



THE IMPLEMENTATION OF PANCASILA VALUES TO PREVENT THE INFLUENCE OF RADICALISM AMONG STUDENTS

Tjeppy Sulaeman
Tjeppysulaeman21@gmail.com
Universitas Suryakencana

Jauhar Helmie
jauharh Helmie@unsur.ac.id
Universitas Suryakencana

Abstract : According to the Survey Wahid Foundation it is known that 60% of learners in educational institutions have been influenced by the idea of radicalism, and one of the gateways to the entry of radicalism is quite effective is through social media and electronic media. It is quite reasonable considering the effectiveness of social media because it is more communicative, interactive, and directly targeted to the target. From that process, radicalization runs in cyberspace. The meaning of education is certainly in line with the values of Pancasila and must be implemented by educators in order to educate the public. With the policy-based, of course, the entry of understanding of radicalism by teachers contrary to the meaning of education. The methodology is used is qualitative which means learners affected by radicalism have no religious spiritual power, self-control, personality, intelligence, noble character, and the skills they need, society, nation, and State. The conclusion is that the inability of educational institutions to implement education policy causes not prevent the influence of understanding of radicalism going to school. Education policy should be understood by educators as a guide to educate Students.

Keywords : social media, Pancasila, cyberspace, and educational institution

I. INTRODUCTION

From the national survey conducted by the Wahid Foundation and LSI it is known that there are 600,000 people who have committed radicalism in the name of religion and 11 million people have the potential to do radical if there is a chance (*Kompas*, 2017). Furthermore, from a survey of Islamic spirituality in the School, more than 60% of respondents agreed to jihad now or in the future.

The survey data can be an indicator that 60% of learners in educational institutions have been affected by the idea of radicalism, and one of the gateway to the entry of radicalism is quite effective is through social media and electronic media.

Central Board of Nahdlatul Ulama Institution KH. Ahmad Shodiq said, religious radicalism begins with the desire to impose the will that others must be the same thoughts, the same as the guidelines. So when the difference is considered principal, it will arise the nature of intolerance. So, there can be a hard and brutal attitude that we often call radical (<https://www.kabar-banten.com/media-sosial-pengaruhi-radikalisme/>),” n.d.).

Professor of the State Islamic University (UIN) Jakarta Azyumardi Azra expressed a radical understanding which considers his correct understanding has also infiltrated high school through teachers



(“https://www.bbc.com/indonesia/berita_indonesia/2016/05/160519_indonesia_lapsus_radikalisme_anakmuda_sekolah,” 2016).

Furthermore, Maarif Institute Researcher, Abdullah Darraz, said that the weakening of Pancasila value and nationality in school is directly proportional to the rise of radicalism.

The institution of this school is in our view, from the aspect of the policy, the learning process in the classroom and the escalculicular process that makes radicalism stronger in public schools." There is an overly permissive school that allows radical groups to enter, in the name of tutoring and counseling.

The entry of radicalism through teachers as educators, also through social media and electronic media. Communications expert (Weimann, 2014) suspects one of the reasons terrorist groups love social media as a propaganda medium because it is demographically inhabited by many young people who are targeted and potential targets of radicalization and recruitment. It is quite reasonable considering the effectiveness of social media because it is more communicative, interactive, and directly targeted to the target. From that process radicalization runs in cyberspace.

(Bunt, 2015) addresses this phenomenon with the term Islamic Authority Online, namely the emergence of online fatwa with a variety of ideologies, including the radical though. Online religious authorities in addition to undermining offline religious authority have a profound effect on changing one's religious understanding and expression. Actually fenemona learn online Islam is not a problem, just as a medium and a new approach to learning. However, how many of the teens are concerned about the background and validity of the sites and social media visited. It must be understood that today's sites and social media radicals have been massive and intensive using this new medium as a medium for disseminating their ideas and teachings.

The rise of radicalism in cyberspace marks the changing of new patterns and strategies of radicalization. Teenagers no longer - though still exist - experience the process of radicalization in places of worship and secret spaces. Today, most teenagers have been radicalized in cyberspace during leisure time in bedrooms, schoolrooms, and rest areas. The process of radicalization through the virtual world will certainly be massive and difficult to identify and controlled.

That is why we expect much from the growth of teenager's self-defense that is intelligently and wisely able to compare the news and content of the site so that there is a balance of perspective and knowledge enrichment. Intelligent media movement becomes a necessity in the midst of incessant spread of terrorism propaganda in the online media.

