

# ***INTERNALIZATION OF PANCASILA : AN OVERVIEW ECONOMIC AND POLITICAL STABILITY IN AN EFFORT TO STRENGTHEN NATIONAL RESILIENCE***

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## **Abstract**

Pancasila internalization is a way to strengthen national resilience which also has an impact on the economy and political stability. Efforts to internalize Pancasila have been since the 1960s in order to form the character of the next generation in accordance with the noble values of Pancasila. Through Pancasila which is placed as the nation's philosophy of life, Pancasila Economy is a God-based economy, a humane economy, a nationalistic economy, a people's economy and a justice economy by prioritizing economic activities that involve the majority of the people. We believe that democracy is the best system that makes the Indonesian nation and state more advanced and prosperous, so that economic progress is the goal of freedom and also creates political stability. In response to global changes, strengthening the character of Z Generation is a progressive effort in maintaining and actualizing Pancasila values so that they do not erode and lose national identity which is an effort to strengthen national resilience.

**Keywords:** *Pancasila, Internalisation, Economy and Politic Stability, Z Generation, National Resilience.*

## **Abstrak**

Internalisasi Pancasila merupakan salah satu cara untuk memperkuat ketahanan nasional yang juga berdampak pada stabilitas ekonomi dan politik. Upaya internalisasi Pancasila telah dilakukan sejak tahun 1960-an guna membentuk karakter generasi penerus yang sesuai dengan nilai-nilai luhur Pancasila. Melalui Pancasila yang ditempatkan sebagai falsafah hidup bangsa, Ekonomi Pancasila merupakan ekonomi yang berlandaskan Tuhan, ekonomi berkemanusiaan, ekonomi nasionalis, ekonomi kerakyatan, dan ekonomi berkeadilan dengan mengutamakan kegiatan ekonomi yang melibatkan mayoritas rakyat. Kami meyakini demokrasi adalah sistem terbaik yang menjadikan bangsa dan negara Indonesia semakin maju dan sejahtera, sehingga kemajuan ekonomi menjadi tujuan kebebasan dan juga menciptakan stabilitas politik. Menyikapi perubahan global, penguatan karakter Generasi Z merupakan upaya progresif dalam menjaga dan mengaktualisasikan nilai-nilai Pancasila agar tidak tergerus dan kehilangan jati diri bangsa yang merupakan upaya memperkuat ketahanan nasional.

**Keywords:** Pancasila, Internalisasi, Stabilitas Ekonomi dan Politik, Generasi Z, Ketahanan Nasional.

## A. Introduction

With the development of globalization, we need to embed Pancasila values to strengthen the character of youth so that nationalism does not fade in accordance with the Pancasila ideology. Technological developments among young people are absorbed quickly and easily, so that they can influence the knowledge, attitudes and behavior of youth, especially the Z generation which will bring Indonesia's future. Encouragement to be a good citizen must continue to be developed according to the current era, maintaining the economy by becoming an entrepreneur is also part of the behavior of defending the country and understanding the good application of Pancasila among youth can prevent the collapse of political stability in Indonesia to facing the threat of moral decadence in social life, and to prevent developing corrupt behavior in government and also the private sector, also prevent terrorism to acts of separatism in Indonesian territory which aim to stabilize national resilience.

Pancasila as the nation's Ideology is also the national ideology that is stated in the Preamble of the 1945 Constitution Republic of Indonesia, Pancasila is considered an ideology of struggle, the ideology that is full of the soul and spirit of the nation's struggle to reach an independent nation, united, sovereign, justice and prosperous country. Pancasila directs the nation's development so that it is always carried out for the sake of human welfare with a sense of nationalism. Development in all fields is always based on Pancasila values.

Kaelan (2004), said that Pancasila, which is rooted in the life of the Indonesian people, essentially contains a view that prioritizes harmony in people's lives. Even though it is said that Pancasila is an open ideology, that does not eliminate the essence of Pancasila whose substance is harmony. Harmony can be interpreted as the absence of prioritization of individual interests as individualism desires. A political system that effectively interacts with the realities of society will be a strong guarantee for the creation of dynamic stability in all areas of life.

