

Pancasila as moderator of diversity in the modern era complete human education effort

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ABSTRACT

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Pancasila is the basis and guideline for the Indonesian nation in achieving the ideals of the nation. This research is a study that will discuss the role of Pancasila as a moderator for pluralism in the modern era in efforts to educate people as a whole. This study is a type of literature study research with a philosophical approach. Operationally, this study uses the hermeneutic method, which is a type of philosophy that studies meaning. Data analysts use the reduction stage (selection of main themes), presentation, and interpretation or meaning of data. The final stage in data analysis is a comprehensive description based on the interpretation of the themes associated with the surrounding situation and interpreting them to conclude. This study finds that the Pancasila principles are very suitable as a fortress for the nation in maintaining progress. Besides that, human education is completed by the flexibility of Pancasila in its dynamics and interactions with philosophies, ideologies, religions, local wisdom in building benefit. This is an effort to maintain the diversity of individual externalities as well as the diversity of internal qualities of individuals in realizing a comprehensive personality. Not a person who is partially divided which results in humans growing into split personalities.

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Introduction

The current development of the global world has had many effects on life. The social, religious, scientific, and technological fields are also not left behind in the world of education. The rapid development of the world of knowledge, especially in the field of information and technology, gave rise to a new era known as the industrial revolution. The use of technology in the future can replace the role of humans as the main actors in the world. The emergence of Artificial Intelligence (AI) is one proof. The role of humans is starting to be replaced by technology.

Another proof is that the development of the internet has drowned many people who were not ready to face it and created new characters as winners. Those who are not ready, are dragged along by the current so strong that it creates surprising new problems (Latipah, Adi

Kistoro, Hasanah, & Putranta, 2020). A company that has been standing and strong for hundreds of years must go out of business, a noble profession has fallen in dignity, a harmonious relationship is damaged, a harmonious order becomes an uncertainty, ethics becomes a joke, losers become role models, scholars become jokes. On the other hand, Artificial Intelligence (AI) promises many benefits in answering human needs in the future (Budiharto, 2018, p. 2). Some parties who have a vision for the future can take advantage of this situation, establish companies and become big by utilizing what is available in the internet world, being creative and innovative by making the internet a means of self-development.

This phenomenon certainly cannot be avoided and occurs in every aspect of life, including in the field of education. According to Sir Eric Ashby (Miarso, 2016, p. 88), the education revolution has occurred 4 times, namely: (1) Revolution I, parents handed over the responsibility for children's education to other experts. At first, education naturally occurred in line with daily life according to the necessities of life; (2) Revolution II, learning using spoken/written language, institutionalized educational activities; (3) Revolution III, the emergence of printed media, occurred because teachers wanted to teach more students more quickly, meanwhile, their abilities became increasingly limited so that they needed to use media; (4) Revolution IV, the emergence of electronic media in the world of education and growing rapidly. Education began to focus on teaching students how to learn. Further teaching will be acquired by the learner throughout his life through sources and channels.

The world of education is currently experiencing the 5th Educational Revolution, namely the era of information sources, knowledge, hoaxes are like a flood, so learners, both students, students, people with certain communities, religious communities, and the general public will drown without being able to swim to survive of this Fifth Educational Revolution. Revolution V raises: (1) the possibility of students knowing more about the development of knowledge; (2) the teacher was bullied by the students; (3) parents blame teachers; (4) teachers demonstrate to demand welfare rights; (5) plagiarism by educational experts; (6) parents are confused about their children's tests; (7) schools with all their potential commit fraud for a quality education predicate as a lick of education officials. The noble values of education seem to have received a tsunami of moral decline, which should be their enemy, but they are working hard to achieve them.

The philosophy that is currently accepted as one of the foundations in building the vision and mission of the world of education (Hasani, 2012) also does not show its urgency. Philosophy was slow to anticipate the development of the current Revolution V. This can be seen from how humans as education graduates who are said to be guided by the philosophy, move not based on thinking but move based on their instincts. A real example is, when humans are demanded by their instincts to eat humans then they think about how to get food. When humans are

demanded by their instincts to mate, they look for ways to mate. When humans are afraid of God's rules, humans look for ways to be saved from God's curse. This condition leads to an understanding that the role of instinct becomes dominant in human behavior. while in the formation of a whole human being, the philosophy of human behavior and actions is a comprehensive competency based on the knowledge obtained.

In the context of the formation of the whole human being, Pancasila as an ideological and practical guide in life is an integral part of Indonesian education. As the basis of the state and the ideology of the nation, Pancasila is very appropriate if it is used as a basis for attitude and behavior because in Pancasila there are divine values, human values, unity values, populist values, and justice values. Pancasila values are the norm for organizing human life (Supriyono, 2014). This, according to the researcher's analysis, was carried out by the founding fathers of the Unitary Republic of Indonesia, when deliberating based on the Pancasila state. Although today philosophy is referred to as the basis of the state; philosophy, ideology, ontology of sources of law, but all of them are manifestations of the ideals of providing benefits and harm to the life of the nation and state. These benefits then lead to five precepts in Pancasila. Pancasila is the basis and the driving force is human beings. Pancasila is also a paradigm, namely a collection of values that form a mindset as a starting point for a view of life, a source of value framework, basic orientation, source of principles and direction and goals of development, change (Rahayu, 2015) and processes in a particular field, including in development, reform, and education (Kaelan, 2010, p. 227). Based on the above thoughts, the researcher will discuss in-depth Pancasila as a Moderator of Diversity in Whole Human Education.

