

The Role Pancasila Ideology in Maintaining National Integration in Indonesia

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Abstract—Ideology and national integration are interrelated. The connection is based on the existence of the ideology which is intended to collect, unite and mobilize the community politically and ideologically, thus, it has been integrated under the protection of the national ideology namely Pancasila. It is in this context that the Pancasila by the nation's founders was prepared as an ideology of unity. Pancasila also functions as a common reference in resolving differences and political conflicts between existing groups and political forces. Pancasila ideology plays a role in national integration as a unifier, which can be understood through the efforts of various ideological socialization fields. This hope will be able to understand the meaning contained in the national ideology, the five precepts of Pancasila. Furthermore, this understanding will be able to be implemented and realized in various real-life fields. This is followed up by giving an opportunity to develop new thoughts that are relevant and in accordance with the reality from time to time so as to make the ideology of Pancasila always actual.

Index Terms—Ideology, Pancasila, National Integration, Indonesia.

1 INTRODUCTION

The Republic of Indonesia is a multicultural country consisting of various ethnicities, languages, customs, classes and religions. The multiculturalism of the nation is a reality in the Indonesian community that cannot be denied and avoided, the Indonesian nation which consists of thousands of islands, hundreds of languages, tribes, nationalities and religions. This condition is a blessing and wisdom if we are able to arrange it in cohesion that produces beauty and strength, but it can also be a disaster for the disintegration of the nation when multiculturalism is not well accommodated (Shofa, 2016).

The state as an organization that embodies the welfare and intelligence of the community and also intends to strengthen relations between ethnic, social and cultural groups in society within the state organization. The state becomes the basis of reference for unity and unity in group life which is united in state life. Therefore, the spirit of unity and unity needs to be nurtured and maintained so that the Unitary State of the Republic of Indonesia (NKRI) remains intact. If the spirit of unity and unity is not intact, even our beloved country will be able to experience interference and not become a solid whole.

Recall that, with the collapse of the Soviet Union and countries in Eastern Europe, it has become a valuable lesson for the Indonesian people. These countries collapse with the consequence of standing up to a small nation-state. Each tribe and group broke away and formed their respective countries. Even this situation almost occurred in Indonesia, namely in the early days of independence until the 1950s. During this period, many separatist movements wanted to separate themselves from the Republic of Indonesia. However, thanks to the political will and approach of the republican elite, the separatist movement can be overcome and convinced to re-enter the Republic of Indonesia.

At this time, with the division of the Soviet Union and then followed by Eastern European countries, caution is needed so that the events experienced by other countries do not occur in Indonesia. In this connection, the factors that can

unite the nation need to be maintained. In general, it is known that among the unifying factors of a nation are: beliefs such as religious beliefs, and attitudes and values such as language, ethnicity/race, and ideology. From these factors, this paper tries to discuss the role of the Pancasila ideology in national integration. Talking about ideology will always face the complexity of the problems that continue to develop. This is because the problem of ideology has emerged and has been widely discussed since the 18th century, which was marked by the birth of the Renaissance movement. Until the end of the 20th century and entering the 21st century, the problem of ideology continued to colour every aspect of life and the political arena of the world.

Related to the understanding of ideology, John Levi Martin (2015), argues that political and social analysts define ideology, they tend to give extremely broad definitions, usually including beliefs, attitudes and values. While Sparknotes (2017) argues that ideology is the lens through which a person sees the world. Within sociology, ideology is broadly understood as referring to the worldview a person has that is the sum total of their culture, values, beliefs, assumptions, common sense, and expectations for themselves and of others. Ideology gives an identity within society, within groups, and in relation to other people. It shapes our thoughts, actions, interactions, and what happens in our lives and in society at large.

According to Cole (2017), ideology can be defined as the lens through which one sees the world, through which one understands their own position in the world, their relationship with others, as well as their individual goals, roles, and paths in life. Ideology is also understood to perform the function of framing how one sees the world and interprets events and experiences, in the sense that a frame captures and centers certain things and excludes others from view and consideration.

Ideology as a lens sees reality in society in politics. Furthermore, ideology is a view or a comprehensive and deep

value system that is owned and held by a society about how the best way, which is morally right and just, regulates their behaviour together in various aspects of worldly life. In Indonesia, ideology also has a tendency to be developed as a comprehensive doctrine. Two things can be seen to understand this, first, on the understanding of the relationship between Pancasila with norms and values, and second, on the assumption that Pancasila can be developed as a science (Wahyudi, 2006).