As an ideology or important ideas in various fields of life which are deemed necessary or important to find common ground to convey and harmonize orientation, perception and appreciation of Pancasila ideology or ideas in various fields of life. So that it has strong relevance to the interests of community, nation and state development. This includes the system of religious life, without reducing the ethics and values and religious experiences of each religion, humanity, integrity, deliberation and social justice which have an impact on our country's economy and political stability in the future. An abstract concept such as "Pancasila is an open ideology" requires time to solidify the process of understanding, cultivating and experiencing it for the younger generation.

Rahayu 2015, Pancasila is a major cornerstone in the making of law (law and Legislation) with a new or replacement of laws (political law), so that the values of the Deity, Humanity and Society (nationalistic; democratic; social justice) must be actualized into the substance of the law, the legal structure and legal culture to be built, is expected to strengthen national integration, the democratization of law, achieve prosperity and social justice by putting Pancasila, ranging from values, goals until the actualization of the various fields of existing law, whether criminal, civil, administrative and the other, as well as the internalization of the structures of law and legal culture of Pancasila. So, in the political field, for example, Pancasila is the foundation for political development and in practice, it avoids practices that are moral and undignified as a nation that has noble moral and ethical ideals.

Bawazier 2017, The economic system stated in Article 33 of Indonesian Constitution clearly states the purpose, regulation and control of the factors of production, economic actors along with economic principles in line with the interests of the state. Article 33 also clearly emphasizes that the state must be present and play an active role in the ownership and control of

the means of production and distribution of "certain" goods and services. This can be interpreted as the interests of the State and the mastery of production factors aimed at the livelihood of many people from time to time which can change in line with the level of prosperity of society. While the remaining goods and services can be handled by the private sector (individuals). In article 33 this is actually a requirement for it to be declared as a Pancasila economic system

In the economic field, Pancasila is also the foundation of values in the implementation of economic development. Economic development which is based on Pancasila values is always based on human values, meaning economic development for the welfare of mankind, economic development solely for the sake of humanity and the welfare of the entire nation. So that Pancasila as a reference influences government policies in the economic sector that regulate economic actors. Besides that, the constitutional basis also gives authority to the state to support the welfare of society by managing the factors of production and Indonesia's natural resources. And the presence of the government or the state is very important because by playing an active role in controlling the factors of production to distribution which aims to increase people's prosperity.

In other words, Pancasila as an ideology also includes the perspective and behavior of Indonesian people and is inseparable from its connection with the 1945 Constitution in terms of conduct, ethics and morals. From the perspective of Indonesian people so that perspectives and behavior are regulated in legal products which are derivatives of the 1945 Constitution as a guarantee, the Government in this case aims to create order and order in the state and nation. If all Indonesian people obey the existing rules then by itself supports the running of a government based on Pancasila to create resilience in all aspects of life both ideologically, politically, economically, socially, culturally and in defense and security.

In the current situation, Pancasila is not running as it should due to its weak understanding and implementation in every layer of our society as a result Pancasila Education is not yet strong from the basic education level to high education. A pluralistic society is a formidable challenge for all of us to provide knowledge about Pancasila by communicating effectively manner. There is moral and ethical damage in society also due to people's lack of understanding of the nation and state which is based on Pancasila, so that many unstable conditions occur in various fields including in politics which results in anarchism and is destructive both institutionally and systemically.

Cipto (2016), said that certain separatist movements in the world wish to determine their destiny in various ways. But in general, it is marked by the will to realize self-identity and want to be recognized.

The threat from the swift currents of globalization against a nation's ideology cannot be underestimated. The amount of information that easily enters and is known by anyone in the world, including entering Indonesia, will indirectly change the mindset of the community itself in various aspects of life. forgetting their identity, namely Indonesian society which is based on Pancasila. There is a moral crisis that has occurred in the Indonesian nation at various levels of society, starting from the political elites to individuals. In addition, this is a threat to the Indonesian nation to keep Pancasila values from sinking by always implementing Pancasila in everyday life. Criminal acts such as bombings, rape, robbery, murder, corruption, collusion, and nepotism have become problems that often occur. This happens because humans have forgotten their essence as divine beings, social beings, and individuals so they no longer carry out their duties as caliphs of the earth. The basic nature of humans who are greedy and always want to get more is one of the things that causes it. In addition, humans cannot control their basic nature, to justify any means so they rule out even eliminating the ethics and morals of life and deviate from Pancasila norms.

