

Worldview and Pancasila: Meanings in Building the Resilience of the Nation's Ideology

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ABSTRACT

This study aims to determine the correlation between worldview and Pancasila. In practice, worldview refers to the guiding concept that underpins all human behavior, as every human action reflects his perspective on life. Paradigm is a set of fundamental beliefs that govern our behaviors, both in daily life and in scientific research. Worldview can be matched with paradigm. Soekarno referred to Pancasila as a philosophische grondslag, or worldview for the Indonesian nation. The basic question in this research is the implications of Worldview and Pancasila for the resilience of the nation's ideology. This research is descriptive qualitative research. The findings of this study show that both of worldview and Pancasila are vital for the nation's ideology's survivability. Pancasila, as the Indonesian state's philosophy is the foundation of all Indonesian people's lives. The founders of Pancasila did, in fact, based on the country on a philosophical framework in which each commandment was mutually respected. The community shapes the nation's ideology through establishing the Pancasila's philosophy as a living paradigm. In this situation, Pancasila may serve as the foundation for all of the Indonesian nation's actions, serving as a guide to life and behaviour for the Indonesian people.

Keywords: *Worldview, Pancasila, Ideology, Nation Resilience.*

1. INTRODUCTION

Ideology has a significant role in the formation of national and state identities. A country with a strong basis, especially a strong base of principles and philosophy, will be able to endure a variety of obstacles, including the COVID-19 Pandemic. Indonesia is a country with a wide range of natural resources, ethnicities, religions, beliefs, relationships, and culture. The shifting conditions of the periods are inextricably linked to the multiplicity of tribes and countries that exist in Indonesia. This is evidenced by a wide range of prehistoric advancements (Rozikin, 2019).

The identity of an ideology and a civilization can be found fundamentally through a worldview theory, which is actually the basis of every civilization. Worldview can be used as a research lens for several reasons, including in the era of globalization where identities are fused, so a nation or civilization can no longer be measured by tradition, social values, or lifestyle. Worldview is the benchmark that can overcome the loss or disappearance of that identity. Worldview theory associated with Pancasila can be done conceptually rather than ideologically. Recognizing differences between civilizations based on worldviews, the clash of civilizations, which is often judged as ideological, can be reduced to an awareness of the existence of a plurality of civilizations that respect each other without having to adhere to the doctrines of pluralism, multiculturalism, and relativism (Zarkasyi, 2013).

In reality, the phrase worldview refers to a system of ideological, secular, animistic, or theological teachings that relate to worldly views. This means that the term worldview is used to characterize and differentiate the nature of a religion, culture, or belief system. It's also sometimes utilized as a way to explore comparative religion. The notion of a worldview is enlarged, however, because there are faiths and civilizations that have a broader spectrum of beliefs than merely a worldly viewpoint. Worldviews are the thoughts, feelings, and objects that individuals have in their heads that drive social and moral continuity and change.

According to Wall (2001), a worldview is a fundamental belief system about the nature of ourselves, reality, and the meaning of life. Globalization has wreaked havoc on nation-states, including Indonesia, by

unleashing a massive surge of international and transnational power. Because of a clash of interests between nationalism and internationalism, the immediate effect is a shift in national ideals. With the advent of new ideals from outside and transformations in values that occur, Pancasila, as the Indonesian people's concept of life, is presently under assault.

Pancasila is the Indonesian nation's concept of life, comprising fundamental ideals that are cherished by the Indonesian people, even by sophisticated nations. Because the Indonesian people's philosophy of life has been codified in the shape of Pancasila, a cohesive set of five commandments. Pancasila was purposefully inserted into the preamble of the 1945 Constitution as the intellectual framework that underpins and animates the drafting of the 1945 Constitution's provisions. Pancasila therefore underpins and ostensibly animates state life in Indonesia, including the tasks of defining and enforcing legal policy. Since the adoption of the 1945 Constitution, the development and implementation of Indonesia's legal system must be founded on and inspired by Pancasila.

In the post-reform period, the persistence of Indonesian ideology has been a heated issue of debate. During the transition period of power or governance from the Suharto regime to the reform era, the definition and description of ideology were more different (Warjio, 2016). The Reformation era was a time of radical transformation in people's lives in every way. The concept of democratization is growing in popularity, as is the enforcement of civil supremacy through the protection of human rights, expanding access to democratic civil society, expressing opinions and aspirations through various channels, and the press's freedom to cover political and human rights issues.

Some observers see the dynamics of post-reform social and political life as not just a regime transition and freedom of political action but also the development of a shift in the features of the state-society relationship. Every political program has an ideology, but it overlooks programs aimed at social maintenance and transformation. Ideology is inextricably linked to the justification of uneven power relations. In an attempt to translate functional and structural understanding of ideology, the concept of ideological resilience was established. A system of views regarding the common good or the ideal society and state is operationally described as ideology (Rohman, 2009). Meanwhile, fundamentally, ideology is a framework of explanation for every policy or action performed by the authorities, including concepts and political formulae.

