

PANCASILA AS IDEOLOGY: VALUES AND PRACTICES IN SOCIETY IN THE ERA OF GLOBALIZATION

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ABSTRACT

To lay the foundations of modern society, the Indonesian people not only absorbed the influx of capital, technology, science, and skills but also carried over into the socio-political values derived from the cultures of other nations. The purpose of this research is to see the extent to which the conditions of values and practice of Pancasila exist in society in the era of globalization. The method used in this study is a combination method, a research method that uses quantitative and qualitative methods simultaneously. Data collection using this questionnaire taken because the number of research samples is relatively large, so with the questionnaire. The sampling technique used in this study is a simple random sampling. Data analysis in this study uses the help of Qualitative Data Analysis (QDA) Nvivo 10 software for the coding process. The nation and people of Indonesia now seem not to know themselves so that the culture or values from the outside, both appropriate and not appropriate, are absorbed roundly. Values that come from outside immediately considered good, while the noble values of the nation that have embedded for a long time in the hearts of the people are considered obsolete. In such conditions, once again the role of the Pancasila as a view of life and the basis of the state plays an important role. Pancasila will assess which values can be absorbed to suit the values of Pancasila itself.

Keywords: Actualization, Appreciation, Cognition, Socio-Cultural, Perception.

INTRODUCTION

Globalization can say as a narrowing and acceleration of interconnectedness throughout the world; territorial and cultural boundaries between nations seem to disappear. Some argue that globalization has led to the death of a sovereign nation-state, as a global power which weakens the ability of governments to control their economies and their communities. Ohmae (Ohmae, 1989), writes that globalization has destroyed local cultures, tore up markets in any part of the world, and knocked down barriers between countries. Others who support the idea of globalization argue that countries remain the main elements forming the world order. For them, globalization is progress; States must accept it if they want to develop and fight poverty effectively (Stiglitz, 2002). At the concept level, global politics should formulate world order, focus attention on the global structure and the process of making laws, solving problems, and maintaining security and order in the world system (Rodee, Anderson, Christol, & Greene, 1957). It requires a shared understanding of the importance of the state and geopolitics. However, in reality, politics itself has become globalized, and its form is seen merely in the form of conflicts between countries (Ougaard, 2004). Viewed from the process, globalization is natural in a life that grows and develops. If a nation is unable to keep up with the flow of

globalization, especially a country where the standard of living and development is still traditional, it will raise international relations concerns and affect domestic conditions. Globalization has created several opportunities that can benefit human life, including the atmosphere of life more easily, comfortable, practical, quality and work more quickly and efficiently. On the other hand, globalization can pose challenges for a country, especially society.

The ideology of the state is the citizens' consensus (majority) about the fundamental values of the country that want to realize through the life of the country. Ideology translated as a system of life guidelines that becomes the ideal to be achieved by most individuals in a particular society, consciously compiled by state thinkers and then spreads officially as the basis of the state. In general, the understanding of ideology is a collection of ideas, underlying ideas, beliefs, and beliefs that are systematic with the direction and objectives to achieved in the political life of a nation and state (Morfit, 1981). Ideology can be considered a broad vision as a way of looking at things. Ideology can raise awareness of independence, provide direction about the world and its contents and instill enthusiasm in the struggle of the people to move against colonialism, which then manifests in the life of state administrators.

Indonesia, as a country that has a state foundation namely Pancasila which has a valuable meaning, has an ideology. Every nation and country want to stand firm, not easily swayed by the rigors of the life of the nation and state. Indonesia is no exception. A country that wants to stand firm and robust needs to have a durable and robust state ideology. Without it, the nation and country will be fragile. In this modern era, the meaning of Pancasila as the ideology of the Indonesian nation and state is a bit forgotten by some Indonesian people and replaced by the development of very sophisticated technology. The history of the formulation of Pancasila went through a very long and complicated process. Pancasila is a unity that cannot be separated because each precept cannot be exchanged or moved. For the Indonesian nation, Pancasila is the view of the life of the Indonesian nation and state (Steenbrink, 1999). Studying Pancasila more deeply makes us aware of being the Indonesian nation that has an identity and must be embodied in daily life relationships to show the identity of a more dignified and cultured nation. For this reason, it is expected to be able to explain Pancasila as the state ideology, describe the values of Pancasila as the state ideology and the characteristics of Pancasila as the state ideology (Darmaputera, 1988).