By the starting point from the above background, this paper examines the problem with the limits of the problem that is, how should the implementation of Pancasila values to prevent the influx of radicalism influence on the students?

Education Policy In Article 2, Law No. 10 of 2004 on the Establishment of Laws and Regulations, it is recognized that Pancasila is the source of all sources of state law. Furthermore, Pancasila became the basis for the formation of Law Number 20 of 2003 on National Education System (“Undang-undang Nomor 10 tahun 2004 tentang Pembentukan Peraturan Perundang-undangan,” 2004). In Law No. 20 of 2003 on National Education System explained that education is a conscious and planned effort to create an atmosphere of



learning and learning process so that learners actively develop their potential to have spiritual power, self-control, personality, intelligence, noble character, and the skills he needs, society, nation and state (“Undang-undang Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional,” 2003).

The meaning of education is certainly in line with the values of Pancasila and must be implemented by educators in order to educate the public. With the policy-based, of course the entry of understanding of radicalism by teachers contrary to the meaning of education. Learners affected by radicalism have no religious spiritual power, self-control, personality, intelligence, noble character, and the skills they need, society, nation and State. The inability of educational institutions to implement education policy causes not prevent the influence of understanding of radicalism going to school. Education policy should be understood by educators as a guide to educate learners.

In terms of educational policy we have seen relating to ethical areas to see the reality of educational action as a process of empowering learners. Since education is a science of praxis which means unity of theory and practice, the policy of education lies in normative order and descriptive order.

Aspects covered in the education policy include, among others, (Tilaar .H.A.R., 2008):

- a. The educational policy is a whole deliberation of the nature of human beings as human beings in the human environment. The process of education as a process of humanity takes place in the natural environment and the environment sosialnya. Therefore, education policy is the elaboration of the vision and mission of education in a particular society.
- b. Openness. The process of education as a process of humanity takes place in social interaction. This means that education belongs to society. If the education belongs to the community then the voice of the community at various levels of formulation, implementation and evaluation of the wisdom of education need to hear the voice or suggestions from the community. The mute education policy of the voices in society is an understatement of the nature of education itself. This happens in a dictatorial or autobiographical society whose educational policy is determined from above or from a person or from a particular group of people on the basis of his or her power. The education policy that is born under such conditions of society is an education policy based on coercion and it means the stifling of the most essential human nature of independence. Judging from the nature of the openness of education policy does not mean education policy has no direction. Education policy in the process has been through considerations from various parties so that the decisions taken will give the greatest benefit to the masses. An elitist educational policy is contrary to the social life that values human freedom. It is only in democratic societies that have an openness in educational policy so as to provide the greatest benefit to the masses.
- c. The clarity of purpose will create an appropriate educational policy. The educational policy that I am directed towards will sacrifice the interests of the learners. As has been pointed out, the educational process is a process that

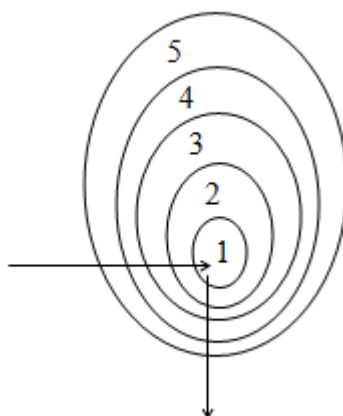


respects the freedom of the learner. Students are not the object of an educational project but a subject with moral values.

II. LITERATURE REVIEW

2.1 Values Pancasila

According to Suwama (Muchtar, 2018) the values of Pancasila as a System of Values contained in the precepts one to the five precedes the ideals of hope and the desire of the Indonesian nation that will be realized in life. Pancasila conceptually can be called as a system of all things, because conceptually all that is contained in the precepts are closely and mutually inseparable, a whole unity and can be described as follows:



That the whole sila is represented as a circle starting from the first precept that is the deepest part, then the next circle numbered according to the precepts in the Pancasila and so on. The soul of all the precepts lies in the deepest part, which is the essence of all precepts, is the First Precept. Since the First Precept represents the deepest spiritual values, it is substantially unchangeable. The next precept is described as another circle outside of the core circle, with substances ranging from humanity, unity, consensus deliberation, also just and prosperous. The arrows in the figure show a meaningful correlation of mutual process and change. The direction of the arrows from the inside out indicates that the change will be started by the part that is concerning economic problems or the welfare of society, then followed by other sunstansi in accordance with the picture above circle. The direction of the inward outward arrow shows a relationship, that the precepts in Pancasila that the precepts in Pancasila are entirely imbued by the First Precepts. When viewed unanimously or holistically (one unit), that is, by seeing the basis of mind in the First Precepts, Third and Fifth, then balance is the main substance contained therein. The balance described in the whole of the silhouette is, the balance between individual interests and the interests of society and the interests of the ruler, led by the Godhead.