According to Alfian (1990), an ideology if it does not want to be abandoned by its followers must have a dimension of reality, a dimension of idealism and a dimension of flexibility (development). In terms of the dimensions of reality, an ideology implies that the basic values contained in him are sourced from the real values that live in society, especially at the time the ideology was born. This was felt by them and lived by those basic values that belong to them together. That way, those basic values are embedded and rooted in their society.

In terms of the dimensions of idealism, an ideology needs to contain ideals to be achieved in various fields of community, nation and state life. Through the ideals or ideals contained in the ideology lived by a society or nation know in what direction they want to build their life together. Idealism or ideals should contain reasonable hopes, not a continuation of wishful thinking which is absolutely impossible to realize. Therefore, in a strong ideology, there is usually a link between the dimensions of reality and the dimensions of idealism contained therein. That way, the ideology will succeed in making itself as a foundation or basis (through the dimension of reality) in building a variety of community, nation and state life.

The dimension of flexibility reflects the ability of an ideology to influence and at the same time adjust to the growth and development of society. Influence means taking part in colouring the process of development itself. Meanwhile, conformity means that the community has succeeded in finding new interpretations of the basic or basic values of the ideology in accordance with the new realities that emerge and they face in reality. Thus, these basic values, such as unity and unity, nationalism and social justice, will always seem relevant as reasonable ideals.

Based on these thoughts in order to remain relevant to this ideology and it seems necessary to have flexibility in order to give birth to new interpretations about him in accordance with the times and especially in the development of the current global era. As can be seen so many challenges in the global era, the flexibility in an ideology opens the way for new generations of people to develop and use their intellectual abilities to search for or examine new interpretations that might be given to values the basis of that ideology. Through new interpretations, the basic values contained in ideology will succeed in influencing their relevance in changing society.

2 LITERATURE REVIEW

The concept of national unity or national unity in general in political science is termed national integration. The term national integration refers to integration or integration in all aspects of national

life, which generally covers social, cultural, political and economic. Integration usually refers to a process for the integration of various socially, culturally and politically different groups of people into a single regional unit to build greater loyalty and national character. As a process, national integration emphasizes the unity of perception and behaviour among groups in society.

Coleman & Rosenberg, defined national integration as a broad subsuming process whose two dimensions are political integration and territorial integration while political integration has to do with progressive bridging of the elite mass gap on the vertical plane, while territorial integration refers to the progressive reduction of cultural and regional tension in the process of creating a homogeneous territorial political community (Tersoo & Ejue, 2014).

In the same vein Olawore & Adisa, defined national integration as the attempt at uniting or bringing together the hitherto multi-ethnic groups of people with diverse cultural, historical, language, religions and beliefs systems into one which would remove primordial and subordinate loyalties and sentiments to ethnic nationalities (Tersoo & Ejue, 2014).

Referring to the expert opinion above, that national integration includes homogeneous political and territorial integration, in the difference of both culture and beliefs and religion into one national identity. For this reason, in every community life, we will find integration in two forms, namely: vertical and horizontal dimensions. In the vertical dimension, national integration aims to integrate the perceptions and behaviour of the elite and the masses, namely by eliminating or reducing the gaps between the influential groups and the groups they influence. While within the horizontal, national integration is related to the degree of integration between community groups. On this dimension, the process of integration is directed at efforts to bridge the differences created by territorial (including cultural) factors by reducing the gaps caused by these factors.

In a simple sense, national integration basically covers two main problems. First, how to make people submit to and obey the demands of the state. This problem covers the case of people's recognition of the rights of the state so that what is questioned here is actually how the relationship between the people and the state. Second, how to increase the normative consensus that regulates the political behaviour of every member of society. The area of this problem is more about fostering agreements between fellow citizens with regard to behavior that is treated by the political system so that it can carry out its functions properly. This normative consensus by itself grows from and develops on the basis of the nation's overall values.

