ORIGINAL ARTICLE

The Reactualization of the Pancalisa-Based Life in the Multiculturalism Dialectics of Indonesia

Bambang Yuniarto

Departement of Social Sciences, Faculty of Education Islamic State Institute of Syekh Nurjati Cirebon-Indonesia

Bambang Yuniarto: The Reactualization of the Pancalisa-Based Life in the Multiculturalism Dialectics of Indonesia.

ABSTRACT

Pancasila is "philosofische gronslag" and "weltanschauung" (way of life) for Indonesia. Reactualization of Pancasila can be interpreted as the efforts to reintroduce the values of Pancasila in the various aspects of the diverse social life. So Pancasila remains a "common platform" of the Indonesian nation, today and in the future. The reactualization of the Pancasila-based life in Indonesia multicultural perspective cannot be "taken for granted" nor can it be applied using "trial and error" method. But it should be enforced in a systematic, thorough, well-planned and sustainable way. The approach is humanistic rather than monolithic, indoctrinative, and regenerative. In addition, dissemination and socialization of Pancasila through both formal and informal education are also important.

Key words: Pancasila, The Pancasila-Based Life, Multiculturalism, Multiculturalism of Indonesia.

Introduction

It is as if Pancasila has lost its shape and substance in the today's era of reform. It is as if Pancasila has been put out of memories and marginalized by the bustle of the reform movement. Notwithstanding the fact that, at the plenary meetings of the Committee for Preparatory Work for Indonesian Independence (BPUPKI) on June 1, 1945, Soekarno referred to Pancasila as "philosofische gronslag" (philosophical foundation) and "weltanschauung" (way of life), whose values were extracted from the Indonesian culture realm. B.J. Habibie, in his speech, at the 66th Anniversary of Pancasila on June 01, 2011, referred to these symptoms as "the National Amnesia of Pancasila". Habibie said that it is nowadays as if Pancasila is immersed in a whirl of history and are not included in the dialectics of reform, disappeared from the collective memories of the nation, and is less and less recited, quoted, discussed, and moreover applied, both in the context of state, national or social affairs. Much worse, after the fall of Soeharto's regime, public officials seem to be reluctant to talk about Pancasila due to the fears of being regarded as the "stooge" of the New Order.

This crisis of indifference to Pancasila increasingly makes the youths of the nation shy away from recognizing, understanding, comprehending and applying the noble values of Pancasila as the national identity and the nation integrating factors. According to Azyumardi Azra (2007), there are three things inducing Pancasila to increasingly be neglected and difficult to be internalized in the national life. First, Pancasila was polluted by the governmental policy of Soeharto who abused Pancasila as his political wheel to maintain the status quo of his power. This resulted in the damage of Pancasila because it's regarded as a part of repressive and mono-interpretative political system, leaving an impression of historical trauma to be forgotten.

Second, President B.J. Habibie did political liberalization with the removal of provisions of Pancasila's being as the sole foundation for any organization. This provided an opportunity to adopting the other ideological principles, particularly those with the religious base. Third, the granting of regional autonomy has encouraged the regional sentiment. These policies, whether or not on purpose, has caused Pancasila to lose its core position as the national identity of Indonesia.

In addition, the swift tide of globalization that is hardly unstoppable brings on the increase of the Western culture expansion in the form of new lifestyles which not all of them fits into the customs and characteristics of Pancasila. For example, the proliferation of "McDonald" culture, instant food, which affects the way of thinking and lifestyle that tends to make everything instantaneous without willingness to work hard; the expansion of TV show proliferating the sinful, glamorous, violent and hedonic lifestyle. Among teens, "prom night" becomes
more and more common, leading to juvenile delinquency and free sex. It is feared that the emmergence of those patterns and lifestyles will begin to dissolve Pancasila as the local and national cultural identity.

Having observed the aforementioned trends, the writer would like to strengthen the idea of revitalizing and reactualizing the values of Pancasila in the national practical terms, thus those values can be applied in political, economic, social and cultural realms. This reactualization becomes more critical as the today's reality of life is suffering from national moral crisis which is marked by the rampant conduct of corruption, collusion and nepotism, both at the central and local governance; the absence of wholehearted acceptance regarding election loss, both at central and local levels, that often sparks clashes between candidate sympathizers; the national downwardness of respectfulness and of compliance with law, ethics, morality, and social civility. Pancasila reactualization is needed in this perspective to strengthen memory and to improve understanding, comprehension and application of Pancasila in the various aspects of the diverse social life.