Such a balance model is also basically developed in the Islamic state or governmental system during the reign of the Messenger of Allah. They all contain the following principles:

- a. The People's Principles, that the believers are one people, excluding the other, the Jews and their allies are one people with the believers.



- b. The principle of unity and fraternity, ie unity and brotherhood of religions as well as social unity and brotherhood, or humanitarian union and brotherhood;
- c. The principle of equality, namely the recognition of equal rights between Muslims and non-Muslims;
- d. The principle of freedom, Islam provides freedom in many ways for the maintenance of a highly pluralistic society;
- e. Principles of relationship between adherents of religion, adherents of either religion of Islam or outside Islam is basically obliged to establish good relations in various ways.
- f. The principle of defense, the sovereignty of various enemy threats, and creating a sense of security to all citizens.
- g. The principle of a neighbor's life, a Protective person obtains the same rights and duties as his guardian.
- h. Principles please help, defend the weak and the persecuted; as an actualization of togetherness and friendship that is harmonious.
- i. The principle of peace, peace among the Muslim community, as well as Muslim peace with other communities, as the implementation that Islam is a religion of peace.
- j. Principles of deliberation, agreement and acceptance of substance by the person entering into the agreement.
- k. The principle of justice, fair treatment must be applied to Muslims or non-Muslims.
- l. Principles of enforcement of the law, Implementation of the law which is a consequence of acceptance of the substance (contents) of the Medina Constitution as an agreement agreed and signed by the entire Jewish Group.
- m. Principles of leadership; namely the position of the Prophet, as the leader of the people as well as community leaders consisting of many tribes and religions.
- n. The principle of devotion, a principle of relationships that are horizontal and vertical in Islam.

Implementation of these ideals strived by the Indonesian people to realize Justice for all people of Indonesia. Conditions in which the emergence of neo ideology capable of affecting the ability capable of implementation and purity of the basic actuality and ideology of the state ideology of developing countries and affect the ability of citizens as the subject of ideology to comprehend Pancasila ideology.

III. METHODOLOGY

The method that used in this reseach is qualitative research. The focus investigation of approach is language system, either microlinguistics or macrolinguistics, in a certain period of time; language analysis based on the present. According to (Denzin, N.K. dan Lincoln, 2005) the advantage of this approach is objective, and he also states, it is because the motto



is “*describe the facts, all the facts, and nothing but the facts*”. The result of synchronic approach is linguistic descriptive. So, for instance, this research uses descriptive approach. According to the characteristics of qualitative research by Bogdan and Biklen (Bodgan, 1975), it is said that a researcher of qualitative research is the key instrument. It means that the researcher plays an important role in deciding data both to include and to exclude. As outlined in the conceptual framework, researchers use descriptive analysis. Data is purposefully collected to classify, to compare, and to analyze to get deep understanding of the topic about.

IV. DISCUSSIONS

The entry of radicalism through teachers can mean that the teacher does not understand the values of Pancasila so as to ignore the demands of national education policy.

The philosophy of Pancasila is difficult to understand for teachers therefore it is necessary to have change management in schools / educational institutions. Therefore it is necessary to understand the values of Pancasila in order to prevent the entry of the influence of radicalism. Teachers who have let even approve the entry of radicalism should be given special coaching to be able to understand the spiritual meaning in Pancasila.

While the legal basis, contained in the 1945 Constitution and Pancasila mandate to “educate the life of the nation”. How can this be realized if teachers do not understand the philosophy of Pancasila as the basis of thinking to educate students to be able to avoid and ignore the understanding of radicalism obtained from both teachers and from social media?

