Challenges and strengthening the role of Pancasila ideology in the reform era through increasing literacy

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Abstract
The government has attempted to realize nation and character-building based on Pancasila values through a systemic and planned national education system. However, students' understanding, skills, and actualization of Pancasila values still experience various obstacles, one of which is literacy. Therefore, it is necessary to strengthen the role of the Pancasila ideology through increasing ideological literacy among students. This research aims to uncover challenges and strengthen the role of the Pancasila ideology through increasing literacy. The approach used in this research is qualitative with a literature review method using inductive and descriptive analysis. The research findings found that the challenges of strengthening the role of Pancasila ideology, namely instilling Pancasila values amidst the

onslaught of foreign culture, increasing human resources based on Pancasila values, and efforts to maintain its existence. One way to strengthen the role of Pancasila ideology is to increase the literacy skills of Pancasila ideology among students. Increasing literacy in Pancasila ideology can enable students to understand and apply Pancasila values in everyday life. The implication of this research is to increase Pancasila ideology literacy among students and encourage stakeholders or teachers to increase ideological literacy while at the same time instilling Pancasila values among students.

Keywords: Pancasila ideology literacy; Pancasila ideology; challenge; Strengthening the role of ideology

Introduction

Pancasila ideology education has been implemented after independence in the Old Order, the New Order, and even the Reformation Order in various formal, informal and non-formal channels as an effort for Indonesia's nation and character building with the hope that behavior will emerge when interacting both in social life, as a nation, and a nation based on Pancasila values (Bates, 2019; Ruyadi et al., 2019; R. Sari & Najicha, 2022). However, instead of finding appropriate ideological development, Indonesia is moving in the opposite direction and away from the values of Pancasila (Bourchier, 2019; Iskandar, 2016; Salam, 2021).

Pancasila as an ideology is increasingly blurred, ideological debates tend to be used as justification so that the Pancasila ideology becomes abstract and unreal (Suntana et al., 2023). As a result, society has become influenced by the ideology of neoliberalism such as individualism, materialism, secularism, hedonism, rationalism, and even consumerism. In addition, Pancasila is described in partial form and is not integrated into the education and socialization process for society (Kusdarini et al., 2020). Thus, Indonesian people lack the knowledge and ability to implement Pancasila (Shofiana, 2014). For this reason, the values of Pancasila have not been implemented fundamentally and precisely in the education and learning process, so they require another emphasis (Silalahi & Yuwono, 2018).

This is confirmed by research results which state that the decline in the intensity of understanding of Pancasila occurs due to the strong current of globalization which leads to the politicization of identity and social fragmentation based on race, as well as the decline in the morals of the younger generation due to the flow of information and technology that is not properly filtered (Agus, 2020; Junaidi & Prakoso, 2021). Therefore, efforts are needed to ground, internalize, and actualize the values of Pancasila to the nation's generation as heirs to the next nation's civilization as part of improving the quality of student behavior inside and outside education so that it can be relied upon (Suharyanto, 2013).

In this way, what the Indonesian people hope and aspire to can be implemented well, namely by actualizing the values of Pancasila in real life (Rukmini et al., 2021; Usmi & Murdiono, 2021). In a more extreme understanding, everything in Indonesia, be it science and technology, must be by the values of Pancasila (Arifin et al., 2022; Usmi & Samsuri, 2022). This is intended so that the values of Pancasila remain fertile and sustainable in Indonesia's motherland. By paying attention to the description above, this research will describe the challenges and strengthening of the role of Pancasila ideology in the reform era through increasing literacy of Pancasila ideology. This is important because the actualization of Pancasila values is still being carried out according to individual interpretations and from a scientific perspective there has been no development of Pancasila insights with a contemporary perspective to the needs and demands of the times.

Method

The approach used in this research is qualitative using library research (Library Study). Library research is a research activity carried out by collecting information and data with the help of various kinds of materials in the library such as reference books, results of previous similar research, articles, notes, and various journals related to the problem to be solved and the activity is carried out systematically to collect, process and conclude data using certain methods/techniques to find answers to the problems faced (M. Sari & Asmendri, 2020).