2. **Pancasila in Multicultural Reality:**

Pancasila was formulated and born during the tug-of-war between two Western ideological forces, the liberalism-capitalism embraced by the United States of America and Europe, and the socialism-communism represented by the Union of Soviet. However, Pancasila was formulated without adopting the teachings and values from either one of those two ideologies.

Pancasila was the outcome of a long contemplation taking account of the reality of multicultural nation. Pancasila was formulated by the founding fathers of the nation as the state principles and life philosophy of the nation in unifying such multicultural reality. In addition, Pancasila emerged as a judicious way out to resolve two conflicting opinions among the nation founders, the Nationalist and the Islamists. The Nationalists wished to disengage religion from politics, and the religious-minded of Islamic fanatics argued that religious values cannot be separated from political affairs.

Hitherto, the talks of whether religion or Pancasila is agreeable always rises in both formal and non-formal discussions. This happens because our country has religious diversity in which each adherent of every religion wishes to be accommodated by the state principles of Indonesia. But the actual implementation of Pancasila as the state ideology is a constitutional provision. Pancasila also must be viewed as part of sublime teachings of all religions, for Pancasila itself already contains religious values. Notwithstanding the fact that there is a catchword denoting that Pancasila cannot be religionized and vice versa.

Actually, the implementation of Pancasila is the religious practice in the context of social, nationhood and statehood life in Indonesia. Instead, implementing religious universal values in the context of Indonesian-ness can be construed as having practiced the way of life based on Pancasila. Thus, a complete and consequent implementation of Pancasila in living the life is the practice of the noble religious values embraced by all Indonesian citizens.

Indeed, Pancasila is not a religion and not syncretism of the diverse religious values. Pancasila is not a product of secular thought, which is against religious culture in Indonesia, either. Pancasila is the crystallization of the noble values of Indonesian culture that has long ago been turning religion into a spirit of community. That is why, no excuse to turn Pancasila to secularism, because that will essentially divorce Indonesian peoples from their religious identities. Likewise, there is no way to officialize certain religion in construing Pancasila, because such thing will result in denial of the plurality of religions, cultures, and ethnic groups which is the essence of multiculturism in Indonesia.

Similar idea presented by President Susilo Bambang Yudhoyono in his Pidato Pancasila (Pancasila Speech) at MPR/DPR Building on June 01, 2011, on the concept of "Negara Pancasila" (Pancasila State). He said that this Negara Pancasila was the answer to the issue recently rising regarding religion-based state. Negara Pancasila is the final decision, by that means religious state (theocracy) is a big no. However, this is not meant to push away religion or culture of certain groups.

The phrase "Negara Pancasila" in SBY's speech was to say that Indonesia is not likely to embrace theocratic system, because Pancasila essentially contains universal values found in every religion. As suggested by Soekarno that our nation would not be united without Pancasila, because it was Pancasila that managed to bring together a wide diversity existing in Indonesia. Therefore, Pancasila is not framed in "monolithic" arrangement, but in multicultural, respecting any differences in order to work together for the same goal, which is the actualization of the citizens who believe in the One and Only God supported by the welfare and social justice for the whole of Indonesian people. The state system adopted is a democracy or referred to fourth principle of Pancasila: kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan (democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives)

The phrase "hikmat kebijaksanaan" suggests that Pancasila is open to any universal values applicable in various areas of public life. The phrase "hikmat" can also be construed as values of all religions that can used as a guideline for their believers. This is what-so-called multiculturalism in the context of Indonesian-ness.
Multiculturalism can simply be understood as the recognition and acceptance of cultural diversity in the nation. Indeed, there is no such thing as single-cultural country anywhere here in this world. Such multicultural awareness can be a foundation to the actualization of the civilized life of the nation. In Indonesia, this multicultural principle is reflected in the concept of "Bhineka Tunggal Ika" (Unity in Diversity), which means Indonesia is united although it is multicultural.

3. **The Reactualization of Pancasila: Approach Prerequisite:**

The multicultural reality of Indonesian nation in the ethnic, social, cultural, religious aspects, etc. requires spirit and force to bind such diversities. The reactualization of Pancasila is required to remind the collective memories that Pancasila is "philosofische grondslag" and "weltanschauung" (way of life) for Indonesia. Reactualization can be interpreted as the efforts to reintroduce the values of Pancasila in political, economic, social and cultural realms. So Pancasila remains a "common platform" of the Indonesian nation, today and in the future.

