

Strengthening the Socioanthropology of Civil Society in the Era of Democracy Disruption

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ABSTRACT

Socioanthropology is a science that studies the characteristics and relationships between societies and their cultures. A nation's civilization is a reflection of the characteristics and relationships between these societies and their cultures. Culture itself serves as a nation's identity, encompassing human morals and reason. Maturity of thought and maturity in society, nation, and state are essential prerequisites for establishing relationships between societies and their characteristics. These can be described as the customs of local communities rooted in hundreds, even thousands of years. Since entering the reform era in 1998, democratic life in Indonesia has demonstrated a phenomenon rare in any other country in the world. This maturity of thought and maturity in society, nation, and state is also referred to as democratic life. Democracy will thrive if the characteristics and relationships between societies and their cultures are well-established; this combination of human morals and reason is called civil society. Indonesia has adopted multi-party democracy for the second time since its independence on August 17, 1945, with the establishment of 12 multi-party political parties. Since the reform era in May 1998, Indonesia has returned to liberal democracy with a multi-party system consisting of dozens of political parties. This contrasts with the US and the UK, the birthplaces of liberal democracy, which only have two political parties.

Keywords: *Strengthening Socioanthropology, Civil Society, Era of Democratic Disruption*

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INTRODUCTION

After Indonesia's independence on August 17, 1945, Indonesia tried to find a system of government that was felt to be in accordance with the life of the Indonesian nation and the personality of the Indonesian nation. At that time, either before or after independence, there were proposals regarding the state system to be used, including federation (federal), monarchy, republic with a parliamentary system, and republic with a presidential system.

In November 1945, Vice President Mohammad Hatta issued Vice President Proclamation No. X of October 1945, which stated that the Central Indonesian National Committee (KNIP) before the formation of the MPR/DPR carried out legislative duties. Thus, the KNIP from the presidential auxiliary institution becomes an institution equivalent to the presidential institution.

Then the KNIP led by Sutan Sjahrir succeeded in encouraging the Government, namely, Vice President Hatta to issue a Government Decree of November 13, 1945 concerning freedom of association and an opinion on the multi-party political system and the Government Decree of November 14, 1945, namely on the issue of the implementation of the parliamentary cabinet. With this proclamation, Indonesia explicitly runs a parliamentary system in running the wheels of government. The president's position is only as the head of state and symbol, while government affairs are left to the prime minister. Sutan Sjahrir was elected as the first Prime Minister of Indonesia.

After the dissolution of the RIS, since 1950 the Republic of Indonesia has implemented liberal-parliamentary democracy by modeling the western parliamentary system and this

period is called the Liberal Democracy Period. Indonesia itself in the 1950s was divided into 10 provinces that had autonomy based on the 1950 Provisional Constitution (1950 Constitution) which also breathed liberally.

In general, liberal democracy is a form of government system that upholds democracy. With the implementation of the constitution, the government of the Republic of Indonesia is run by a council of ministers (cabinet) headed by a prime minister and accountable to the parliament (DPR). The multi-party system during the liberal democracy period gave birth to multi-political parties (12 political parties at that time) with a variety of ideologies and political goals. Liberal democracy itself lasted almost 9 years, and the fact is that the 1950 Constitution with the liberal democratic system, is not in accordance with the political life and personality and identity of the pluralistic Indonesian nation.

On July 5, 1959, President Soekarno enacted a Presidential Decree by dissolving the Constituent Council which was considered unable to work as it should and the re-enactment of the 1945 Constitution and the nullification of the 1950 Constitution because it was considered incompatible with the state of the Indonesian constitution which had the ideology of Pancasila and the personality of the Indonesian nation and endangered the unity and unity of the Indonesian nation.

The philosophy of Pancasila as the ideology of the Indonesian nation and state in the era of globalization and openness in the association of nations in the world, is very necessary so that the Indonesian nation has a strong foothold in building and empowering the Indonesian nation and state in accordance with national interests and national power. The elements of national power sources according to Hans J. Morgenthau (1948) in his book *Politics Among Nations: The Struggle for Power and Peace*, consist of 9 (Nine) elements, namely geography, natural resources (resources), industrial capabilities, military readiness, population, national character, national morality, diplomacy quality and government quality. National power depends on a country being able to build these resources.