During this time, the teaching and inculcation of Pancasila values were carried out through structural and cultural aspects (Mutaqin, 2016). At the structural level the country does not yet have adequate instruments to introduce Pancasila at the implementation level early on. Pancasila designed as a curriculum that is taught in schools but does not have implemented strength. Therefore, the Pancasila curriculum should not designed with face-to-face meetings in the classroom, with little dialogue, but rather must be more implemented in daily life, so that the inculcation of Pancasila values will be more effective and targeted, how to teach it practically and give examples to appreciate difference, tolerance, not corrupt, not just verbal understanding (Nishimura, 1995). At the culture level, the Indonesian culture strategy should direct Pancasila as an Indonesian culture or tradition, so that people consciously or unconsciously will broadly carry out the values of Pancasila, without having to memorize points per item. Without having to leave local traditions that already accommodated in value through Pancasila. The institutionalization of Pancasila as a culture, as well as to erode the legacy of local traditions that provide unfavorable access to the development of Indonesia now. If the approach used to explore and re-install the planting of Pancasila values, by not repeating the mistakes of the past regime, in the future Pancasila will surely become a big ideology whose values firmly planted in the souls of all Indonesian people (Fitch & Webb,

1989). Therefore, the results of this study are expected to produce novelty models/patterns/approaches that are effective in the context of planting the values of Pancasila as national identity.

In this globalization era, Pancasila seems to have no power to influence and guide the Indonesian people in the life of the nation and state. Pancasila is no longer as famous as the past. The rulers and the people nowadays do not seem to care about implementing the values of Pancasila in the life of the nation and state. However, here, Pancasila must remain as an ideology of nationality. Pancasila must remain the basis in solving problems faced by the Indonesian people. In such conditions, once again the role of the Pancasila as a view of life and the basis of the state plays an important role. Pancasila will assess which values can be absorbed to suit the values of Pancasila itself. That way, new values that develop later remain above the personality of the Indonesian nation (Weatherbee, 1985). Because every nation in the world needs a view of life to be able to stand firm and know the direction and goals to be achieved. With a view of life, a nation has guidelines in looking at every problem encountered and finding solutions to these problems.

RESEARCH METHODS

Location Study

Research locations to formulate a useful Pancasila values planting model were set in 5 (five) major cities in Indonesia. The selection and determination of the research locations considered representative, because they based on many considerations, both regional geographical considerations (West, Central, and East), consideration of national development corridors (Sumatra, Java, Kalimantan, Bali-Nusa Tenggara, Maluku Islands, Sulawesi, and West Papua), in addition to other considerations also related to the similarity of demographics, ethnicity, ethnicity, and character of the community. The determination of research location also based on the level of regional progress, the complexity of the problem, as well as the problem of regional accessibility to information and communication.

Data Collection

In this study, the type of data collected consists of primary data and secondary data. Secondary data will be obtained by using a literature study, while primary data directly obtained from data sources in the field (field research) will be obtained using three data collection techniques, namely, focus group discussion (FGD) techniques and questionnaires. The determination of the four data collection techniques is because it adjusted to the research method used, namely the merging of qualitative and quantitative methods. Focus Group Discussion (FGD) is used to obtain qualitative data. Using FGD techniques makes it easier for researchers to understand the attitudes, beliefs, expressions, and terms commonly used by participants on the topic discussed, so it is beneficial to understand the reasons that not revealed behind the participants' responses. With the FGD, new findings will quickly obtain as well as an explanation, which may not be detected if using other techniques. However, because the number of FGD participants is minimal, the results of the FGD cannot be generalized or used as general conclusions for a wider population or group of FGD participants, even though the FGD participants (samples) have similar characteristics or characteristics. The FGD participants in this study naturally covered all elements of the community, which categorized into several things, including, 1) Local government; 2) Community leaders, religious leaders, or traditional leaders; 3) Academics; 4) Community Organizations; 5) Non-governmental organization; 6) Youth and Student Organizations; and 7) Women's Organizations.

Sampling Technique

Data collection using this questionnaire taken because the number of research samples is relatively large, so with the questionnaire, the research will be more effective and efficient. The sampling technique used in this study is a simple sample (simple random sampling). The main reason for choosing this technique is to remember a large number of samples and the breadth of the study area. Also, research sampling using a simple random sampling technique will provide equal opportunities for each member of the population to selected as a sample. With a simple random sampling technique, it is possible to obtain research data that can be generalized to a large population with a more limited (minimal) error (Creswell & Clark, 2018).