2. METHODS

This is a qualitative study with a descriptive component. Qualitative research aims to better comprehend the phenomena that the study subject is experiencing (Mohajan, 2018). The process of inferring the link between events that occur and those that are observed with scientific reasoning will benefit from a qualitative approach. Gregorio (2018) states that in this study, data was gathered through a literature review. Data reduction, data presentation, and conclusion drafting are the data analysis techniques used in this study.

3. RESULTS AND DISCUSSION

Worldview and Pancasila

A worldview theory, which is the foundation of all civilizations, may be used to determine an ideology's and civilization's identity. Islam and the West have long been seen as diametrically opposed forces, each constituting a threat to the other. In regard to worldly perspectives, the phrase worldview refers to ideological, secular, animistic, or theological ideas. This means that the term worldview is used to characterize and differentiate the nature of a religion, culture, or belief system. It's also sometimes utilized as a way to explore comparative religion. The notion of a worldview is enlarged, however, because there are faiths and civilizations that have a broader spectrum of beliefs than merely a worldly viewpoint (Zarkasyi, 2012).

Humans' perceptions and responses to what is included in the cosmos are influenced by a number of major aspects of their lives. These influences can originate from a variety of sources, including culture, philosophy, religion, beliefs, communal values, and so on. The primary elements that impact human perception determine the scope of human perception. A viewpoint derived from a culture's viewpoint will be confined to particular disciplines within that culture, but a viewpoint derived from religion and belief will encompass all subjects related to religious belief. A worldview is more than simply a picture, which is only a summation and conceptual

extension of natural science findings into a scientific view of the world. The scientific viewpoint is merely theoretical, and it does not address profound and philosophical concerns regarding the world's existence and significance (Bagus, 2005).

According to Prof. Notonagoro, Pancasila's precepts are an organic whole made up of interdependent pieces. Each member of this unity has its own location and works independently. Despite the fact that each of these precepts is distinct, they do not conflict with one another and even enhance one another. As a result of this viewpoint, none of these premises can be disproved. According to Muhammad Yamin, the Pancasila principles are also united. As a result, it is not accurate that the five precepts are just a collection of good things that are dispersed.

The Pancasila is actually not just the basis of the state or the state, but the basic philosophy of the state and the state. Soekarno called Pancasila a *Philosophische Grondslag* or basic philosophy. The basic philosophy is actually none other than the *Weltanschauung* or the English language of Worldview (Zarkasyi, 2013). If Pancasila is the worldview of the Indonesian nation, then it must function as a motor for social and moral sustainability and change. Pancasila must be the basis of every action of the Indonesian nation. If it becomes a paradigm, then Pancasila must guide the daily actions of the Indonesian people. Pancasila is a reflection of the views of the Indonesian nation in facing reality. The Pancasila expressly reflects the views of the Indonesian people regarding God, Man, One, People, and Justice.

The Urgency of Strengthening Worldview and Pancasila for the Realization of Ideological Resilience

The term ideology becomes a hot issue in discussions among professionals in the fields of government, politics, media, psychology, sociology, and philosophy, among others. Ideology is a concept that is constantly reinterpreted in order to understand, reformulate, and establish beliefs about the state, society, and the person. Ideology is a set of concepts that give normative views, foundations, and behavioral instructions to help a society or nation attain its desired outcomes. Every political program has an ideology, but it overlooks programs aimed at social maintenance and transformation. Ideology is inextricably linked to the justification of uneven power relations (Moedjanto, 1996).

In an attempt to translate functional and structural understanding of ideology, the concept of ideological resilience was established. A system of views regarding the common good or the ideal society and state is operationally described as ideology. One facet of national resilience is ideological resilience. When a country's national defense is strong, it can face difficulties, dangers, disruptions, and impediments and overcome them. When a country's national defense is unable to overcome threats, disruptions, challenges, and impediments, the country's national defense is regarded as less resilient or non-resilient.

The community's and current community members' resilience can be affected by a country's national resilience. This impact might have a direct or indirect effect. Since Indonesia's independence, the Indonesian state has had a state philosophy and basis (Sulasmono, 2019). Pancasila is a long-standing state philosophy that has its roots in the Indonesian nation's value system. If Pancasila is chosen as the official ideology, it should be viewed as a state ideal that must be put into effect by organized power.

Worldview or *Weltanschauung*, is a set of beliefs, sentiments, and objects in people's heads that serve as engines for social and moral development and sustainability (Smart, n.d.). In practice, worldview refers to the guiding concept that underpins all human conduct, since every human action reflects his perspective on life. If Pancasila represents the Indonesian nation's vision, it must serve as a catalyst for social and moral transformation and sustainability. The Indonesian nation's actions must be guided by Pancasila. If Pancasila becomes a paradigm, it must influence the Indonesian people's everyday behaviors.

Cultivation has a greater level of significance than corrective; it can be argued that values are kept and carried out as they should be. All members of the Pancasila country and governmental institutions share responsibilities for cultivating the nation's noble principles. Because the country's destiny is in their hands, the younger generation should improve national understanding and resilience. From the individual or family level through local communities to national collectivities, the implementation of progress ideals must be consistent.

