



The Role of the United Nation and Political Agency (Bakesbangpol) in Forming Character of the Pancasila

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Abstract. West Java is listed as one of the provinces with high heterogeneity and a large population that allows for social friction and conflict. The data that researchers obtained from the [Opendata.JabarProv.go.id](https://opendata.jabarprov.go.id) website in 2020 describes the number of potential conflicts from 27 cities/regencies in West Java as a whole exceeding 446. Social friction in West Java society such as issues of SARA, tolerance, deradicalization, radicalism, and various high conflict resistance due to differences in political choices have been found in West Java. The problem is that some of the social frictions of the people of West Java are due to the lack of internalization of Pancasila values in every individual in society. The West Java National Unity and Politics Agency is one of the instruments owned by the West Java government that focuses on ideological affairs and nationalism. The development of the Pancasila character in the West Java region in an effort to defend the state is one of the focuses of the West Java Political and National Unity Agency. The general aim of the research is to find out how far the role of Bakesbangpol West Java has in Shaping the Pancasila Character of West Java Society. This research uses a literature study method with a qualitative approach. This research is an additional reference for the world of literacy, especially those that discuss the National and Political Unity Agency which provides solutions to existing problems. Our results note that the National Unity and Political Body is one of the important elements of government in increasing nationalism, national insight, and preventing various understandings that cause the degradation of the character of Pancasila.

Keywords: Character Education · Dimensions of Pancasila · Internalization Values of Pancasila

1 Introduction

The multi-ethnic nature of the Indonesian people cannot only be united by the slogan of the doctrine of nationalism, but there needs to be good horizontal communication between the people, as well as the government to its people in the midst of rapid digitalization that has the potential to produce hoaxes/fake news. The spread of fake news by irresponsible parties shows how this nation is being hit by confusing acceptance of the

novelty and digitalization era which brings some negative effects of technology if it is not based on a strong character. As the study conducted by Winataputra and Budimansyah explained that the indicators of the moral crisis that occurred in this nation can be seen from the existence of anarchic actions, traffic violations, fake news/hoaxes, haphazard power, corruption, collusion, nepotism under the pretext of institutional professionalism, counterfeiting. Diplomas, politics and cheating, to blind ethnocentrism [1].

The real threat posed by the existence of a national moral and ethical crisis is the collapse of the nation. But Harvard campus president Derek Bok has a different view in his work entitled, "Can Ethics Be Taught?", explained that "Ethics cannot actually be claimed to make a person better in morality, but teaching morality has very important benefits for character building" [2]. Derek Bok (1982) clearly emphasizes that ethics cannot make a person better in the morality of his life. However, if it is taught morals will be something good for character building. A psychiatrist named Pittman, F. (1992) wrote something interesting about the character, he said that, "Character starts from a family environment that teaches their children to become citizens who are aware of their function and their rights, productive, and responsibility, so that they have a stable life and can survive in the difficulties they experience life" life [3].

Understanding that character starts from the family environment which will produce children who will become adult citizens, the formation of character in the family will greatly affect their lives in society. Lickona, T. (1999) describes the character very simply but precisely, according to him "Thinking and knowing good things, followed good wishes and doing good things (habits the heart, mind, and behavior) is a character". To be a good person according to Lickona is to start thinking and wanting good things followed by good behavior and actions. Bad behavior and actions are indicated because of the bad character of someone who is driven by a bad heart and thoughts. Therefore, awakening good character in oneself must go through the process of character building.

Realizing the high heterogeneity that exists in Indonesia makes Indonesia need a kind of value that unites this plural nation. Alfaqi (2016) explains that equal solidarity values will produce a complete national entity because of the similarity of the past and the same nationalism [4]. That it is true that the stimulus for the feeling of brotherhood will create a strong nationalism and will not be separated by a few frictions and differences. However, it should be understood that pseudo heterogeneity that is not strongly linked by a sense of nationalism will create an unbalanced plurality. Erlina (2019) explains that, the existence of social and political disintegration of Indonesian society caused by a narrow understanding of freedom causes the erosion of social temper (social patience) which leads to blind anachism and often ends with social friction and even the nation's moral crisis [5]. Social patience will be easily eroded by various narratives and the development of irresponsible information. Collective needs unity is needed to prevent this nation from division, one of which is the formation of the character of Pancasila.