Data Analysis

Analysis performed if the empirical data obtained is qualitative in the form of a tangible collection of words and not a series of numbers and cannot arrange in categories/structures of classification (Neuman, 2006). This approaching phase consists of content analysis and refinement of the research model. The reason for using this approach is that the main objective of this research is exploratory. This study uses two steps of content analysis, namely deductive and inductive (Berg, 2004). According to Miles and Huberman (Miles, Huberman, & Saldana, 2013), analysis activities consist of three activities, namely data reduction, data presentation, and drawing conclusions/verification. Data analysis in this study uses the help of a Qualitative Data Analysis (QDA) Nvivo 10 software for the coding process. The coding process is interactive where the researcher forms data categorization based on the concepts that appear in the data, compares the concepts and categories of data and reunites all data concepts and categories related to one another (Edwards-Jones, 2014). A coding system, according to Walsh (Walsh, 2003), is a way to label certain aspects of data and sort information into different categories. Data and information can be in the form of words, expressions, or ideas in the form of text.

RESULT AND DISCUSSIONS

Pancasila values are also a view of the life of the Indonesian people. Pancasila is also a value that is following the conscience of the Indonesian people because it based on the nation's personality. The values of Pancasila become the necessary foundation, as well as the motivation for all good deeds in daily life and the state. In the life of the state, the embodiment of values to guide the entire community. From the analysis using Qualitative Data Analysis (QDA) Nvivo 10 obtained as follows:

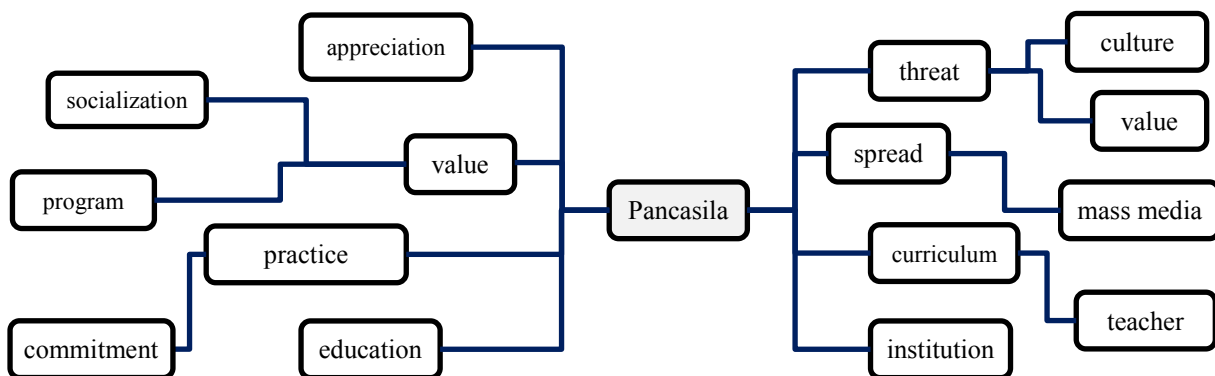


Figure 1. Result Review – Text Search Query (Output: QDA Nvivo 10)

As an open ideology, Pancasila makes it possible to accommodate the values contained in society such as Godhead, Humanity, Unity, Society, and Justice. These values something that is in use in Indonesian society. By making Pancasila an open ideology, these values received special attention. In my opinion, this is not a coincidence, but rather that Pancasila as nationalism must contain everything that is the uniqueness of the community. Pancasila does not import values from the outside to embedded in Indonesian society, but it does raise the values that already exist in society and make it something unique to Indonesia. Our Indonesian-ness, therefore, is also very thick because of these values.

