a very important role in the survival of the nation and state, besides that Pancasila also has a role in shaping the identity and noble values of the nation. Pancasila has a characteristic that is inherent in the body of Indonesian society.
2. Strengthening Pancasila, one of which is culture-based education, is important so that young people understand the identity and identity of the Indonesian people who are born with diversity.
3. The diverse Indonesian nation with the potential for friction to occur, unity must become an awareness in the life of the nation and state.
4. The golden generation that was born today, we must pay attention to its safety, health, so that it grows and develops into a productive and constructive generation

in carrying out the nation's relay by providing us with role models for the life of society, nation and state based on Pancasila and the Constitution of the Republic of Indonesia. 1945

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