Comprehensive internalization of Pancasila values can improve the morals and character of a nation that is starting to experience a crisis. The values contained in Pancasila, both understood fundamentally and constitutionally, contain various characters and noble character of the nation. Kaelan (2002) in the journal Anis, explains that the character of the nation can be seen from the people who carry out the nation's ideas / ideas in Pancasila which represent the character and colors that are considered good such

as religious, humanist, unity, democracy, and justice. Identity [6] This means that the character of the nation can be seen from the behavior of its people who make Pancasila a way of life for the nation and state that does not conflict with religious values. Wibowo, E. (2008). Explaining that the meeting point of Indonesia's philosophical foundation in Pancasila and Religion is the happiness of inspiring its religious values which produces religious traits in a frame of diversity that is united by the value of the One Godhead [7].

Formation of the Pancasila character is needed by the Indonesian people, however previous studies on Bakesbangpol usually raise issues related to its role which tends to be partial in only one sub-sector, such as overcoming radicalism/religious harmony, preventing conflict/community friction, as well as fostering national and state defense (nationalism), and political participation for justice for citizens. Based on the initial explanation, the researcher intends to raise the title The Role the United Nation and Political Agency (Bakesbangpol) In Forming Character of the Pancasila.

2 Methodology of Research

The approach used is qualitative, after considering several things, including the purpose of the research, in which the qualitative approach carried out by this research is intended to find out how important the role of the West Java National Police in shaping the Pancasila character of the West Java community. Role diction refers to the real conditions in an event that occurs in the field, while also confirming that this research is not intended to explain or find out the magnitude of a relationship and not to test a certain hypothesis. In this regard, which will be in line with the purpose of this research, which is to describe in detail the role of the Bakesbangpol Jabar. As for other considerations, using a qualitative approach in this study will also provide convenience for researchers during the research process to find new facts in the field. Regarding the qualitative approach as explained by Bogdan & Taylor that "qualitative will produce explanatory data, both oral and written from the behavior of the people observed". (in Moleong, 2015, p. 4). This gives qualitative research a natural depth and breadth, just as the data obtained in qualitative research can be in written or oral form rather than in digital form in the form of numbers.

3 Result of Research

Character diction comes from Greek which means (to mark) or to mark. When we talk about character, we are honestly discussing human behavior and habits. According to [8], character is not a new idea, it has been proven after being a part of human life for centuries. If it is drawn in education, the media is needed to achieve knowledge and wisdom that occurs when in the first act which will influence the paradigm in subsequent habits [5]. That what is meant by character is reflected in our first behavior, whether we realize it or not, which will make us do the same thing in the future. Based on the explanation of Wati & Sundawa (2018), finally we must know and understand the good things before doing something because essentially the wrong paradigm of thinking will produce the wrong character as well.

In terms of terminology, if we look for the beginning of character education, we will always find writings where the first introduction of character education was by Thomas Lickona in 1900. His work entitled *The Return of Character Education* which was then continued by his next work *How Our School Can Teach Respect and Responsibility* which attracted the world's attention to the importance of character and made Lickona inseparable from the embedding of character discipline. However, according to Lickona himself, the idea of objective moral values has been around for a long time. An English theologian from Avery Dulles (1950) in a journal describing the learning process at Harvard on materialistic atheism to Christian belief explained that Plato and Aristotle were the first to convince wisdom that it was real. From this it is known that Lickona himself stated that he was not the first to bring the idea of character into education.