The correlation of Pancasila with the 1945 Constitution is an effort and improve the nation's intelligence with the fact: (1) The freedom of the Indonesian nation from all forms of colonialism, including economic colonialism. (2) Politically and national security, the nation and all of Indonesia's bloodshed must be protected from all forms of harassment and threats. (3) Intelligence life of the nation, both individuals and society must be realized. (4) National activities to participate in creating peace and world order. (5) Implement the concepts, principles and values of Pancasila, so that social justice can be realized.

The fact that this often happens today shows a decline in the morale of Indonesian society is today. Even the fading of the values of the Pancasila principal has reached the affairs of government and state administration. Cases of KKN (Corruption, Collusion and Nepotism) seem to become commonplace for political elites, from the lowest level of government to the highest levels such as the ranks of the House of Representatives (DPR) and even state officials. This of course will not happen if the KKN actors have awareness and morals based on religious values and faith in accordance with the first precepts of Pancasila.

The ineffective implementation of the values in accordance with the principle of Pancasila is caused by globalization, which is increasingly unfiltered between good and bad. Technological progress can provide convenience and improve the quality of life for anyone who uses this technological progress, but this technological globalization progress can bring people in general and Indonesian society in particular to forget their identity, which must hold fast to the values of the first principle of Pancasila, almighty being.

If the above values can be carried out and fully implemented in social life, we are sure that Indonesia will become a nation that has a low poverty rate, worldwide hospitality, and at the same time becomes a unique nation in the eyes of the world because justice and civility in the lives of its people are maintained. Justice and civilized humanity is getting farther from being realized when we look at the facts that are happening in society. From a legal standpoint, we are faced with legal injustice in Indonesia, which is like a 'knife' that is sharp downwards, but blunt upwards.

## **B. Results**

Komalasari (2019), said that "Generation Z" is a generation living in the Revolution Industry Era 4.0 which is currently facing the problem of the erosion of Pancasila values, morals and norms in everyday life due to the increasingly open use of internet media without boundaries of space, time and state territory (borderless). opens wide opportunities for the influence of various ideologies that are contrary to the ideology of Pancasila. Therefore, it is necessary to strengthen the Pancasila education which does not only provide an understanding of the principal of each percept of Pancasila as a nation's and state ideology, but further internalizes and implements Pancasila values (in action) in everyday life for "Generation Z" in Indonesia.

The next generation or also the "Z Generation" must be able to maintain the legacy of the previous generation as well as possible. Apart from that, this is the duty of the government to pay attention to the welfare of its people wherever they live. The community's disappointment is shown by the flag-raising actions of their separatist organization as a sign that they want to break away from the Republic of Indonesia, this is one of many the evidences of the cracking of "Indonesian unity", and the difference in the meaning of integration and unity is, the integration is the initial concept with the assumption that all races, religions, ethnicities, ethnic groups, and languages that exist in Indonesia must be able to unite before becoming a unity. Become one nation and state, namely Indonesia without eliminating the distinctive characteristics of each of these primordial criteria.

Juhaeni (2021), The form of abuse of authority (*detournement de pouvoir*) by public officials in the perspective of the sociology of law is a person or public official who is given authority in a position and uses it for personal and group interests with the aim of enriching oneself and certain groups and harming many people or the general public.

An overview from the facts and realities that exist in society, it may be said that Indonesia has not fully implemented the values contained in the fourth principle of Pancasila. This can be seen from the results of the various meetings of the political elite where most of them did not produce anything that concretely sided with the people and tended to prioritize their personal interests more than the interests of the people, with the assumption that the opportunity to enrich themselves while in office become a member of the council or house of representatives do not come twice. Of course, this can be said to be an act that tarnishes the values of Pancasila. Today's leaders prefer to impose their will rather than be patient in making decisions for the Indonesian people.