Method

This study is a type of literature study research with a philosophical approach. approach Philosophy is one way of developing science. Operationally, this study uses the hermeneutic method, which is a type of philosophy that studies meaning. According to Ricoeur (2003), hermeneutics is the activity of interpreting and understanding the text or textual exegesis (Ricoeur & Terj. Ahmad Norma Permata, 2003, p. 156) and focusing on understanding the text of the holy book, which comes from a period, place, and social situation. foreign to their readers (Muslih, 2004, p. 79). It is hoped that using this hermeneutic method will reveal the main messages by the context of the research being carried out. Operationally, data analysis techniques use stages of reduction (selection of main themes), presentation (Miles & Huberman, 2012, p. 203), and data interpretation or interpretation (Denzin & Lincoln, 1994, p. 257). The final stage in data analysis is a comprehensive description based on the interpretation of the themes associated with the surrounding situation and interpreting them to conclude.

Discussion

Pancasila as a moderator for pluralism

Pancasila is the foundation of the state (*philosophische grondslaag*) of the Republic of Indonesia. Pancasila is contained in the fourth paragraph of the Preamble to the 1945 Constitution, which was stipulated as the state foundation on August 18, 1945, by PPKI. The determination of Pancasila as the basis of the state implies that the Indonesian state is a Pancasila State, not a communist, liberal, democratic state, or based on certain religions. Basic Pancasila derived from the thinking of the nation's founders. In terms, the word Pancasila comes from the Sanskrit language which means five rocks or five moral principles. Pancasila is the basis and national personality which is ideological which is a crystallization of moral values (Agus, 2016)

Pancasila, like the *khitah* of its birth (June 1, 1945), was presented as a strategy so that Indonesia, which was to be proclaimed (August 17, 1945), would not be trapped in the frenzy of the fantasy of a religious state. And it also did not slip into a secular state which did not consider the intake of morality-spirituality which became the breath of the people of the archipelago. Pancasila is a view of life and a philosophy of life which is a crystallization of values that are believed to be true by the Indonesian people which creates a determination for him to make it happen in every behavior and deed (Kaelan, 2010, p. 78). Pancasila contains universal (general) values that are developed and developed in the human person according to their nature as a personal being and as a social being.

In the historical context, Pancasila is the basis that holds all components of the nation with different religions, races, ethnicities, and cultures together. Pancasila value arises as *das sollen* (should be) which is transformed into a reality (*das Sein*). The value of Pancasila is the result of the assessment and philosophical thinking of the Indonesian nation, which is by the beliefs of the Indonesian people that contain spiritual values and serve as guidelines in the life of society, nation, and state (Darmodiharjo & Sidharta, 2008, p. 67). The journey from independence to the present day has provided a reality that the nation and state of the Republic of Indonesia have one value that deserves to be a reference for the world, namely making *masalah* or good for its people in accommodating the ideology of other nations and countries. This proves that the Indonesian nation and state are not in principle co-opted by other ideologies.

On the other hand, it also proves that Pancasila is a big basis so that it can accommodate and tie it with Pancasila. Examples of the application of democracy to Pancasila Democracy, the application of religion to a religion that stands based on Pancasila. Then these ideological attacks from the outside affect only the outside, but in essence, they are still adapted to Pancasila. And once again the basis for all of this is a form of the interests of protecting the benefit for the nation and state of the Republic of Indonesia. The dynamics of the Pancasila interaction in moderating

the plurality that is developing in the world can be illustrated in Figure 1.