Another view from Dalmeri (2014) which explains that Lickona brings awareness to the western world of the importance of attitude, in the midst of the depravity of manners and ethics there to do good (doing good), know good (knowing good), and love goodness (desiring good) [9]. In general, there are several examples of characteristics and types of characters that are often found, namely good/bad characters, disciplined/negligent characters, then responsible/irresponsible characters, honest/dishonest characters, diligent/lazy characters to polite/disrespectful characters. But we finally understand that character is not only about knowledge, but also about habits and habits. Meanwhile, according to Sudirman (1992) character is human behavior that contains values in its connectivity with God, oneself, between humans and the environment as well as one's nationality. The character is manifested in the form of thought patterns, attitudes, speech, and attitudes based on the norms prevailing in society [10].

If we draw it more universally, we often hear the term character and even find it in various journals and books. In various disciplines, characters are often found, ranging from computational language (technology), art, mathematics, morality, social science, natural science, culture, symbols to education. When compared from every existing scientific discipline, character diction will refer to a different understanding and is so broad in its definition. Therefore, the character that will be studied in the current study is the character in the context of morality and individual attitudes towards social so that the discussion is not too broad. The character itself, according to Sigmund Freud (1886) once explained that character is the embodiment of an accumulated moral system and has the fighting power as fundamental-think, habit, and behavior that is shown well [11]. So character is a set of value and moral systems that have the driving force towards the thoughts, behaviors and good habits of individuals in their lives.

The Indonesian people have known the term Pancasila since the formulation of the basic state of Indonesia was carried out and resulted in one of the great ideas of Ir. Soekarno called Pancasila. Pancasila itself has been transformed into an ideology as well as a guide and direction for the nation that is used by the Indonesian people. In the history of the formulation of Pancasila, it began at the BPUPKI meeting where in the forum 3 names emerged from the formulators of the Indonesian state foundation, Moh. Yamin, Soepomo, and Ir. Sukarno. The meeting finally found consensus with Soekarno's idea which was used and on June 1, 1945 Soekarno first explained the idea of "Pancasila". Zainul & Sapriya (2020) explained that Pancasila is the foundation of the Indonesian state where the contents are 1) Godhead the One; 2) Civilized and fair humanity; 3) Unity

of Indonesian; 4) popularity led by the and of wisdom in representative deliberations; 5) All Social justice for Indonesian [12].

Pancasila has the ability to unite the differences that are so contrasting in Indonesia with the motto *Bhinneka Tunggal Ika*. According to Mawardi (2017), Pancasila aims to unify ethnicity, culture, religion, language, and other differences which clearly have implications for the way leaders treat their people fairly in accordance with the content of various positive values in Pancasila [13]. Based on Mawardi's previous explanation, the manifestation of Pancasila is the way leaders/policy makers carry out their mandate. Policy makers in carrying out their mandate must refer to the 1945 Constitution as the nation's constitution as well as the highest law of Indonesia. Although the 1945 Constitution is the highest law and is the constitution in Indonesia, its legal source comes from the values that exist in Pancasila. Therefore, Pancasila is referred to as the *Staatfundamental Norm* or Pancasila as a reference for all laws in Indonesia.

Pancasila is a social consensus, political consensus, even religious consensus. The point is that Pancasila is a middle ground of various sectors that accommodates various interests from many differences. This statement is in accordance with the views of Muslimin, H. (2016) where Pancasila is said to have a very strong political consensus. Where when squeezed by the notion of a secular state as well as an understanding of a religious state, Pancasila is able to become a middle ground and strengthen national solidarity and religious character [14]. Pancasila is also a middle ground between social differences that are so complex but can unite social, cultural and linguistic diversity based on social consensus. Finally, the religious consensus is based on the fact that Indonesia is a religious state but not a religious state, meaning that Indonesia does not absolutely state that it adheres to a particular religion but recognizes many religions (religious states) as religious consensus. In a situation like this, the placement of Pancasila as an open ideology finds its first test, namely the development of the times, where people who believe in the values of Pancasila as the philosophy of life for the nation and state will be more moderate and flexible towards the dynamic potential of the times. The dynamic, preventive and actual position of Pancasila can always be adaptive to adapt to the times. Kaelan (2016) in his journal had put forward the idea of 3 dimensions of Pancasila, namely the idealistic dimension, the normative dimension, and the realistic dimension [14]. A clearer description of the idea of the dimensions of Pancasila, the researchers will describe in the following picture:

4 Discussion

Judging from its historical development, the National Unity and Political Agency (Bakesbangpol) can be separated from the formation of the Directorate General of Kesbangpol, Ministry of Home Affairs, which is not important to be carried out domestically, especially assisting the President. The Diction of the Director General of Kesbangpol was changed to the Directorate General of Politics and General Governance in 2015. Although Kesbangpol is at the city/district and even provincial level, but has a history, the year of formation is also different in the process of its establishment. As in East Java, Bakesbangpol there has been ratified through Perda No. 18 pada 27 september 2000 (Buletin Bakesbangpol, edisi 1. 2000). The West Java political unitary body (Bakesbangpol Jabar) was formed based on PERGUB number 82 of 2016 regarding the main

functions and details of the mission & work procedure of the West Java Bakesbangpol located at Jalan Supratman No. 44 Bandung City. Then, Bakesbangpol of Bengkulu Province was born after the issuance of Regional Regulation No. 6 of 2011 concerning changes to the previous regulation No. 8 of 2008 concerning the organization and work procedures of the inspectorate (Kesbangpol Bengkulu. 2022).

In 2001 there was a streamlining of the organizational structure in the North Sumatra Provincial Government, one of which was the Directorate of Social Politics of North Sumatra Province which was merged with the Civil Defense Regional Headquarters of North Sumatra Province (MAWIL HANSIP PROVSU) to become the National Unity and Community Protection Agency of North Sumatra Province (BAKESBANG LINMAS PROVSU) in accordance with the Perda No 4 of 2001 concerning the Organization and Work Procedures of the Regional Technical Institutions of the Province of North Sumatra. (Kesbangpol Sumut. 2022). And there are many more local regulations that serve as the legal basis for the establishment of Bakesbangpol in various cities and provinces in Indonesia, where the location and time of establishment are different (Fig. 1).

Based on Kaelan’s idea, it becomes clear that Pancasila as a guide for the life of the nation and state does not only have one point of view. The dimensions of Pancasila are represented in various sectors of life which eventually become the crystallization of the noble values of a great nation like Indonesia. Pancasila is needed by Indonesia in the past, now, and in the future because of its characteristics which are always preventive, adaptive and actual. The internalization of each precept to the Indonesian people will strengthen national solidarity and the spirit of nationalism, therefore the formation of the Pancasila character for the Indonesian people is needed from Sabang to Merauke.