The Pancasila economy is a concept that regulates economic, social and moral matters by teaching citizens economic behavior that is by Pancasila to carry out moral values in all economic activities aimed at advancing the country and prospering the people.

Kian and Sabri (2021), The existence of Pancasila Economy already exists with Pancasila as its ideal foundation and the 1945 Constitution as its constitutional foundation and is also spelled out in the MPR decree on economic politics in economic democracy. To realize the Pancasila economic policy, it is necessary to reform the Pancasila economic policy through Ministries and Institutions designated for the Community, Higher Education and the Business World. The internalization and institutionalization of economic policies is an effort to overcome the problems of national character development, of course, it can be strengthened to ward off influences from abroad and from within the country, including globalization, radicalism, intolerance, transnationalism, foreign cultural transformation, economic disparities and monopolistic practices.

The condition of the political economy approach to Pancasila which is in line with Republic Indonesia Constitution in Article 33, then Pancasila as a normative value system is a tool to make it happen. Then the next generation must be introduced to the political-economic concept of Pancasila which contains several values such as kinship, people's prosperity, a decent life, and employment opportunities for citizens. All of these things are an ideal picture of the political economy of Pancasila which regulates and teaches the government and its citizens in the nation and state by implementing moral, ethical, and religious values. So that the next generation will have a spirit of nationalism when taking an economic policy in government or also as a businessman who always holds moral, ethical as well as religious and humanitarian values in his efforts to help the welfare of society.

Murbyarto (2004), said that the widening gap between the poor and the rich and the increasingly marginalized people's economy is due to economic politics that do not side with the people and sometimes even openly side with conglomerates. Slogans about increasing partnerships and efforts to create a more justice economy through the development of economic democracy and Koperasi efforts are proclaimed as the pillars of the national economy.

Andhyka and Yustisiana (2020), The development of entrepreneurship in Indonesia needs to follow the ideology of the Indonesian nation and state, namely Pancasila. Pancasila entrepreneurship is an entrepreneurial system that follows the five Pancasila principles. It is also an embodiment of Pancasila and the 1945 Constitution in an entrepreneurial environment. Based on Pancasila and the 1945 Constitution, the Indonesian economy applies economic democracy allowing all business units carried out by every Indonesian citizen based on the practice of the Pancasila principles in their implementation. Pancasila entrepreneurship can create new jobs

during this pandemic so that it can help the government to reduce the current unemployment rate with entrepreneurial characteristics that reflect the implementation of the five Pancasila principles and encourage business growth that contributes to high economic growth rates.

Thus, it can be said that the Pancasila principle is the guiding principle for the life of the Indonesian people in carrying out their rights and obligations as citizens to advance the economy and political stability at home and abroad, and not only that, all citizens work together by advancing their businesses that can help society. in improving the economy. To protect its citizens, the Government must continue to make efforts to issue political policies that tend to support economic progress in to create a safe and comfortable business and investment climate.

Unfortunately, the “Koperasi” business that was aspired to by the founding fathers of the nation is less desirable and even only underestimated because it is not popular among the next generation. so. Therefore, it is important to internalize Pancasila among the next generation so that Indonesia's economy can be realized with Pancasila ideals in a better future.

Meanwhile, in maintaining political stability and facing multi-dimensional threats, a resilience strategy is needed in the political field which is determined by the ability of the political system to deal with all forms of threats aimed at the political life of the Indonesian nation. Strategy in the field of politics is realized by the existence of a nation's political life based on Pancasila democracy which has been able to maintain healthy and dynamic political stability and can carry out domestic and foreign policy that is free and active. Several things can be optimized in internalizing Pancasila for political and economic stability, also by creating, developing and improving domestic conditions that are getting stronger and more stable with efforts to increase and improve healthy economic growth to create a better social life. In addition, there is a need for strengthening regional, political and diplomatic spheres in Indonesia which leads to strengthening cooperation with other countries within the framework of mutual trust, mutual respect and support for the achievement of the SDG's as a global society.