Literature research was chosen because the materials used in this research were reference books and the results of other people's research which had previously been carried out regarding ways to actualize Pancasila through the educational process (Sukardi, 2013). Library research has the advantage that it is not limited by time and space and is ready to use because researchers do not need to go anywhere because the data is already available in the library (Zed, 2008).

All data must be by the research theme that has been determined, so that when it has been collected data analysis will be carried out, resulting in a study that is expected by the researcher. The research stages that will be followed are (1) topic selection, (2) information exploration, (3) determining research focus, (4) collecting data sources, (5) preparing data presentation, and (6) preparing a report (Kuhlthau et al., 2007). In this research, the data sources used as material consist of books and journals related to the actualization of Pancasila values in the educational context. Data analysis techniques were carried out using (1) content analysis techniques; taking the essence of an idea or information so that a conclusion is drawn according to the research theme, (2) inductive analysis; organizing matters relating to experience-based education that has been had by the themes discussed, and (3) analytical descriptive; The next activity is data validation.

If a researcher understands and gets a clear picture of the results of previous research, then the results of the research have met transferability standards. Third, research is dependent on the data obtained, in other words research is the result of a track record of data that has been traced in the field. Fourth, certainty, is testing the validity of research results on cases or phenomena that have occurred in the field, either theoretically or applied. If this is proven, then the research results can be said to be valid. The method used is to describe and analyze the data that has been found so that it can answer the problems that will be discussed, namely the challenges of the Pancasila ideology in the Reformation Era.

Results and Discussion

Challenges of Pancasila in the Reformation Era

In grounding Pancasila there are 5 (five) main challenges, namely (1) understanding Pancasila, (2) social exclusivism related to the rapid flow of globalization which leads to strengthening tendencies towards politicization of identity, and strengthening symptoms of social polarization and fragmentation based on SARA, (3) social inequality , (4) institutionalization of Pancasila where the institutionalization of Pancasila values in political, economic, and cultural institutions is weak and there is a lack of insight into Pancasila ideology among state administrators, (5) Pancasila is worthy of emulation. All of these are points that citizens and state administrators must have in this Reformation Era. In the Reformation Era, the challenges of the Pancasila ideology became increasingly complex following the times, challenges did not only come from the ideologies of liberalism, communism, individualism, atheism, and capitalism, in social life, drugs, terrorism, and corruption as well as global culture. However, challenges to the Pancasila ideology also come from an economic perspective (Malik, 2020; Ubaedillah, 2018).

We review a little about violations of the Pancasila principles. The first principle is "God Almighty". There are still radical movements by certain groups in the name of religion, destruction of places of worship, and anarchist fanaticism. The second principle is "Just and Civilized Humanity". There are still many cases of human trafficking, employment of minors, and justice in the economic sector, bias in the marginalization of people's socio-economic status. The third principle is "Indonesian Unity". There are still irregularities such as the belief that other tribes are better than other tribes, inter-tribal warfare, and the existence of separatist organizational movements. The fourth principle is "Populists who are led by wisdom and tact in deliberation" (Fernando et al., 2022; Paul et al., 2022). This can also be seen from the low maturity of democracy, be it promotional politics, money politics, local youth issues, and so on. The fifth principle is "Social justice for all Indonesian people". There are still

disparities in the socio-economic income of the lower class, low access to capital, unemployment, and poverty.

The shift in Pancasila values is not only seen from socio-political changes, the shift in Pancasila can also be caused by increasingly advanced economic factors. Currently, the Pancasila ideology is facing new challenges, namely rapid changes in the Reform Era with new challenges in developing the Pancasila ideology because Pancasila must carry out its function as an open, dynamic, and actual ideology. There are many challenges in maintaining Pancasila as an ideology. Pancasila has proven that Pancasila does not belong to a particular group or is a representation of a particular ethnicity. Pancasila is neutral and will always always live as it has in previous years. In this Reformation Era, Indonesian President Joko Widodo created a road map called Making Indonesia which is cross-sectoral, namely (1) Increasing the flow of goods and materials, (2) Redesigning industrial areas, (3) Accommodating sustainable standards, (4) Empowering MSMEs, (5) Building national digital infrastructure, (6) Attracting foreign investment, (7) Improving the quality of human resources, (8) Developing an innovation ecosystem, (9) Technology investment incentives, and (10) Harmonizing policy rules (Malik, 2020; Vaccarezza & Niccoli, 2019). The entire road map or what is called Making Indonesia must prioritize the principles of the Pancasila ideology, by prioritizing the humanist side which is based on social justice for all Indonesian citizens. So that prosperity is created for all Indonesian people.

