

## The Decline of the Function of Pancasila as the Moral of the Nation and the Basis of the State

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### ABSTRACT

Applying Pancasila in life is essential as Pancasila is the foundation of the state and nation's morals. Pancasila values that are used will help to be responsible, so there is no need to blame others. Pancasila as Pancasila morality is an ideology for the Indonesian state. So Pancasila is the source of law and order and the spirit of all state and community life activities. Along with the development of the times, some Indonesian people have begun to forget the role of Pancasila as the moral of the Indonesian nation and state. Along with the development of the times, Indonesian society has begun to forget the role of Pancasila as the moral of the Indonesian nation and state. The first precept contains a moral value that everyone must acknowledge and glorify God Almighty. The second precept has a moral value that everyone must recognize and treat everyone the same. The third precept contains a moral value everyone must uphold in the motherland. The fourth precept is that everyone is obliged to participate in the political life and government of the country. And the last precept, namely the fifth precept, contains a moral message that everyone is obliged to be fair.

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## 1. INTRODUCTION

Pancasila has noble values, norms, and attitudes that can be translated into something whole and integrated into the personality of our nation. Today, along with the development of an era that is increasingly rapidly occurring in this nation, especially in the age of reform and globalization which is increasingly sweeping today, it has an impact on the state of Pancasila, which seems to be 'disappearing from circulation' and even leads to only making mere displays whose presence is now starting to fade from the attention of

the nation's children. Pancasila should not only become the nation's ideology, the basis of the Unitary State of the Republic of Indonesia, and the goals of the Indonesian nation but should be able to shape the character and morals of the nation's children as the successor and heir to this nation.

A nation can be considered advanced and independent if the fundamental values contained in Pancasila have been implemented in daily behavior so that the country's life becomes free from deviation, colonialism, discrimination, and other

harmful elements. However, the Indonesian nation is engulfed by various problems in every line and sector of life that have never had a bright spot towards resolution.

Therefore, the nation's fragility condition should immediately be realized by all elements of the country to find solutions and actions to stop it. There is a need for severe ideas to restore the nation's morals and ethics so that the nation's noble values that have been built before can return and harmonize with the strong influence of globalization in the current nation's era. Social representation of Pancasila and understanding to the nation's next generation that Pancasila as the nation's morals is expected to bring good changes to the country so that Indonesian people will become individuals with good behavior.

## 2. LITERATURE REVIEWS

Pancasila as the basis of the state, which means that it is the basis of state administration in the Republic of Indonesia, must be based on Pancasila values. So if drawn broadly, Pancasila must always be the spirit or power that awakens the nation's moral souls because the more potent and more robust the nation's moral values that are implemented will reflect the personality of the people in it [1].

The emergence of a new ideology that is very easy to reach through various information media by the nation's children has entered all aspects of the nation's life. As stated by Member of Commission I DPR RI Dave Akbarshah Fikarno Laksono, ME, explained that the first challenge currently being faced is the number of alternative ideologies through information media that are easily accessible to all children of the nation, such as radicalism, extremism, consumerism [2]. This impacts reducing the intensity of learning and the effectiveness of the attractiveness of Pancasila learning.

In realizing Pancasila's function as the basis of state philosophy, various other processes have different consequences depending on the context.

The values of Pancasila, which are very sacred and noble in meaning, are meaningless without actual realization. Therefore, completing Pancasila in concrete life in society, nation, and state is morally and legally necessary [3].

## 3. METHODS

### *Types of research*

This research study uses a qualitative method, namely an approach in data processing from reducing, presenting, verifying, and concluding data. It does not use mathematical and statistical calculations but places more emphasis on interpretive studies. Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed informants' views, and conducts the study naturally [4].

Based on the explanation regarding qualitative methods above, it can be defined that qualitative research is a process based on specific research methodology traditions by investigating social or human problems. The researcher creates a complex holistic picture, analyzes words, reports detailed informants' views, and conducts research in realistic situations.

### *Data collection technique*

The collection of data and information in this research uses a literature study technique that is examined from various sources. This literature study intends to reveal multiple theories relevant to the problems that previous experts and researchers have discussed. This technique is carried out by searching for library data whose substance requires processing actions philosophically and theoretically. The results of a literature study can be used as a guideline and basis for explaining and detailing the problems to be studied, including also giving the background of why the issue is essential to research.

#### 4. RESULTS AND DISCUSSION

##### *Pancasila as the basis of the state*

Pancasila is the foundation of the state, formulated and agreed upon by our nation's founding fathers as a goal in the life of society, government, and state. As the legal way of life in the Indonesian country, Pancasila has noble moral values forming an ideal national unity. Etymologically, Pancasila means having five principles of moral obligation. The five basic principles are the core of Pancasila: divinity, humanity, unity, citizenship, and justice.

In this case, every behavior should be formed through the characteristics of Pancasila, which are unanimous and intact. Pancasila, as the nation's morals, can also provide confidence in society about harmony, harmony, and balance in a relationship. This relationship is not only between God and His creatures but also between human beings and humans and nature. So with this realized good relationship, it is hoped to balance outward and inward progress [5].