Pancasila as the ideology and basis of the Unitary State of the Republic of Indonesia (NKRI). According to Soeprapto (Mimbar BP-7, titled *Pancasila Ideology of the Indonesian Nation*) in (Subandi Al Marsudi, 2008: 66), ideology in state life can be interpreted as a consensus of the majority of citizens about the basic values that want to be realized by establishing the state. It is often called the *Philosophische Grondslag* or *Weltanschauung* which is the deepest thoughts, the deepest desire of its citizens, upon which a state is founded.

Meanwhile, according to Padmo Wahjono (1991: 25), ideology is a complete and complete unity of basic ideas. Ideology is a continuation or consequence of the nation's view of life, the nation's philosophy of life, and will be in the form of a set of values that are aspired to be realized in the life of the community of citizens. Ideology functions to provide stability in the direction of community life and at the same time provide dynamics of movement towards the goals of community and national life.

On September 30, 1960, 58 years ago in front of the United Nations General Assembly, New York, United States, an important event occurred that was witnessed by the countries of the world. Presidentir. Sukarno had the opportunity to convey his ideas in front of the leaders of the countries at the United Nations. The speech titled *To Build The World A New* (building a new world) within 90 minutes has shaken the world. The content of the speech, which was delivered with passion, enthusiasm and fire, completely dismisses the system or concept built by the West over the centuries and its impact on the survival of countries in the world.

With such conditions, President Soekarno's view of calling for world peace as stated in the Preamble to the 1945 Constitution became an offer packaged as *To Build The World A New*. That is, with that name, there is a formula that if the world wants peace, Pancasila can be used as a foothold and guideline for the association of nations in the world, not systems such as colonialism and imperialism and their outdated practices, and have been proven to always cause damage on earth for centuries. Therefore, Pancasila is a universal truth that can be accepted by the nations of the world.

This proves that Pancasila as a ubiquitous factor is a factor that is everywhere. This means that Pancasila is a truth based on human conscience or Social Conscience of Man, so

from the natural human instinct it actually manifests into 5 precepts initiated by Soekarno on June 1, 1945, which was then rearranged by Committee 9 in the Preamble to the 1945 Constitution. Then it was elaborated by President Soekarno from the precepts of the precepts in front of representatives of the nations of the world comprehensively.

According to Azyumardi Azra (A.Ubaedillah, et al., 2010: xiii), political change in Indonesia towards democracy is inevitable. On May 21, 1998, Suharto resigned, the power of the New Order collapsed. Indonesia is referred to by many experts as the third wave of democracy that occurred in the 1990s.

METHOD

The author uses the historical-descriptive method in literature study research where the historical method uses the observation records or observations of others that cannot be repeated. While the descriptive method is a method of examining the status of a human community, an object, a set of conditions, a system of thought, or a class of events in the present. The purpose of this descriptive research is to make an orderly, real and accurate description, description or painting of the facts, properties and relationships between the phenomena investigated (Nazir, Moh., 2014: 36 & 43). From this historical-descriptive method, the author found several literature reviews to discuss the problems that arise. Among them are:

According to Oppenheim Lauterpacht (M. Solly Lubis, 2002: 2-3) for the formation of a state, there must be 3 (three) elements, namely those that must be possessed by a political society: (1) the people; (2) Territory; and (3) sovereign governments. Meanwhile, according to J. van Kan and J.H. Beekhuis (1983: 88), that: "... The 'state' symptoms conclude that there are 3 (three) conditions that must be met; a consciousness that is equal to a strong and pervasive consciousness, a region of its own that is strictly limited and a strong power of society".

Education is a "cultural medium" to form "people". In Driyarkara's view, education is understood as "humanization", which is a medium and process to guide young people to become adults, and to become more humane (humanior). Education is a cultural work that is oriented to achieve human ideals.

Ki Hajar Dewantara, in his work on culture (1967:27) in Nadjamuddin Ramly (2005: xiii), defines culture or culture as "the fruit of human civilization". Etymologically, the word "culture" comes from Latin which means "to try" to get the progress of life. Meanwhile, according to his circumstances, Ki Hajar Dewantara (1967: 28) divided three types of culture, namely: (1) those related to human life-inwardness, that is, those that cause the peace of life in society with its subtle and beautiful customs; (2) that is concerned about the wishful thinking of human beings that can give rise to the nobility of language, literature, and education; (3) which concerns human intelligence, which is able to cause various intelligences in humans.