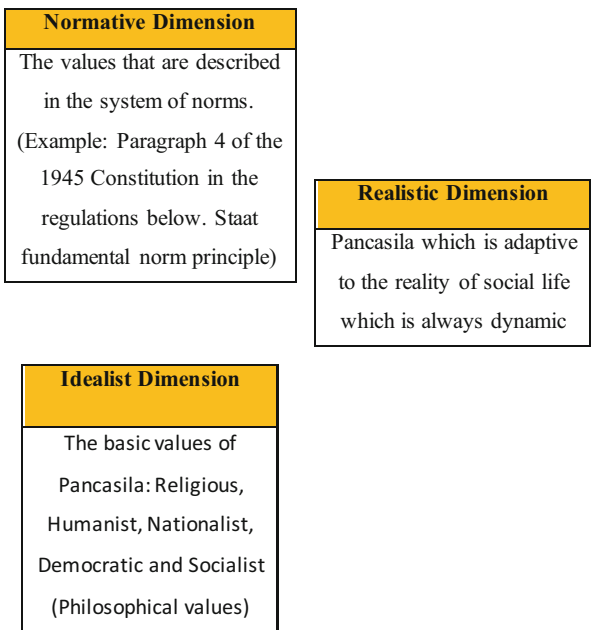


Fig. 1. Kaelan’s Pancasila Dimension

The content of Pancasila values comes from a long history when Soekarno explored socio-cultural values, history, and the philosophy of the life of the Indonesian nation. According to Risladiba & Sundawa, D. (2018), explaining that the Pancasila diction was first recorded in Mpu Tantular's work, *Sutasoma*, where the book formulated 5 karmas (not to be a drunkard, not to lie, not to steal, not to hold grudges, and not to persecute [15]). This means that Pancasila itself is a pattern of movement as well as the mindset of the Indonesian nation in dealing with various dynamics of diverse life. Based on the explanation of Risladiba & Sundawa, D. (2018) found a clear link in the five principles of the nation Indonesia (Pancasila) found a variety of extraordinary character loads in the values of Pancasila.

According to Wahyudi (2019), there are at least eighteen (18) values representing the values of Pancasila, including: Religious, Moderate, Honest, Tolerant, Disciplined, Creative, Independent, Democratic, Nationalism, Patriotism, Appreciative, Communicative, Loves Peace, Enjoys Reading, caring for the Environment, Likes justice, and Responsibility, respects time [16]. From Wahyudi's (2019) explanation, it is clear that Pancasila contains many good characters that guide individuals in their social life as well as their views on the nation and state. President Jokowi dodo in 2017 formed the Presidential Working Unit for the Development of Pancasila Ideology (UKP_PIP). Where in Perppu No. 2 of 2017 concerning Community Organizations is one of its manifestations to legally become a counter value force against organizations that will erode the values of Pancasila [14]. On a different occasion, [17] explained that the values contained in each of the Pancasila precepts are the original form of the character of the Indonesian nation, which if each value is abandoned it will only lead to chaos and various negative impacts [17]. The statement by Damanhuri, Hardika, W. et al. is not without reason, because the fact that in the formulation of Pancasila was recognized by the nation's founders that Pancasila is a crystallization of values that exist in society with various forms of diversity.

5 Conclusion

In the national context, research that discusses the role of the National and Political Unity Agency (Bakesbangpol) and the formation of the Pancasila character is a new research. There are several previous studies that the researcher got, which is related to the current research conducted by the researcher. There are many benefits for researchers, when they are able to know some previous research, especially to show differences or novelty in this research. Unfortunately from various researches on Bakesbangpol, a conventional strategy is always found, namely by way of seminars/socialization. However, there are differences in the journal entitled *Bakesbangpol Bandung Strategy in realizing HR*.

Pancasila, which is actually the ideology of the nation as well as the philosophy of the Indonesian nation, was born from 3 main foundations. First, based on the Socio-philosophical or life philosophy that was obtained from the deep thoughts of the founding fathers, seeing the various potentials of the Indonesian nation, both natural and human resources, made Indonesia a very potential. The second is based on Socio Historical, social Indonesian society who have the same fate and background of suffering from colonialism. The third is based on Socio-Cultural, namely the cultural differences and

characteristics of the Indonesian nation which are so diverse, both from Religion, Language, Culture, Tribe, which deeply have in common, namely the similarity in wanting a free and independent life.

Based on the understanding of the 3 main principles, Pancasila was born with religious values in the first precept. The value of Humanity (Humanity) in the second precept, followed by the value of unity (Nationalism) in the third precept. Furthermore, the value of deliberation within the scope (Democratic) and social justice (Social Justice) is in the 4th and 5th precepts. How do Indonesian people have a religious attitude according to their religion, have humanity or humanity that is sensitive to social issues that occur around them. Having a love for the homeland (Nationalism), Understanding consensus in the form of democracy, and also upholding justice for all Indonesian people (Social Justice).

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