Conditions have weaknesses in the implementation of Pancasila values because of:

- 1) The Value of Pancasila Value is more known than understood
- 2) The study of knowledge is stronger than ideological and philosophical studies
- 3) Pragmatic study is stronger than historical study and actualization
- 4) Formalistic study is stronger than the substantive-belief theory of Pancasila actualization
- 5) Value of Pancasila value has not actualized the implementation of education system, political system, economic system, security system
- 6) Citizens' understanding of Pancasila Values and the 1945 Constitution and implementation abilities are still low
- 7) failure in Implementation implementation, due to the weak understanding of citizens and the power of actualization of Pancasila values.
- 8) There are obstacles in the actualization of Pancasila as the source of values, the ethical moral basis for the State and the State apparatus.
- 9) Pancasila as the basic value of science and technology development
- 10) Synergy of Pancasila Thought as the philosophy, foundation and ideology of the state.
- 11) Furthermore, the Head of the National Agency for Counter Terrorism (BNPT).

Komjen Pol Suhardi Alius said the spread of radicalism rife through social media so that people are asked to be more careful. (“<https://www.republika.co.id/berita/nasional/hukum/18/03/01/p4x4kc382-bnpt-sebut-radikalisme-disebarkan-lewat-media-sosial>,” 2001).

He said “We appeal to the public if receiving information should be sorted out because social media is currently used as a tool of radical dissemination”. He considered the



content that is on social media does provoke the community either through hoaks, untruth, and so forth. He said spreading the hoaks was a provocation against society and included in the category of acts of radicalism. "Moreover, provoking people with half-knowledge, they consider the provocation to be a truth".

Social media is considered as an effective means by radical groups in the spread of ideology of radicalism and terrorism. A number of approaches are made through social media to recruit potential followers.

Director of Pencegahan Badan Nasional Penanggulangan Terorisme (BNPT) Brigjen Pol. Hamli, M.E say, radical groups use the development of information technology. Initially the movement was only offline, but then in recent years already have methods by utilizing social media and others ("https://www.merdeka.com/peristiwa/media-sosial-sarana-efektif-sebarkan-radikalisme-dan-terorisme.html) .," n.d.) "The movements are more organized by utilizing certain emotional social relationships. Patron teacher-student, idol-fan, family, friendship and marriage into a way and space to spread the ideology. Because online is tetep solved by offline. It should meet first for the process".

Usually if through social media, the group will offer to join in the group up, WA and so on. During the group begin to interact and discuss with the themes that lead.

There is almost no partition that blocks space interacting with each other in the world. Transformation of communication patterns and social interactions is so fast along with advances in information and communication technology. For Indonesia, more than half of the population has utilized the internet network in their daily activities. The Indonesian Internet Service Provider Statistics survey by Internet Service Provider Association of Indonesia (APJII), the number of internet users in Indonesia in 2016 is 132.7 million users or about 51.5% of the total population of Indonesia amounted to 256.2 million. Of that number, the most users are the younger generation (age 17-34 years), ie 56.7 million or 42.8%. Users 35-44 years of age of 29.2%, while the least user is aged 55 years and over only by 10%. Most internet users use mobile devices (smartphones) of 63.1 million or about 47.6%. (<http://mediaindonesia.com/read/detail/103385-terorisme-menyasar-generasi-muda>),” 2007)

A large percentage of users from young people accessing the internet is a positive development as a digital literacy generation. The future generation of the nation contributes to the technological sophistication. However, there is another side that becomes anxiety. Internet content or social media networks are not entirely positive. Data from the Ministry of Communications and Informatics (Kemenkominfo) said there are 814,594 negative internet sites including content of radicalism has been blocked from 2010 to 2015. Even in 2016 alone Kemenkominfo has blocked 773 thousand sites. That is, the number of blocked sites that almost reached the number during the previous five years. There are also reports of negative content on social media like Facebook, Twitter, Whatsapp, and Youtube.

Various factors that enable the young generation vulnerable to netted radicalism and terrorism through online networks. First, the ease of accessing information from the internet and social media networks is not accompanied by the ability to filter such information. Through the internet and social media, hoax content (news lie) is more massive and phenomenal today. It seemed to race with hate speech content (hate speech) in meeting the internet and social media networking. High intensity but weak literacy among young people



will cause them to easily netted and provoked by the content they access. Second, the ability of terrorist groups to infiltrate a variety of propaganda able to attract internet and social media users. They are able to utilize social media to mobilize, recruit, influence, and engage, especially teenagers. Many teenage boys are recruited to join the IS group in Syria. Even some terrorist actors take action from what is obtained from the internet.