Pancasila in Kalimantan

The cultivation and strengthening of national awareness about the ideology and values of Pancasila are essential because this awareness will shape the character and strengthen the identity of an independent and sovereign Indonesian nation. Even though at the level of implementation, the socialization of Pancasila values has ebb and flow, but the socialization of Pancasila must continue to be carried out to fortify the morality of the Indonesian people. Thus, the responsibility lies with the nation element to teaching the values of Pancasila as the mandate for the opening of the 1945 Constitution which emphasizes the importance of educating the life of the nation. In this case, intelligence does not only include intellectuals, but also includes emotional intelligence, and spiritual intelligence which is the basis for the development of national intelligence in the form of ideological intelligence. The people of Samarinda City are of the view that the socialization of Pancasila values has been going well so far; however, it needs to be improved by expanding the reach of its socialization targets and face to face with people at a lower level. The People's Consultative Assembly of the Republic of Indonesia in carrying out these activities should involve residents at the village level in Samarinda City. Correctional activities carried out by the People's Consultative Assembly of the Republic of Indonesia in Samarinda that have carried out so far, need to get improvements, especially in terms of correctional targets and the methods used and the institutions that implement them.

Regarding correctional targets, the targets are extended to include members of the community to villages and sub-districts and openly carried out. While the method used is to utilize correctional extension workers to the lowest level of society such as in villages. Then from the institutional side so that the correctional agenda honestly planned and structured up to the level of the Sub-district and village. The aim is that correctional facilities are spread evenly and spread to the broader community level. The people of Samarinda City assume that the socialization of these values must continue to be carried out and be continuously evaluated while being improved, both the method or technical implementation, the organizer and the material. It is just that the point of improvement is primarily in the correctional target, namely the community that is expanded in all components, accompanied by strengthening in the education curriculum system at the elementary and secondary school levels.

Pancasila in Sulawesi

Every citizen by their abilities and level of education must have the knowledge, understanding, appreciation, appreciation, commitment, and practice of Pancasila. The urgency of understanding the Pancasila values in this society applies to all people because the fate of the nation is not only determined by a handful of professions produced by a group of people but also is the responsibility of all elements of the nation. Therefore, it becomes a common sense that even Pancasila must be disseminated massively, as well as at every level of state institution, state agencies, regional institutions, political infrastructure institutions, business institutions, both at the central level to the regional level. From a field study in the city of Manado, North Sulawesi, it was found that all informants gave the same opinion

regarding the effectiveness of the socialization of the values of Pancasila which had not been effective at all. The socialization process carried out so far only touches the middle and upper layers. Socialization is only able to touch the party people and bureaucrats, not to the level of society in remote areas whereas the main target of the socialization of Pancasila values should be those who are in the lower layers in rural areas, who have limited access to information, communication, and education. Seeing this condition, the community considered that the Pancasila values socialization programs that had been running were not yet on target and were not yet accessible. The people of North Sulawesi assess the need for innovative socialization activities so that citizens can be enthusiastic about participating in these activities. One of the Pancasila values socialization programs offered by the people of North Sulawesi is to carry out citizenship education activities held at the village level on an ongoing basis. Such programs are considered the most effective compared to seminars or FGD activities held at the provincial or district/city level. With the citizenship education held at the village level at least it can arouse public awareness of the importance of a comprehensive understanding of the values of the Pancasila in the life of the community, nation, and state. This kind of activity can undoubtedly do if all stakeholders from the intermediate level to the regional level have the same intention and perception because this activity will consume a lot of energy and thoughts. For the long-term socialization program, the results of the field research in Manado, North Sulawesi, obtained some input. First, Pancasila values must include in the education curriculum, from the elementary level to the tertiary level.

Another key to the successful socialization of Pancasila values is to embed these values informal education. Through education, at least it has saved a generation from being able to deeply understand and implement the values of Pancasila in everyday life, as well as to save the next generation from various ideologies, cultures, and lifestyles that come from outside. Besides, in addition to education for students, Pancasila education must also be instilled in educators/teachers so that they are more in-depth about the values in it. The cooperation between educators and students to uphold these values will foster an excellent educational atmosphere, which in turn can encourage creativity in school life. Secondly, from the institutional aspect, in carrying out the dissemination of Pancasila values there needs to be competent and trained personnel/institutions. These workers/institutions are undoubtedly permanent. Its membership contains those who come from academics and educators. These workers/institutions must also be available at the provincial and even district/city levels to be more productive. This person/institution will later run the socialization program that has scheduled in the dissemination of Pancasila values. The existence of this institution must also be independent, free from all specific political interests that can interfere with the objectives of the correctional program. During this phenomenon, many special interests have deliberately infiltrated in the Pancasila values correctional program for the benefit of certain groups. This institution will work according to the rules and regulations outlined in the Law. Third, in the era of the development of information and communication technology, mass media, both print and electronic so that it is the most effective media to participate together in the program of the dissemination of Pancasila values during society. All forms of the dissemination of Pancasila values disseminated through the media of Media mass so that their reach and targets could be broader. In the era of information disclosure, the mass media has indeed become the most effective means of promoting the values of Pancasila. Of course, the concept is not in the form of paid advertising, but preferably on the creativity of packaging its socialization activities so that it is suitable for reporting. This kind of thing is certainly not difficult, considering the mass media also has the same role and responsibility in guarding and practicing the values of Pancasila. From all these inputs, the key to success lies in the political will of the stakeholders to save the values of Pancasila, especially for state