##### *Application of Pancasila as the nation's morals*

By implementing Pancasila as the nation's morals, our government can avoid hypocrisy that likes to pretend. This nature will limit humans from being honest, and lies will only bring our country to ruin. The applied Pancasila values will help us be responsible so that we don't have to blame others. In addition, applying Pancasila as the nation's morals will also train this nation to be a just nation so that there will be no oppression of the weak by the strong.

Applying Pancasila as the nation's morals is also essential in the form of a strong personality of true belief and is not easily shaken by any pressure and temptation. In addition, this application will also make our individuals avoid jealousy, impatience, and other evil traits.

Pancasila as Pancasila morality is an ideology and a yosafat science for the Indonesian state. Pancasila is also the basis and guideline for the life of the nation and state for the Indonesian people. At the same time, the notion of morality itself is a person's actions or behavior and speech in

interacting with other human beings. So Pancasila, as the nation's morals, is the source of law and order and the soul of all activities in all aspects of state and community life.

The moral values contained in Pancasila

##### 1. The first moral principle

Belief in one almighty God. This first precept contains a moral value everyone must acknowledge and glorify God Almighty, such as teaching religious values of Belief in One Supreme God, mutual respect and tolerance for friends with different beliefs, and keeping inter-religious harmony.

##### 2. Second moral principle

Just and civilized humanity contains moral values that everyone is obliged to recognize and treat everyone and everyone equally and refuse acts of discrimination, such as defending the country and oppressed people and upholding human rights according to their portion.

##### 3. Third moral principle

The unity of Indonesia. It contains moral values that everyone is obliged to uphold and love the homeland and fellow citizens, as well as fight for their interests by taking a solid and proper attitude towards fellow citizens, such as avoiding acts of a brawl, not creating groups that cause national disintegration—and placing the interests of the nation above individual and group interests.

##### 4. Fourth moral principle

Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives. It contains the moral value that everyone is obliged to participate in the political life and government of the country, such as participating in elections and local elections and conducting deliberations on consensus.

##### 5. Fifth moral principle

Social justice for all Indonesian people contains a moral value that everyone is obliged to be fair and have a social spirit to realize physical and spiritual well-being for all Indonesian people, such as; being a pro-people ruler, not pro-foreigners or capitalists.

*Attitudes that reduce the function of Pancasila as the nation's morals*

As citizens of Indonesia, it is necessary to apply the values of Pancasila to create just and prosperous Indonesian citizens –especially youth who are the nation's successors. Today we live in an entirely automatic, fast, and simple era, where we tend to want something instant and easily influenced. So that here there are a lot of problems for Indonesian citizens. The following are attitudes that degrade Pancasila as the moral of the nation and state of Indonesia.

a. In the first precept

There are many phenomena in Indonesian society, especially in the millennial generation. How is his attachment to the Creator? Especially in the soul of a Muslim. Where are those who have to carry out their duties as His servants? Those who still often leave the five daily obligatory prayers, when the call to prayer reverberates, they still play gadgets, excessive dependence on wealth, respect and awe of someone is too much excessive). There are many more where their fear, dependency, and hope are still not only on because if a person is not related to his God, it will be easier for their morale to decrease.

b. In the second precept

Now many sad events are carried out by the people of Indonesia. The occurrence of promiscuity led to sexual harassment, abortion, suicide, and others. And in this modern era, access to social media is getting wider, young people are easily influenced by existing news, even hoaxes, and it's easy to blame without knowing the truth first and using social media for events as a scam to get a lot of money and instant. When Meetings and gatherings can not be separated from gadgets, less attention is paid to learning courtesy, so courtesy towards parents and teachers is improper.

c. In the third precept

Fanaticism towards groups where one thinks that the group is the most righteous wanting to stand alone; there is no collaboration with a lack of love for the

motherland. Lack of patriotism, like the incident in mid-2019, Papuan students were in a row demanding Papuan independence. That should be discussed carefully before going to the government.

d. In the fourth precept

We are not respecting each other when discussing or not paying attention. In the organization, We do not fulfill the invitation given, do not have permission if We cannot attend, and goes in and out of the organization as We please. Lack of involvement in the community, indifferent to surroundings, does not participate in activities in the village for various reasons.

e. In the fifth precept

We have favoritism towards association in society, such as grouping and choosing friends. Cooperation attitude that fades along with breaking the traffic. Damaging public facilities on purpose without feeling guilty when doing so. Littering.

## 5. CONCLUSION

As the nation's morals, Pancasila has an essential role in realizing an excellent ethical system in Indonesia's national and state order. It is not uncommon for us to find many phenomena that have come out of the noble values of Pancasila. We should preserve the cultures inherited from our ancestors in every aspect of state life by applying the closest and most minor spheres. As the next generation of this nation, we are required to be ethical in our every behavior. So that it cannot be denied that Pancasila's contribution to building the ethics and morals of this nation is immense; the Indonesian people must try to reorganize the life of society, country, and state following the philosophical values of the Indonesian government, namely the noble values contained in Pancasila.





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