FINDINGS AND DISCUSSION

Thus, an independent Indonesia is a modern country with a noble human civilization, characterized by the philosophy of Pancasila as the ideology and basis of the Unitary State of the Republic of Indonesia (NKRI). It is the same with the Charter of Medina (Constitution of Medina) initiated by the Prophet Muhammad SAW. Western scientists argue that the Constitution of Medina is a form of modern Muslim civilization at that time.

According to Nadjamuddin Ramly (2005), the progress and retreat of a country, among others, can be seen from the quality of human resources (HR) of its people. And the quality of human resources is determined to the extent of the quality of education held in the country. Whoever masters science and science, he will rule the world.

In cultural studies, values are at the core of every culture. In this context, especially moral values, which are the means of regulating life together, are decisive in every culture. Moreover, in the era of globalization in an open world, the bonds of moral values began to weaken. Society is experiencing multi-dimensional crises, and the crisis that is felt to be very severe is a crisis of moral values (Nurul Zuriah, 2011: 10).

Furthermore, Nurul Zuriah (2011) said that education around the world is now reviewing the need for moral education or ethics education or character education to be revived. This is not only felt by the Indonesian nation and people, but also by developed countries. In fact, in industrialized countries where moral bonds are becoming weaker, the people are beginning to feel the need for a revival of moral education that has recently begun to be ignored.

The ideology of Pancasila is a cultural value system of the Indonesian nation since centuries, passed down from generation to generation of the noble ancestors of the Indonesian nation. Therefore, there is a need to strengthen the revitalization and refoundationalization of the ideology of Pancasila as the ideology of the Indonesian nation and state as a foothold for the life of society, nation, and state, especially for the younger generation as the next generation of the Indonesian nation so that it becomes strong in the face of the increasingly competitive globalization trend in all kinds of ways (Machiavellian theory) carried out by large and developed countries.

Every nation in the world must have an ideology that is a foothold in the life of society, nation and state. Likewise with the state of Indonesia. The ideology of the Indonesian nation and state is Pancasila. Pancasila as the ideology of the Indonesian nation has been embedded in the soul and body of the Indonesian nation before the establishment of the Unitary State of the Republic of Indonesia (NKRI). The philosophy of Pancasila as the ideology of the Indonesian nation and state is still listed in the Preamble to the Constitution that has been in force in Indonesia, even though there have been several changes from the 1945 Constitution, the 1949 RIS constitution, the 1950 provisional Constitution to return to the 1945 Constitution, and finally the 1945 Constitution as a result of the Amendment. However, Pancasila still remains the ideology of the Indonesian nation and state. Although there have been several paradigm shifts in democracy that have developed in Indonesia since Indonesia became independent on August 17, 1945, starting from liberal democracy, parliamentary democracy, Guided democracy, Pancasila democracy, and back again today to liberal democracy with multiparty, even the number of 42 political parties exceeded the number of political parties during the liberal democracy era of President Soekarno around 12 political parties.

Therefore, regardless of the dynamics of the development of social, national, and state life that occurs in each phase of the life of the Indonesian nation, Pancasila must remain the foothold of the Indonesian nation in democratic life. Pancasila is an open, dynamic, and normative ideology that must always be able to prevent the collapse of the unity and unity of the Indonesian nation with all its development due to the effects of the influence of globalization currents that are full of Western ideologies that are pragmatic and materialistic that only prioritize the physical aspect without the aspect of idealism that is normative from the basic values contained in the philosophy of Pancasila as a set of basic values that are universal and dynamic, and is realized explicitly and dynamically in a system of constitutional norms. Therefore, in addition to the ideology of Pancasila as the ideology of the Indonesian nation and state that has been agreed upon by the founder of the nation, there is no need to look for alternative ideologies or other ideologies, other than the ideology of Pancasila. For this reason, it is necessary to strengthen, revitalize and refoundationalize the ideology of Pancasila as the ideology of the nation and state of Indonesia for hundreds or even thousands of years to come from generation to generation for the sake of the upholding of the unity and unity of the Unitary State of the Republic of Indonesia (NKRI) until the end of time.

Pancasila is not only as the ideology of the Indonesian nation and state, but also as the noble personality and identity of the Indonesian nation. Thus, the behavior of life in society, nation and state must be based on the values of Pancasila. Many media can be used as a means to strengthen the revitalization and refoundationalization of Pancasila values to the younger generation, for example, print and electronic media, as well as through the educational process.