Third, the crisis of exemplary figures also influences the young generation. Media TV or online media almost never separated from the news that contains public figures with diverse professional background trapped in criminal cases or other problems. It is very difficult to find personal figures of exemplary public figures. These three factors are only part of many other factors that influence the younger generation entangled in radicalism. Even the world of education can not be separated from the influence. Beginning 2016 ago, we were astonished by the findings of books containing elements of radicalism that had touched basic preschool education (TK) in Depok. Similarly, the findings of the data of a 5th grade student in Sukabumi have been exposed to radicalism and connected to terrorist networks in Syria. Prior to that, Setara Institute once revealed data in 2015 that one of 14 high school students in Jakarta and Bandung agreed with the IS movement.

Related to the above problems, it can be seen that the application of Pancasila values is not done because Pancasila is not understood as a value of philosophy by the teacher. Thus the teacher is not able to prevent the entry of understanding radicalism that affect learners. Especially religious teachers who spearhead in delivering religious lessons should be able to explain the essence of religious lessons that are full of tolerance.

Therefore, some aspects of educational policy that need to be implemented so that the values of Pancasila can be understood and can prevent the entry of understanding of radicalism is as follows:

- 1) The educational policy is a whole deliberation of the nature of human beings as human beings in the human environment. To humanize human beings, Pancasila through a just and civilized humanitarian value can be implemented with an understanding of respect for religious freedom and understand that there is no religious teaching that teaches hatred to mankind.
- 2) Openness. The process of education as a process of humanity takes place in social interaction. In the interaction between teachers and students, should be open, there should be no granting of understanding without any responsibility as an educator. Teachers must be able to explain that the subject matter of Religion is in line with the values of Pancasila remembering in Pancasila there are values of mutual respect for fellow human.
- 3) The clarity of purpose will create an appropriate educational policy. In this case, the teacher should be able to filter out the radical ideals propagated, and not be affected by the radicalism. As educators and teachers; that every teacher should have emotional stability, want to advance learners, be reality, honest and open, and sensitive to developments. To achieve all that, teachers must have extensive knowledge so as to educate their students in accordance with the goals of national education. The clarity of purpose can be explained by understanding



the principle of unity and brotherhood, ie unity and brotherhood of religions as well as social unity and fraternity, or humanitarian union and brotherhood.

Furthermore, teachers should be able to deradicalize through critical discussion by raising the values of Pancasila that desire tolerance. For that school management / educational institutions need to do change management that focuses on the implementation of Pancasila values. Therefore, every teacher must be able to understand the behavior and ethics that is in accordance with the moral of Pancasila and practice it in the daily life.

V. CONCLUSION

The idea of radicalism is easy to influence the teacher so that efforts to prevent the influences of understanding to learners become more difficult. Thus educational institutions actually print human resources are radical and intolerant so that the country will face complex problems considering the students or youth who are expected to continue the ideals of the founders of the nation should be broken and become part of the plan of efforts to divide the nation.

REFERENCES

- Bodgan, R. & S. J. T. (1975). *Introduction to Qualitative Research method*. New York: Wiley-Interscience.
- Denzin, N.K., Lincoln, Y. (2005). *Handbook of Qualitative Research*. Yogyakarta: Pustaka Pelajar.
- Tilaar .H.A.R., N. R. (2008). *Kebijakan Pendidikan, Pengantar untuk Memahami Kebijakan Pendidikan dan Kebijakan Pendidikan sebagai Kebijakan Publik*. Yogyakarta: Pustaka Pelajar.
- Muchtar, S. Al. (2018). *Implementasi Nilai-nilai Pancasila dan UUD 45 dalam Membentuk Karakter Bangsa*.
- Undang-undang Nomor 10 tahun 2004 tentang Pembentukan Peraturan Perundang-undangan. (2004).
- Undang-undang Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional. (2003).
- Bunt, G. R. (2015). *Phenomenon in Islamic Authority*.
- Weimann, G. (2014). *Radicalism and Propaganda*.
- Kompas (2017).<http://mediaindonesia.com/read/detail/103385-terorisme-menyasar-generasi-muda>. (2007)
- Kompas(2017).https://www.bbc.com/indonesia/berita_indonesia/2016/05/160519_indonesia_lapsus_radikalisme_anakmuda_sekolah).
- Kompas(2017).<https://www.kabar-banten.com/media-sosial-pengaruhi-radikalisme/>).
- Kompas (2017). <https://www.merdeka.com/peristiwa/media-sosial-sarana-efektif-sebarkan-radikalisme-dan-terorisme.html>) . (n.d.).
- Kompas(2017).<https://www.republika.co.id/berita/nasional/hukum/18/03/01/p4x4kc382-bnpt-sebut-radikalisme-disebarkan-lewat-media-sosial>). (2001).