Vertically, the factors that can hamper the integration process are tucked into the differences that exist in the elite and the masses. These differences can be in the form of differences in educational backgrounds, economic life, or politics. In society, we often find very striking differences between the elite and the masses in these three fields. In the field of education, there is a large gap between the elite and the masses, which includes the level, type and quality of education. Likewise, in people's lifestyles. At present, there is a tendency for political elites to live a style that is not the same as the lifestyle of the masses. Such a lifestyle, of course, can not be linked to the lifestyle of the masses that are far different. In this difference, other gaps can still be grown, such as between villages and cities, large industries and small industries, and others. In the political field, there is also an ideological gap between the elite and the masses. This gap can be raised by differences in formal ideologies, such as

state or party ideology, in addition to the existence of ideologies in an informal sense. While the form of a formal ideology is always clear in society, the informal manifestations of ideology stem from differences in the background of life between the elite and the masses. This is for example found in the ideology that belongs to the upper, middle and lower groups of the community itself. Such differences have an impact on the selection of formal ideologies and their interpretations, and perceptions of state policies and other policies.

From a horizontal angle, among the factors that hinder the process of integration are primordial values that are often so prominent in a pluralistic society. Primordial factors are the area of birth, ethnicity, blood ties, race, religion, and language. The existence of various groups in society that have factors or a combination of different factors can cause gaps or even disagreements in society. It is not uncommon that such conflicts or conflicts are sharp in nature. Primordial bonds do not only affect one aspect of life. The fact that we often encounter everywhere is that primordialism actually becomes important because it moves in all aspects of people's lives.

A pluralistic society will easily be able to link aspects of its life with primordial ties. Policies in economics, for example, can be different when viewed in the eyes of primordialism. So it is with policies in the social and cultural fields. When associated with primordial ties, the policies in any field tend to cause harmony or inequality in society, both in vertical and horizontal dimensions. Because primordialism always channels satisfaction and disappointment into society through the groups in it. This condition determines whether people can create solidarity or not with each other. Government policies that are in line with the interests of a primordial group, of course, will satisfy that group, and disappoint other groups. Therefore, satisfaction is given to government policy, so the first group will provide solidarity and loyalty to the government. While the second group behaved the opposite. Then this situation raises or sharpens the gap between the two groups. That is what is thought to be the initial symptoms of disintegration in society.

Thus, it appears that one of the main sources of inequality in society is the existence of perceptions and attitudes based on primordial ties. In other words, what really matters to us is not the reality of these factors. Such a perception raises suspicion or animosity in the community because through this perception groups in the community see a situation that impedes their own goals.

Government policies that give rise to pros and cons require wise settlement in decision making because good policies are the policies of the majority of the people who agree even though there are very few people who cannot be satisfied with the different perceptions and views mentioned above. Thus, national integration is very much needed and plays an important role in countries with diverse backgrounds owned by the people who are protected to communicate and interact between groups of people who inhabit the country of Indonesia, therefore ideology is needed as the glue of the nation in national integration.

3 METHOD

This article is a type of conceptual article. Conceptual articles or commonly called non-research articles are the result of the author's thoughts on a problem as outlined in writing (Alam, 2015). The writing method used for the presentation of this conceptual article is the documentation method. Docu-

mentation method is a technique of collecting data using documents. Documents can be in the form of writing, drawing, or monumental works from someone (Sugiyono, 2014). The sources used in writing conceptual articles are relevant conceptual articles, results of previous research, regulations, policies, and theories from various textbooks.

4 RESULT AND DISCUSSION

Pancasila is the ideology of the nation and the basis of the Indonesian state because it has values as a guide to the nation and state. Pancasila, as an ideology, is used as a guideline to achieve a national goal in the life of the nation and state. Pancasila as a provision for Indonesian citizens contains the values implicit in the precepts and, subsequently, the basic ideas of the precepts in the Pancasila are manifested and further elaborated in attitudes, behaviour and views and a national personality. Pancasila as an ideology is unique, which applies to the Indonesian nation which will be reflected in terms of life. Speaking of Pancasila as an ideology in political life, of course, what is meant is how the role and function of Pancasila as the basis and at the same time the goals in our nation's political life.

The relevance of Pancasila as an ideology in the political life of the Indonesian people lies in the real quality contained in the community itself in actualizing the precepts of Pancasila in daily life. In addition, the relevance of actualizing in daily life also lies in the comparative position of these ideologies to other ideologies such as neo-liberalization so that our nation who believes in Pancasila ideology can understand and appreciate it, why Pancasila is the best ideology to be used as a foundation and at the same time endeavouring to develop the community itself in various fields of life in the community, nation and state, including political life in political and government policymaking. On that basis, if we discuss Pancasila as an ideology it cannot be separated from the view of Pancasila as an open ideology in accordance with the demands of the times. Because history shows how strong an ideology is if it lacks flexibility or openness, it will experience difficulties and possibly even destruction in response to the demands of the times, such as communist ideology.