In this Reformation Era, the development of the digital economy can provide access for Indonesian people, especially in border areas, outermost island areas, and coastal and rural areas, which currently still require serious attention. The momentum of the 73rd Anniversary of Pancasila's Birthday is a joint reflection and evaluation for all levels of society policymakers, to maintain the existence of Pancasila in the space of thought and action to reconstruct Pancasila values in preparation for facing the future. facing the challenges of today's digital economy. Hopefully, with the process of reconstructing Pancasila values in the current challenges of the digital economy, the ideals of progress for the nation and state, as well as the welfare of all Indonesian people can be realized according to what has been collectively aspired to (Mangunsong & Fitria, 2019; Sulistyarini & Dewantara, 2020).

Currently, developments have required humans to prioritize the use of cyber-physical collaboration and manufacturing. However, in this era of rapid information technology, there is the fact that the lives of Indonesian people have experienced a significant shift in moral-ethical values, thought patterns, and total lifestyle. The unlimited openness of global information flows causes the meaning of Pancasila to fade in life, especially in the humanitarian aspect. Digital culture has not kept up with the rapid development of technology. This situation makes social life in cyberspace filled with negative behavior. There are still many internet users who only receive information without the ability to understand and process information correctly. As a result, they are influenced and even participate in conveying or transforming false or hoax information (Ngesthi et al., 2022). Apart from that, in the era of globalization with advances in information technology that can no longer be prevented, students can quickly get any information. So there have been various cases that show the behavior of losing Pancasila values. This makes some students doubt the existence of Pancasila values (Kusdarini et al., 2020).

In the context of educational practice, the curriculum continues to change due to the very rapid progress of the times, especially in the Indonesian education system which must be in harmony with the values of Pancasila, namely, to develop oneself in the field of education. in terms of abilities, skills, ethics, and morals. In the national education system, the national values of Pancasila are placed as guidelines for achieving educational goals. The system that refers to the implementation components is the 1945 Constitution of the Republic of Indonesia and Pancasila which is used as the basis of the state education system. Because of improvements related to the addition of the previous curriculum, instructions for implementing the Independent Curriculum as part of the recovery of learning are given, as stated in the Decree of the Ministry of Education, Culture, Research and Technology Number 56 of 2022 (Lukitoyo et

al., 2023). However, this also does not mean that it is free from problems, and various confusing practices, and the readiness of human resources to implement them adds to the noise of voices asking what, how, and what is the way to actualize it.

In facing these challenges, Pancasila can be the answer to the uniqueness of Indonesia's human resources. Pancasila as the ideology of the Indonesian state is the result of ideas outlined in a series of formulations that contain one meaning and are considered the foundation, principles, and guidelines for life and living together in an independent Indonesian state. Pancasila as a source of ethics in the concept and implementation of professional work for Indonesian human resources must be the main spirit in the formulation of a Professional Code of Ethics which includes ethical, moral and legal aspects. In this way, Indonesia's human resources will have the uniqueness of being humans who are adaptive to technology with the superior character and integrity of Pancasila (Sumaryati & Sukmayadi, 2022; Usmi & Samsuri, 2022). All of this is the reform-area package that will challenge Pancasila as an ideology. In this era of reform, Pancasila with all the values inherent in it must deal with developments in science and technology as well as the thinking paradigm of Indonesian society. So it can be said that the position of Pancasila as an ideology is very threatened if the reform era is not responded to by the Indonesian government and society with wisdom and discretion (Marzuki & Samsuri, 2022; Rukmini et al., 2021). So, it can be concluded that the first point in challenging and strengthening the Pancasila ideology in the reform era is to increase Indonesia's superior human resources according to the theme of the 74th independence of the Republic of Indonesia.