Implementing the internalization of Pancasila is difficult because of the need for efforts from all parties to support the progress of the nation. The welfare of the nation will be realized if economic activity is driven by economic, social, moral and also political stability. The Founding Fathers formulated the politics of prosperity, social justice, and character building based on the national ideology Pancasila. Economic development must be in line with the development of morals and national character which aims to create justice between people so that it is not just material development. The people's economic morality is not only seeking profit but also strengthening ties of friendship, upholding the law by taking into account social interests. The next generation is the main target in strengthening character building, fostering by providing adequate facilities to build the economy by providing easy access to capital, tax incentives, ease of bureaucracy and networking which will have an impact on the emergence of start-up companies or small, micro and medium enterprises. MSME's and the empowerment of Koperasi, have the potential to support the Indonesian economy. Indonesian young generations who are equipped with the Pancasila character in schools and universities will strengthen the nation on Globalization.

Furthermore to political stability, the values of Pancasila need to be internalized in every state political activity as well as in organizations, institutions, and also individuals to realize a harmonious national and state life. Religious guidelines and a high sense of humanity will prevent the younger generation from being easily carried away by misguided currents that lead to cunning political behavior, rulers who are willing to sacrifice their people, fake news or hoax and blasphemy, and others in the future. Likewise, separatism and terrorism will not spread by strengthening shared values, respecting diversity, and also integration, which can trigger disintegration when it enters the political realm and then the values of tolerance are lost. Social

sensitivity and democratic spirit are also often internalized at the school and university level, the value of deliberation in a discussion and social sensitivity is starting to fade due to the lack of simulations and group work in the education system in Indonesia which is only at the level of understanding theoretical knowledge but has not actively increased to the level of change in attitude and increase in skills ability.

Harizon (2014), Indonesia's conception of national resilience is developing national strength through the regulation and implementation of balanced, harmonious and harmonious welfare and security in all aspects of life as a whole and comprehensively and integrated based on Pancasila. In other words, Indonesia's conception of national resilience is a guideline for increasing the nation's tenacity and toughness which contains the ability to develop national strength with a welfare and security approach.

National resilience is the ability of a country to survive in the face of threats and challenges, both from within and outside the country. One of them is if we can provide and prepare good quality education that can make youth have the skills needed by the world today and develop innovation in various sectors. This is in line with the specific objectives to be achieved by the Ministry of Education and Culture in organizing higher education in the 2020 Guide to Introduction to Campus Life for New Students, one of which aims to instill awareness of the nation, state, defending the country, and caring for the environment and society in accordance with the 4 (four) pillars of nationality (Pancasila, 1945 Constitution, NKRI, and Unity in Diversity).

### **C. Conclusion**

With the spirit of internalizing Pancasila that is collaborative and progressive in facing all challenges in the future, all parties must work together to ensure political stability, security stability, economic growth and most importantly internalize the noble values of Pancasila to Generation Z at the schools to university level as provisions when they become adults can become good citizens in the global society and as decision makers based on the values and principles of Pancasila. This is necessary to maintain and preserve and strengthen the character by the Pancasila as the national ideology in sustainable human and state development which aims for the welfare and prosperity of the Indonesian people in the future and becomes a joint effort in increasing Indonesia's national resilience. Z Generation is invited to carry out joint projects and encourage the initiation of the self-employment creation movement by entrepreneurship and strengthening and changing the image of cooperatives among young people so they understand and are willing to use the Koperasi system with the principles of kinship and shared prosperity with the spirit of Pancasila Entrepreneurship in schools to university. And political stability not only in government but also in every institution and individual will later be filled by today's young generation, it is necessary to strengthen values and norms and ethics in learning and also in projects carried out in educational environments. To create conditions of national resilience to maintain survival and develop the next generation's way of life to facing, overcoming challenges, threats, obstacles and disturbances that come from inside and outside directly or indirectly, thus the ideology, politics, economy and socio-culture will be strong if the internalization of Pancasila is aimed at strengthening the younger generation from school to university level within the framework of national resilience for now and future.

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