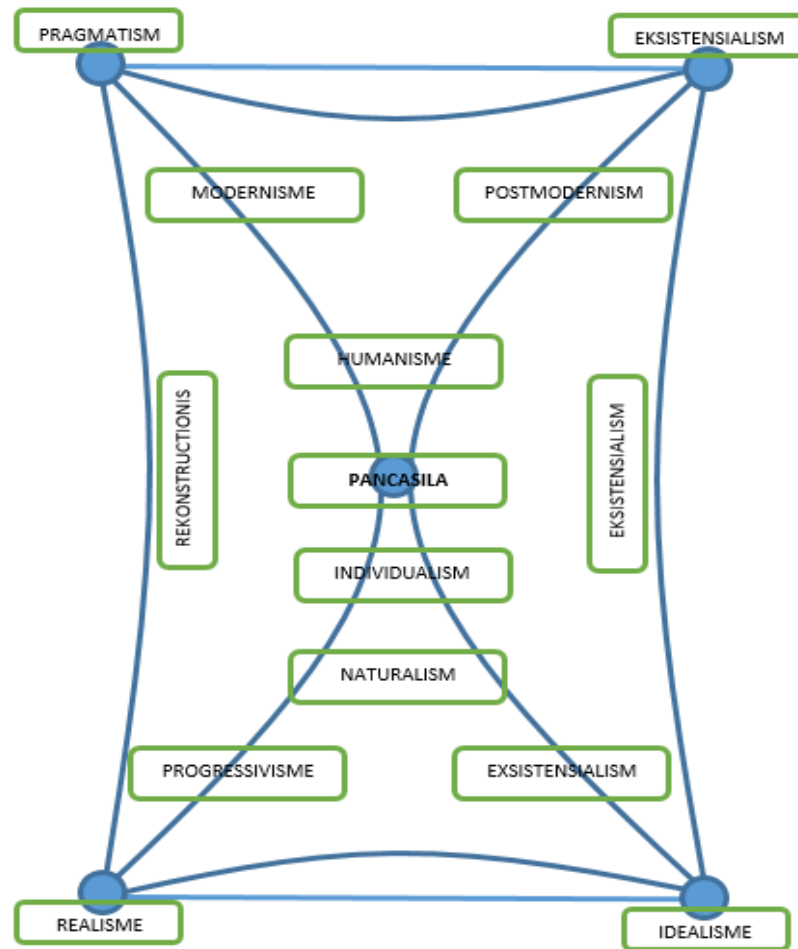


Fig 1. Pancasila Moderation in World Philosophy

Figure 1 shows that Pancasila is very dynamic in responding and dealing with the conditions of the times. Modernism, pragmatism, existentialism, and others are a challenge that must be faced in the modern era. Pancasila can accommodate and prepare modern humans as a whole based on the values contained therein. The flexibility of Pancasila to withstand the onslaught of other ideologies becomes resilience in facing the influences of other ideologies. This flexibility is the understanding that humans are complex beings, it cannot be broken down, only idealism, realism, positivism, humanism, individualism. Human complexity cannot be broken down partially which results in humans growing into split personalities. As a categorization to understand the various kinds of human potential, philosophy has its advantages, but when applied to a part of life, philosophy has divided humans into one-tenth, half, or one-third of the whole human being. Pancasila is an offer to overcome this, not only as a foundation for personal and social life but also as a state.

Pancasila can be a tool for moderating world peace is the idea that Pancasila does not side

with certain major philosophies and also does not side with certain major religions. Even Pancasila has the potential to accommodate all the major schools of philosophy and religion to unite in building a civilization based on the benefit of humans, physically and mentally. The keyword developed in this moderation is welfare. The principles in Pancasila are not against Islam unless they are filled with interpretations or actions that are contrary to Islamic teachings. The first precept of Pancasila, which reads "God Almighty" which animates the other precepts, is seen as containing the values of monotheism. The Divine Principle, which since the beginning of the formation of Pancasila, has become a very fierce debate to be the highest value that describes high spirituality that is reflected in the morals and behavior of all components of the nation.

Pancasila as the basis of complete human education

Pancasila, which is a collective agreement of all Indonesians, has the aim of education as a whole by the values contained in the precepts. The first precept which forms the basis of Pancasila states that all members of society believe in the existence of one God and practice every religious teaching they profess. If every society can show good behavior by religious teachings, it will be able to reduce resistance or friction between citizens. Global conditions that are increasingly dynamic and rapidly developing give rise to attitudes that have negative or positive effects. Religion and morals are the main bulwarks so that society is not dragged down by negative currents. The friction that arises often originates from the teachings of religion but the level of individual understanding and other external aspects such as politics, law, society, culture, and economy (Natalia, 2016).

The second precept has important values in the context of humanity. Where fellow humans are expected to help each other, respect, and be in harmony. Humans cannot live alone because sunnatullah has an instinct to live together and help each other. This condition will also become a basis for tolerant behavior (Masduki, Adi Kistoro, Ru'iyah, Sutarman, & Sukirman, 2020). The existence of mutual respect, respect will form high tolerance. This is a reflection of the third and fourth precepts, where tolerance will guard the unity and integrity of the nation. Besides, high tolerance will create a conflict resolution system that occurs using deliberation.

The last precepts show the shared aspirations of all citizens and society to create social justice for all Indonesian people (Azhari, 2016). The implementation of the preceding precepts will become the foundation for achieving these ideals. This social justice will be able to change social phenomena and realities that occur in a global context. The universality of Pancasila values will finally be able to present religious behavior, humanity, unity, deliberation, and justice as part of developing a whole human being.

Conclusion

Referring to the findings, it can be concluded that Pancasila in the context of the modern era is still a basis and guide in dealing with all existing phenomena and realities. This is reflected in the contribution of the values in the Pancasila precepts. Each value in the Pancasila precepts is the basis for the formation of a whole human being. In an increasingly complex plurality, planting, understanding, and implementing Pancasila values have an important role in the education of the community as a whole in the fields of diversity, social, political, economic, and others. This study finds the flexible nature of Pancasila in its dynamics and interactions with philosophies, ideologies, religions, local wisdom in building benefit. This is an effort to maintain the diversity of individual externalities as well as the diversity of internal qualities of individuals in realizing a comprehensive personality. Not a person who is partially divided which results in humans growing into split personalities.

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