Another thing that will also be a challenge if ideological development is much slower than the process of social change. For example, the change from an agrarian society to a modern industrial society. This kind of atmosphere usually creates tension in interactions because there is an increasingly wide gap between ideologies that are slow to update their relevance to the new realities of social life that are rapidly moving forward. Society with its new developing reality automatically abandons its ideology because this ideology is no longer relevant to them, even though formally they still pretend to recognize and accept it. Substantively, it no longer animates the new reality of lives the basic values contained in this ideology lose their meaning as guidelines or guidelines in the development process of community development. The dangers described above can be avoided if the crisis of interaction between ideology and the realities of life can stimulate community creativity, especially among intellectuals and scientists to develop new ideas that are not only relevant to ideology but also communicative with development. the reality of their lives in the past. for time.

Increasing Pancasila Ideology Literacy for Students

From one point of view, scientific concepts and theories can be developed in two ways. First, the ideal-normative path is concepts and theories that originate from basic values that are believed to be true. Second, theoretical empirical develops concepts and theories through scientific research about the reality that develops in society over time. These policies or regulations are made in such a way as to direct projects in the reform era so that they do not conflict with the ideological values of Pancasila (Devi et al., 2022; Mangunsong & Fitria, 2019). Apart from that, strengthening Pancasila education needs to be carried out for the current millennial generation through educational institutions in Indonesia, by making Pancasila both a science and an ideology. This is because Pancasila has prophetic values that are relevant for the millennial generation to study and study t changes in the future. With a concept like this, Pancasila as an ideology continues to exist and is recognized even though Indonesian society faces and enjoys progress due to the revolution and the paradigm of Indonesian society's thinking regarding the importance of Pancasila as an ideology remains consistent so that the values contained in Pancasila can be fully implemented (Lestari, 2021).

The results of research conducted by Ghojaji and colleagues found that Pancasila-based education can form good and intelligent citizens because the process contains main character values such as religion, social concern, independence, national spirit, democracy, tolerance, and discipline (Ghojaji et al., 2022; Ulfah et al., 2021). Therefore, the founding fathers emphasized

the importance of nation and character-building. The fathers had provided a clear direction and foundation for the development of the state and nation, namely Pancasila. Pancasila is not only the basis of the state but also a guide to life and ideology. Its function as the basis of the state provides direction and foundation in the order of state life, by placing Pancasila as the source of all sources of legal order.

The function of Pancasila ideology provides direction and a foundation for development as well as a picture of the ideal life of society. Indonesia as a country with the Pancasila ideology, which contains noble values as a solution to solve problems faced both internally and externally, is even very relevant to the progress of the times and challenges. It remains only to apply the noble values contained in Pancasila in everyday life. Meanwhile, Pancasila's function as a guide to life provides direction and a foundation for the development of national character. The function of Pancasila as a guide to life means that Pancasila is also the soul and personality of the nation. This means that the morals and character of the Indonesian nation are Pancasila. Nation and character building has been recognized as an important element in efforts to develop Indonesia's human resources. In his presidential speech on the mandate of the Proclamation of 17 August 1956, Bung Karno reminded the Indonesian people of the importance of having a strength of character that is built on a deep appreciation of the nation's way of life (Ghojaji, et al., 2022).

Instilling the core values of education based on Pancasila in students at school is intended so that they get used to acting and behaving with the values of Pancasila and that they become increasingly ingrained in their souls, ingrained in their flesh, and become their character as the nation's next generation. So, it can revivcanon Pancasila values among citizens, such as the values of piety, faith, honesty, caring, ethical values, and courtesy. Therefore, instilling the core values of education based on Pancasila in students is a necessity when various information begins to spread in cyberspace. These core values function as a fortress so that they do not easily forget the culture of their own country (Ghojaji, et al., 2022).

One effort that can be made is by literacy of the Pancasila ideology. This literacy cannot be formed in a short time, but it takes a long time to turn students into literate humans (Yusuf et al., 2020; Ngesthi et al., 2022). Therefore, students are the first subjects who must be given Pancasila ideology literacy skills because they are people who easily learn and improve their reading culture. That's because they learn every day at school. Therefore, improving literacy culture should start with students (Yusuf et al., 2020). However, to adapt to current developments in this reform era, adjustments to situations and conditions must also be developed. Digital culture is a hot topic to discuss together, considering its increasingly strong impact on the lives of Indonesian people in this digital era. The fact that lifestyle is influenced by the influence of digital technology in this era. To overcome this, an order or culture is neethathich is expected to bind and shape the lifestyle of the people in Indonesia, which is based on the state ideology, namely Pancasila (Ngesthi et al., 2022).