The writer believe that Pancasila is proved to be a tough philosophical foundation of the Indonesian nation in the tide of democratization and political life that continuously evolves over the time. That is why, associating Pancasila with a certain regime is a fallacious reasoning. Pancasila is not a claim of the reign of the Old Order, not of the New Order or the today's reform, but is the national identity of Indonesia as long as its sovereignty is firmly established.

The reactualization of the Pancasila-based life in this multicultural perspective cannot be "taken for granted" nor can it be applied using "trial and error" method. But it should be enforced in a systematic, thorough, well-planned and sustainable way. The approach is humanistic rather than monolithic, indoctrinative, and regenerative. In addition, dissemination and socialization of Pancasila through both formal and informal education are also important.

There are several approach prerequisites can be taken to speed up the process of Pancasila reactualization in various realms, among others are as follows:

First, the accuracy of Civic Education strategy. Education is basically a process of acculturation towards a civilized human being. In schools, it is well known that Civic Education is a subject that is specially designed to form good and responsible characteristic of citizens based on the values of Pancasila. It is specifically embodied in the Explanation of Article 37 verse (1), "Civic Education is intended to form students with a sense of nationalism and patriotism." Having overviewed such goal, civic education is basically a national moral education or character education of the nation. According to Winataputra (2006), this Civic Education should be able to foster "civic intelligence" and "civic participation" as well as "civic responsibility" among the citizens of Indonesia. Thus, Civic Education is a learning program of moral values of Pancasila and the 1945 Constitution that leads to the formation of characteristic of Pancasila and the 1945 Constitution in students. The failures and weaknesses of Civic Education in the past (the New Order) must now be addressed immediately. Dogmatic, indoctrinative and regenerative paradigm and approach must be turned into more constructive-humanistic. In the practical learning process, this approach reasons that the students are human beings with potential and must be regarded as learning subjects in order to develop their democratic civic competence. There are some basic alternative strategies that Civic Education may utilize as the tools of this democratic character education, as written by Winataputra (2001), such as utilization of multimedia and learning resources, interdisciplinary studies, problem solving, social inquiry, social involvement and portfolio-based learning.

Second, commitment and moral courage of the leaders. The actualization of Pancasila should be a well-planned national movement. Therefore, commitment and moral courage of the leaders are necessary to bring in Pancasila toward public discourse and awareness. Pancasila is repositioned as the way out for various problems of the nation. So that people will have a new awareness, a new spirit and a new paradigm in the dynamics of political and social changes in Indonesia. It is time for the central and local leaders (ranging from President to local public officials) to really care about the national identity and the integration of state and of Indonesian nation. It is People's Consultative Assembly (MPR) who continuously resocialize the four pillars of the nation which include: Pancasila, the 1945 Constitution, Unity in Diversity and the Unitary State of the Republic of Indonesia (NKRI). This effort not only will revive the public memory of Pancasila as "philosofische grondslag" and "Weltanschauung" for Indonesia, but also will be an inspiration for the state organizers in both central and local levels in running a governance. In addition, exemplary factor of the leaders in living the Pancasila-based life in social, economic and political affairs is critical, especially for the establishment of "good governance." Because elite behaviors often affects the attitudes dan behaviors of society. Therefore, exemplary behavior of political elite in implementing honesty, deliberative ethics, political ethics and Pancasila-based economic ethics could strengthen the Pancasila-based life.
4. Conclusion:

The role of Pancasila is *philosophische grondslag* (philosophical foundation) and *weltanschauung* (way of life) of Indonesian nation, which teaches the importance of values of "Divinity, Humanity, Unity, Democracy, Wisdom and Justice." In addition to that, Pancasila is a cultural identity of Indonesian nation. Pancasila is the manifestation of identity and civilization of Indonesian nation that can be a way out for any problem of the nation, today and in the future.

The reactualization of Pancasila is an effort to socialize Pancasila and to Pancasila-ize society. Thus, Pancasila could be a reference point for identity, personality, morality and orientation of the nationhood and statehood life. The essence and meaning of ideology of Pancasila will be manifested if its values is applied and implemented in the nationhood and statehood life.

This reactualization must be a well-planned, systematic and sustainable national movement.

References