Pancasila's epistemological foundation is inextricably linked to its core understanding of human nature. The topic of the source and composition of Pancasila knowledge is central to the epistemology of Pancasila as a subject of knowledge research. The values that exist in the Indonesian nation are Pancasila's source of

knowledge, as has been recognized collectively. Pancasila as the foundation of the state implies that Pancasila is the foundation or framework for the state's administration. As a result, Pancasila serves as the foundation and benchmark for all state laws and regulations, as well as a variety of additional rules controlling numerous aspects of life, including politics, economics, sociology, and defense and security.

In line with the expansion and advancement of the Indonesian nation, Pancasila, as the national ideology, also expands and develops. The ideas of Pancasila have their roots in Indonesian culture and experience, which came about as a consequence of the country's efforts to find answers to fundamental questions about the nature of things and integrate them into Indonesian society. The Indonesian nation's concept of life, known as Pancasila, contains fundamental principles that Indonesians uphold even in civilized countries. Because a cohesive set of five commandments known as Pancasila has solidified the Indonesian people's philosophy of life.

The Indonesian population has a worldview that is based on cultural traditions and religious principles as its guiding principles. As a result, they are able to and do address their issues in accordance with this worldview. The Indonesian country will have clear rules and guidelines for life, including how to recognize and address diverse political, economic, socio-cultural, defense and security challenges, and so on, in a more evolved society, with a clear picture of life. Pancasila identifies the way of life that is regarded as excellent and comprises the fundamental ideas of the sought-after existence as well as the deepest foundation of mind.

Pancasila is the cornerstone of character development in Indonesia and incorporates a set of ideal fundamental principles. It also serves as a national commitment and identity. The founders of the Indonesian nation advocated Pancasila so that the country would have a solid framework for managing its administration. As a result of Pancasila, Indonesia has a solid basis as a state and is thus unable to be colonized or influenced by other nations. The major purpose of Pancasila, an ideology with authority, is to establish shared ideas or aims. It also serves as a unifier by creating conflict, which must be resolved in order for the ideology's stated purpose to be realized.

Additionally, Pancasila possesses the traits of an open ideology, meaning that its principles may be modified to reflect the changing needs of the country and state. In order to sustain national resilience in the face of contemporary change, this dynamic character is crucial. Additionally, Pancasila possesses the characteristics of an all-encompassing ideology. This quality is crucial for supporting national security. A thorough and comprehensive way of thinking about all facets of social life is known as comprehensive ideology. Because it was established from principles that are present in the reality of the Indonesian nation and is able to accommodate many ideas that evolve in a varied society, Pancasila's philosophy does not favor any particular groups.

If Pancasila, the product of excavation from the formulation of all that has ever lived, is not interconnected in life, it will be barren. As a result, it is anticipated that Pancasila will take on a personality, and contrasts between patterns will reveal individual traits. The nation's children and youth are required to internalize Pancasila as a normative ideal. The value of Pancasila is also the value of Indonesian social standards based on the idea of money. To ensure that Pancasila ideals remain the cornerstone of the State in our period, it is important to stress their cultivation.

Given the dominance of economic and commercial interests between the West Block and the East Block following the end of the Cold War, which impacted rich nations, emerging countries, and impoverished countries, strengthening ideological resilience is necessary. Regional trends pit free trade agreements against national security. National life in the political, economic, social, and cultural spheres as well as post-reform defense and security are factors that national security must contend with in terms of national growth.

So far, Pancasila has been proven to be a way of life that is needed by the nation with the values of divinity, humanity, unity, democracy, and justice. With the spirit of Pancasila values, Indonesia's status as a developing country is always maintained because Pancasila can be a shield to strengthen national security. The nature of the openness of Pancasila is always questioned in every span of time in dealing with existing phenomena. What kind of openness is expected to keep Pancasila as the basis of the state and the ideology of the nation? How should individuals behave in every dynamic of the nation, considering that daily problems can always be an obstacle or a driving force for a view of life. One of the factors that influences the resilience of ideology is the value system.

4. CONCLUSION

Based on the discussion above, it can be concluded that Worldview has continuity with Pancasila. Pancasila is an ideology that can also be called the foundation of the nation. Ideology plays an important part in the process of national and state life. A country that has a strong foundation and a foundation of values and ideology will be able to survive various kinds of challenges, including during the Covid-19 Pandemic. Ideological resilience also has implications if Pancasila is implemented properly in people's lives. Practically, worldview means the principle of every human behavior because every human activity reflects his view of life. If Pancasila is the worldview of the Indonesian nation, then it must function as a motor for social and moral sustainability and change. Pancasila, which is the fruit of excavation from the formulation of what ever existed, will be barren if it is not interrelated in life. Therefore, Pancasila is expected to become a character, and contrasting patterns reflect personal characteristics. Pancasila is expected to be a normative ideal that enters the bones and flesh of the nation's sons and daughters. Pancasila must be the basis of every action of the Indonesian nation. If it becomes a paradigm, then Pancasila must guide the daily actions of the Indonesian people.

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