The five values in Pancasila are Divinity, Humanity, Unity, Democracy, and Social Justice. Substantially, these five values contain a unified perspective on humans as created beings who are spiritual, social, emotional, intellectual, and physical (Makin, 2023). The value of belief emphasizes that humans are spiritual creatures who cannot be separated from their Creator. Human values contain the meaning that humans must love each other. The value of unity means upholding the realization of pea peaceful life in brotherhood. Democratic values are based on the principles of appreciation, respect, freedom of expression and participation. The value of justice focuses on justice and the general welfare of all Indonesian people. If these values can be actualized, it can make the nation resilient and flexible in facing all the challenges of civilization and increasingly able to adapt to changing times, especially challenges in the current digital era (Ngesthi et al., 2022). These values have been embodied by the reintroduction of Pancasila education at various levels of education from elementary school to university. This is important because Pancasila education plays an important role in transferring and fostering values that are in harmony with the nation's personality (Kusdarini et al., 2020).

The learning methods used in Pancasila education must also follow current developments. There needs to be a different way of learning than just learning in class. One of them is by examining various incidents in society that show that Pancasila values are not implemented in everyday life. From this case, students learn about factual conditions that can complement caution learning material with what they learn in real life and discuss in class (Kusdarini et al., 2020). With this pattern, Pancasila can be understood and accepted by the current generation, which is basically a very distant generation and of course was not directly involved in the process of forming Pancasila itself. Such learning approaches and methods can be used to revitalize the way Pancasila education is taught in schools (Hart et al., 2020; Peterson, 2020). With the hope of having an impact on the understanding and actualization of Pancasila in everyday life, both in the environment where they live and in their school environment and continuing to carry it into adulthood (Maisyaroh et al., 2023).

The learning in question is changing the way of learning from conventional to student-centered. The paradigm or approach in Pancasila education learning methods must be changed from educator-oriented to student-oriented. Educators who are too dominant in class, know everything, students are considered like white paper on which all knowledge and subject matter can be written down which is no longer suitable for today's students. In conventional learning methods, students are impressed by listening to the educator, but their minds are not focused on the material presented by the educator. Therefore, the Pancasila education learning method must also be able to get closer to students by the current era, an era where the world of information technology is full of big data. Students are even more adept at accessing information and seeking knowledge of subject matter than their educators. The Pancasila education learning method can also be implemented more creatively and does not make students bored (Fernando et al., 2022; Malik, 2020). Utilizing gadgets in learning is a necessity because gadgets are loyal friends of Generation Z who are carried everywhere regardless of time.

Apart from that, Pancasila material must be packaged in such a way that it attracts students' interest, it can be made in the form of short narratives with interesting pictures or in the form of games that challenge students to think hard and intelligently and use their imagination to solve problems facilitated by educators in learning. in the classroom. In its development, animation can also be used as a learning process for students to recognize the values of Pancasila. This makes students not feel monotonous and bored in studying Pancasila education because they are directly involved and supported by developing technology that suits their current way of life.

Conclusion

From the results and discussion it can be concluded that the challenges and strengthening of Pancasila ideology in the Reformation Era through increasing literacy are (1) Grounding Pancasila by increasing understanding of Pancasila, reducing social exclusivism, reducing social disparities, increasing insight into Pancasila for state administrators and making Pancasila a role model, (2) Strengthening Pancasila in the Reform Era is carried out by increasing superior Indonesian human resources by Pancasila values, (3) Maintaining the existence of Pancasila as the Indonesian State Ideology. One of the challenges faced in the process of instilling Pancasila values in the current Reform Era lies in students' limited understanding of Pancasila and its actualization. However, it is very easy for them to absorb various information they get from their devices and even forms of behavior that are not by Pancasila values. However, this can also be overcome by utilizing developments in information science, and technology as a medium for instilling and strengthening Pancasila in the Reformation Era. Thus, through Pancasila literacy, which is found in various things, both in the personal environment, formal environment, and social environment, as well as the digital environment, educators must be able to make the Pancasila ideology something that is alive and grounded by observing students, both activities. pre-reading, reading activities, and pre-reading activities towards the surrounding environment.

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