Education is the most effective and efficient medium in instilling and developing Pancasila values through education that is able to build human resources based on the values contained in the Pancasila ideology. So that it is able to live and nourish the values of Pancasila

in the life of society, nation and state. The strengthening of Pancasila values must continue as the nation's ideology so that the Indonesian nation remains strong in the midst of the association of nations in the international world in the flow of globalization.

Pancasila values must be placed in the curriculum from elementary school (SD) to university. To strengthen the ideology of Pancasila as a separate subject is very important. If the ideology of Pancasila has become a habit of daily behavior (attitude), then Pancasila can be said to be the way of life of the Indonesian nation. The strengthening of Pancasila values must be in line with the personality and identity of the Indonesian nation itself. Thus, in the life of society, nation, and state in all joints of the life of the Indonesian nation, it reflects the essential philosophical values of Pancasila. The idea of strengthening the ideology of Pancasila as the ideology of the nation and Indonesia is a mental and moral movement that must be carried out by the community to remote areas even in Indonesia. The philosophy of Pancasila as the ideology of the Indonesian nation and state has been priceless, non-negotiable. There is no room for other ideologies other than the ideology of Pancasila. The philosophy of Pancasila as the ideology of the Indonesian nation and state must be accepted by all levels of society, including political elites, and military officials in all joints of life must be an absolute essential thought.

The strengthening of the Pancasila ideology must be strengthened in the teaching curriculum of the national education system. Educators and students must be able to follow the subject itself. Educators as a strategic role inherent in the personality competencies of a teacher (educator) must be transformed into students who have an important role in the sustainability of the nation and state of Indonesia in the midst of the association of nations in the competitive international world and as a struggle for power to realize the nation and state of Indonesia into a big power in international politics, as stated by Hans J. Morgenthau in his book *Politics Among Nations: Struggle for Power and Peace*. According to Morgenthau, one of the important elements in national interest and national power is the ideology of a nation. No nation will become a big nation (big power) without the ideology of the nation itself.

Educators must be able to provide a comprehensive teaching process about the philosophy of Pancasila to their students so that they can apply Pancasila values in their lives in society, nation, and state. If the strengthening of the revitalization and refoundationalization of the Pancasila ideology to students is carried out continuously, sustainably, and sustainably, then in the short and long term, students as the next generation of the nation will be able to compete with other nations in all aspects of life in the association of nations in the international world. This is what is called the national strength of a nation if the nation wants to live in the society of nations in a competitive world.

The revitalization of Pancasila philosophical values through the learning process is able to produce quality graduates, namely all Indonesian people as mandated in the National Education System Law (Sisdiknas). The decline in morality values in the collective life system as a nation is also due to the weakening understanding and implementation of the noble values of Pancasila. In fact, such collective awareness is basic capital and social capital and is a character and nation building (the idea of President Soekarno), in order to strengthen and strengthen the integration of the nation. In Law No. 20 of 2003 Article 3 states that: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". One of the instruments of implementing national education to achieve educational goals is Civic Education (PKn). In Indonesia, the systemic framework of Civic Education is built on the basis of the paradigm that PKn is curriculumally designed as a learning subject that aims to develop the potential of individuals to become Indonesian citizens with noble character, intelligence, participation, and responsibility. Theoretically, PKn is designed as a learning subject that contains cognitive, affective, and psychomotor dimensions that are confluent or penetrating and integrated in the context of the substance of Pancasila's ideas, values, concepts, and morals, democratic citizenship, and defense of the country.

Programtically, PKN is designed as a learning subject that emphasizes content embedding values and learning experiences in the form of various behaviors that need to be realized in daily life (Budimansyah, 2012: 24).

CONCLUSIONS

That a great nation is a nation that has the nation's ideological values. The philosophy of Pancasila as the ideology of the Indonesian nation and state is one of the important elements in the national power of a nation, as Morgenthau said. The ideology of Pancasila as the ideology of the Indonesian nation and state can be pursued through education and the learning process in schools, starting from elementary school to higher education. Thus, it can be expected that the philosophy of Pancasila as the ideology of the Indonesian nation and state as a mirror and benchmark of national power and the success of nation education and character building of the nation and state of Indonesia as a big nation (big power), as initiated by President Soekarno so that the Indonesian nation for the next 100 years becomes a big nation (big power) in the association of nations in the world.

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