institutions, both at the central and regional levels, who have institutional and constitutional responsibilities to socialize Pancasila values. The government must seriously pay attention to this issue, bearing in mind the portrait of social, national and state life that is far from the values of tolerance, cooperation, unity, and other noble values contained in Pancasila, especially with the threat of values, flow, cultures coming from outside through globalization, which is increasingly worrying.

Pancasila in Banda Aceh

Pancasila as an authentic state foundation contained in the Preamble of the 1945 Constitution. The essence of the values of the Pancasila is God, Humanity, Unity, Society, and Social Justice. The Indonesian people should have been able to realize social justice for all people as they aspire, but it is not in line with expectations. It is a challenge for the Indonesian people, to participate, to strive to realize the goals of the country based on Pancasila. Therefore, for future community participation to be active, it is necessary to expand and deepen the country's foundation and Pancasila values. Communities in the city of Banda Aceh assume the penalties conducted by the People's Consultative Assembly have not been going well and are useful in reaching all levels of society in the city of Banda Aceh. However, the people of Banda Aceh assess criticism of the implementation of correctional measures responded wisely but must continue to run because all people need to correct the values of Pancasila. If the effort is not yet active, it must also continue because it is better to be late than never. In principle, the prisons carried out by the People's Consultative Assembly of the Republic of Indonesia have run well but have not touched the community directly. Moreover, what needs to emphasize is the material and correctional must be adjusted into the education curriculum because education is the primary condition for the progress of the nation.

But on the other hand, there is also a statement from the Banda Aceh community that believes the activity has not been productive. It based on methods and mechanisms that are too monotonous and talkative, often making participants bored. Until finally the material submitted not well received. In the view of the Solo City community the effectiveness of correctional services in the short term has been seen to be effective because indirectly the activity is digging up our knowledge about Pancasila, and it should be if Pancasila further reviewed and there are several laws that must be revised to bring it to life in this country. However, this activity must still be improved in quality if we want to increase its effectiveness. Considering that now human life is very individualistic, many members of our society are preoccupied with their individual lives to put aside social life, even furthermore, the state of life. It means that he has forgotten the meaning of the purpose of statehood, especially the tug-of-war between capitalist ideologies and other ideologies. That is why we must keep on going and have a way of life, primarily concerning the ideology of Pancasila.

One way is by more effective correctional methods. It is just that this socialization must sought with new methods to be able to actualize what has been in correctional settings. The students and students who take the subject matter about Pancasila, usually already look lazy. That is why the instructors are required to look for some methods that can be more effective message. In the conceptual level, a lecturer or teacher may discuss it together with students or students, but it is not appropriate if it voiced to the public. So that the correctional materials can be felt by all levels of society, both to the Provincial Regional House of Representatives, the Regional District House of Representatives or the Regional House of Representatives, that can be manifested in the orientation material of the deepening of the duties of board members. Say in that orientation there are three primary materials, namely Pancasila, Unity in Diversity, Nationality and Democracy Insights. Nationally, there is currently a historical trauma developing the Pancasila Penitentiary model.

