


Strengthening the Revitalization and Refoundationalization of the Pancasila Philosophy as National Character Education

 <https://doi.org/10.31004/jele.v10i3.1374>

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ABSTRACT

The philosophy of Pancasila as the final ideology and foundation for the life of the Indonesian nation and state has its roots in the personality and identity of the Indonesian people for hundreds of years, with its values embedded since the era of the archipelago's kingdoms. The founders of the republic fought for independence by establishing Pancasila as the guiding principle for societal, national, and state life, as emphasized by Bung Karno, who even proposed at the UN General Assembly on September 30, 1960, that Pancasila be applied in international relations. However, in recent times, its existence as a national ideology has been questioned, making it essential to revitalize and reestablish Pancasila so that Indonesia can interact with dignity among nations, stand firmly amidst globalization's risks, conflicts, and fierce competition, and ensure that future generations inherit and uphold Pancasila as a pillar of national character education for centuries to come.

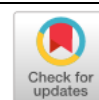
Keywords: *Revitalization, Refoundationalization, Pancasila Philosophy*

Article History:

Received 13th August 2025

Accepted 27th August 2025

Published 30th August 2025



INTRODUCTION

The revitalization and refoundationalization of 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 the national interest 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, title *Pancasila Ideologi of the Indonesian Nation*) in (Subandi Al Marsudi, 2008: 66), that 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 Wahjono.P (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 aspire to be realized in group life. Ideology functions to provide stability in the direction of group 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 *A New World to Build* in 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 Asian-African countries.

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 must be a universal value 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 instinct of man it actually transforms 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 resources in this case library data, archives and websites contained in the library classification. According to Harrison.L (2007: 177), that the choice of libraries and archives as the personal experience of a political scientist. The author also uses several literature reviews as a theoretical basis in the discussion of this scientific paper, including:

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 becomes a foothold in the life of society, nation and state. So is 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 remains 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 influenced by Western ideology which is pragmatic and materialism that only prioritizes the physical aspect without the aspect of idealism that is normative of 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 an education of Indonesian national character for hundreds or even thousands of years to come from generation to generation for the sake of upholding 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. The values of Pancasila must be continuously revitalized and refoundationalized 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, revitalize and refoundationalize the ideology of Pancasila as a separate subject is very important. If the ideology of Pancasila has become a habit of daily behavior, then Pancasila can be said to be the way of life of the Indonesian nation. The strengthening of revitalization and refoundationalization 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, revitalizing, and refoundationalizing 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 even in remote areas 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 revitalization and refoundationalization 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 Indonesian nation and state 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. Such collective consciousness is the basic capital and social capital and is a nation and character 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 form a dignified character and civilization of the 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. Strengthening the revitalization and refoundationalization of the Pancasila ideology as national character education 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 an education of Indonesian character as a mirror and benchmark of national power and the success of nation and character building, as initiated by President Soekarno so that the Indonesian nation for the next hundred years will become a big power in the association of nations in the world.

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