According to Alfian (1990), an open ideology is an ideology that can interact with the times, and the existence of internal dynamics. Internal dynamics that bring opportunities to the people who hold it to develop new thoughts that are relevant and in accordance with reality from time to time. This will always make the ideology current. An open ideology requires a continuous dialogue about the ideal values contained in it with the reality that exists in society.

Whereas Soeprapto (1994), said that ideological openness is not only a reaffirmation of the dynamic mindset of the founders of our country in 1945. It is also a conceptual necessity in a rapidly changing modern world. Pancasila as an open

ideology, on the one hand, we are required to sharpen awareness of its basic values that are eternal. On the other hand, encouraged to develop it creatively and dynamically to answer the needs of the times. Furthermore, science explains the function and role of ideology as a unifying nation and giving direction, goals, and ways to achieve the idealized national life. Ideology also plays a role in shaping and providing the identity of groups or nations, thus distinguishing it from other nations. In this sense, ideology plays the role of uniting a nation, which means it plays a role in realizing the national integration of a nation. The importance of the role of ideology is reasonable, even a necessity. This is because, ideology can arise naturally and is owned by every human being in the life of society, nation and state.

According to Oesman (1994), ideology always plays a role in national integration, it is necessary to study how efforts must be carried out so that ideology can always play an integrative factor. Therefore, it needs to have 3 dimensions, namely: the idealistic, realist and flexibility dimensions. First of all, it can be distinguished between ideologies that have an ideal framework and uphold moral values, noble ethics in substance and its implementation, with ideologies that do not have them. Second, a good ideology needs to have a dimension of flexibility to meet the needs of the nation and world development. As is known, ideology develops from the outlook on life of a nation, so that its formulation is clearer. However, ideology can have several negative sides, including ideology tends to overestimate its point of view, sometimes even becoming doctrinaire, in the sense that it tends to monopolize the whole truth, or often provide space for the development of thought against it. Such a situation will be able to become a source of disintegration when there is no more room for development and progress of society will feel confined. Such circumstance is a condition that is not only not in accordance with the rate of development of the times. Therefore, however it is maintained, it will in time explode and result in national disunity and national disintegration.

Based on this, it is necessary to have an effort that needs to be carried out in harmony with the movement of the dynamic development of society, nation and state, so that the ideology of Pancasila can be implemented in a real way rather than mere discourse. With the establishment of the Presidential Work Unit for the Development of the Pancasila Ideology (UKP-PIP), it is the duty of this institution to further ground the ideology of Pancasila to all its diverse community groups, so that Indonesian people spread from Sabang to Meuroke and from Miangas to Rote Island feel they have the Pancasila ideology. UKP-PIP certainly cannot work alone, it must empower smart people from various campuses in the country as well as various groups who are concerned with the development of the Pancasila ideology that experiences ups and downs in tune with the change of the ruling government re-

gime. Therefore, with the presence of government participation and community participation in the national integration process based on the Pancasila ideology, as such, the role of the Pancasila ideology in national integration plays an important role in realizing and maintaining equality and harmony between communities in the country.

5 CONCLUSION

The application of Pancasila as an ideology has a role in national integration because it is time for various community groups in various regions of the country to be actualized in daily life and must be continuously socialized. Pancasila as the ideology of the nation is final, only what needs to be constantly criticized is in the framework of implementation in social, state and national life facing the influence of neoliberalism in the current era of globalization, of course, there are political dynamics. The implementation of Pancasila can be criticized continuously by various groups of people in Indonesia so that the meaning of Pancasila is embedded in the heart and in everyday people's lives in facing the challenges of the neoliberalism era and the globalization era.

Based on this, it is necessary to have an effort that needs to be carried out in harmony with the movement of the dynamic development of society, nation and state, so that the ideology of Pancasila can be implemented in real-life practice. With the formation of the Presidential Working Unit for the Development of the Pancasila Ideology (UKP-PIP), it is the task of this institution to formally encourage more "earth" ideology of Pancasila to all community groups in Indonesia with Unity in Diversity, so that Indonesian people are spread from Sabang to Sabang to Meuroke and from Miangas to Rote Island felt they had the ideology of Pancasila. UKP-PIP certainly cannot work alone, it must empower smart people from various campuses in the country and various groups who feel "concerned" with the development of the Pancasila ideology as the glue of national integration.

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