Historical trauma is when the correctional is carried out in line with the single definition interpreted by the government in power at that time. Plus, the values of Pancasila are so beautifully echoed but not seriously practiced by the government as its sole interpreter. Systematically this understanding must be dismantled so that it does not become mainstream in society as it used to be, in that society there is some hostility because it is crammed with Pancasila values in such a way, as a result when given freedom it will use that freedom as freely as possible. As part of the nation, we must realize that the founders of this nation have formulated Pancasila after accommodating the interests of this plural nation. However, the trauma is enormous, especially if some of our people who have historical romance, for example the single principle of Pancasila, had once been at odds with the views of the figures at that time. So, there is a kind of resistance, just because it does not accommodate it. Not to mention, for example, the discourse in the reformation era caused tension among the younger generation of students, who seemed to be confronted with Pancasila. This trauma problem shows the barrier with the Pancasila, and when the government is correcting the values of Pancasila, the obstacles are still substantial. Our society still needs a more familiar pattern so that Pancasila can be accepted in a relatively more relaxed manner without violence and coercion. These facts can be used now so that the values of Pancasila are genuinely understood and permeated by our society to be an inseparable part of the context of national and state life without having to confront Pancasila with religion with democracy, whatever it is not to confront as now frequent collisions. Correctional activities of national values currently are also not able to remove the existing trauma. This activity has not been able to enter the depths of the hearts of the people because the people are free to choose anything including the current ideology. This activity became very dull because of the content and technical delivery. Suppose the ISIS phenomenon is currently emerging, the extent to which Pancasila views it and what citizens must do regarding this issue. However, this correctional activity remains positive. His proposal to be more active, the correctional values of this nationality should also be in line with the improvement of the education curriculum.

Pancasila in Bali

For the people of Denpasar City, Pancasila education is an effort to shape moral and religious human characters. It is considering the threat and challenges of infiltration of foreign culture that arises during society not only in the field of science and technology but also various streams (mainstream) and foreign ideologies that begin to blend in with various cultures and perspectives of the people. Therefore, Pancasila's education held so that people not uprooted from the cultural roots that become the identity of a nation and at the same time become a differentiator between one nation and another nation. Also, the moral decadence that continues to afflict the Indonesian nation which is characterized by starting to slacken public obedience to social norms that live in the community demonstrates the importance of inculcating ideological values through Pancasila education. In political life, the political elite (executive and legislative) begin to abandon and ignore polite political culture, lack of respect for political and dryness of the soul of diplomacy. Many politicians entangled in the problem of corruption which is very detrimental to the country's finances. Besides, drug abuse which involves generations from various layers erodes the moral values of the nation's children.

The results of the Focus Group Discussion and in-depth interviews in the Denpasar City of Bali Province can explain that the socialization of Pancasila Values to the community is still less adequate, seen from the indicator of the intensity of organizing activities related to the socialization of Pancasila values. The people of Denpasar City also assess that the existing socialization only limited to specific groups of people who are formalistic but for the public has not broadly touched. It is better, to increase the effectiveness of socialization can be

carried out in line with the use of developments in the progress of information technology and the spread of the use of social media in every level of society, especially people who are literate in information technology. Specifically, for students, correctional facilities must continue to be carried out so that they continue to recognize identity and nationalism so that not eroded by the current of globalization which fades national values. In the target part, the effectiveness of the socialization not achieved because it was carried out only on one group of people and stopped at only one group. There is no "transmission" to other groups. For example, journalists in Denpasar have also never explicitly given the Pancasila Values socialization program, even if there were only in its reporting activities. Even if there are reports, only ceremonial matters without meaning because only formal matters reported. Thus, there is no element of education. Indeed, the media can be an effective means of establishing a sense of national unity and cohesiveness, given its discourse that can penetrate all lines. However, there are also those who judge that the penal system has been running well, but the implementation is still not very good. In technical implementation, the correctional program is also ineffective because the lecturers brought in are not by the conditions of the program participants. The party that should be the resource person, their capacity is also based on the right segmentation with the participants, for elementary school students should be enough school teachers who understand the language and approach that fits the elementary school-age children. For higher education institutions, lecturers can involve, but for workers and local communities it is enough to involve managers and local community leaders, who certainly can approach the community. The material also is taken from local values in the community so that the material will be following the segmentation of the community. Workers and class members of the local community do not need to involve professors and doctors or members of the House of Representatives, who may put forward the motive of self-promotion in the context of political interests rather than to correct the Pancasila. Members of the House of Representatives do not need to take care of correctional services, because they have an agenda and other work that is far more important, so it is enough to be given to other institutions or other institutions that are responsible.

On the other hand, there is an assessment from the people of Denpasar if the Pancasila socialization activities have so far been merely a project to spend the state budget that has no direction, goals, and benefits for community life, nation, and state. The Pancasila socialization activities have so far been deemed not to imprint and have not had a significant effect related to the understanding of national values and did not make people better and behave better. So, the Pancasila socialization activity is only to carry out procedures and formalities. The most ideal is the change in corrupt behavior of the political elite so that it is more effective in conveying the message of the nation and state

Pancasila and Globalization

In the context of globalization today, which is characterized by multiculturalism, the openness of the ideology of Pancasila also includes openness in accepting foreign cultural elements, as long as it does not conflict with the fundamental values of Pancasila (Fakih, 2015). The inclusion of foreign culture and values will make Pancasila increasingly tested. It is possible by looking at the fact that culture or value will be tested for validity if it is resistant to other values. Values that will stand the test will inevitably survive and survive. In this context, Pancasila will show its identity. The position of the Pancasila as the ideology of the Indonesian nation in the era of globalization is very vulnerable to influences from outside that are not following local wisdom. These implications include; formally, Pancasila is still recognized by all Indonesians as an ideology. However, at the applicative level, many people's behavior experiences a shift in values. Indirectly, the shift in values makes people slowly forget Pancasila. Deviations from the values of Pancasila in the era of reform and

openness in Indonesia today are friction between fellow citizens which is motivated by issues of ethnicity, religion, race, and between groups (Muhaimin & Fil, 2013). The development of radical ideologies/ideals that are trying to tarnish the values of heterogeneity and pluralism that have taken root in the lives of the Indonesian people.

Pancasila as an ideology of Indonesia has teachings that do contain values contained in other ideologies. The teachings contained in Pancasila were even praised by a British philosopher, Bertrand Russell (Russell, 2004), who stated that Pancasila was a creative synthesis between the Declaration of American Independence (which presented the ideology of capitalist democracy) and the Communist Manifesto (which presented communist ideology). More than that, a historian, Sadler & Archer (Sadler & Archer, 1975), said, Of all Southeast Asian countries, Indonesia is the one in the Constitution, first and foremost doing a real psychological background rather than a revolution against invaders. The implication, the function of state ideology for the Indonesian people is significant compared to the importance of ideology for other countries, especially those whose homogeneous people (Densmoor, 2013). For the Indonesian people, ideology as a national identity is a prerequisite for the stability of the country, because the Indonesian nation is a different nation. The presence of the Pancasila ideology will at least serve to describe the ideals of the nation, in what direction this nation will move; create a sense of togetherness in the big family of the Indonesian people in accordance with Unity in Diversity; and exciting all components of the nation in realizing the ideals of the nation and state of the Republic of Indonesia (Rodee et al., 1957).

As the basis of a state that promotes universal values, Pancasila is possible to be free from barriers or cultural and national boundaries. Pancasila is not just a value for the people of Indonesia, but also everyone. In this context, Pancasila is home to everyone. Here Pancasila can become an icon, from which all people from all over the world can draw strength for themselves and life together. The Pancasila encounter with globalization will produce local people who think globally and act locally. Besides, the marriage between the two will reconcile globality and locality (Hadiz, 2000). In this context, Pancasila values can become 'dishes' that are ready to be eaten by other citizens. Pancasila also not only provides value for the Indonesian people themselves but also for the international community. Therefore, the challenges in the era of globalization that could threaten the existence of the nation's personality, and now like it or not, like it or not, the Indonesian people are in the vortex of the current globalization world (Ludigdo & Kamayanti, 2012). However, it must be remembered that the Indonesian nation and state do not have to lose identity, despite living during world association. People who grow on the personality of a foreign nation might bring progress, but this progress will make the people become strangers to themselves. They lost their true identity, which depicted the noble values of Pancasila (Kiong & Fee, 2003).

The most important thing is how the Indonesian nation and people can filter so that only ethical, cultural values that are following the national personality are absorbed. Conversely, cultural values that are not appropriate, let alone damage national cultural values must firmly reject. The fundamental answer to the problem lies in Pancasila as a view of life and the basis of the state. If the people and people of Indonesia are consistent in maintaining the noble values of the nation, then values or culture from outside that are not good will be rejected by itself.

CONCLUSIONS

Public Understanding of the values of Pancasila is also in line with the development of the negative influence of globalization and also the strengthening of values that come from outside, which directly or indirectly has caused an excess of people's attitudes and behaviors

that deviate from the values of Pancasila, if not immediately addressed has the potential to be able to erode the awareness of the defense of the people's state and undermine the building of national unity and integrity, so that the potential for the destruction of the Unitary State of the Republic of Indonesia will be enormous in the midst of intense competition in the national and state competition in the world in an effort to increase people's understanding of the values of the Pancasila through the socialization process effective and sustainable.

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