

Level of Acceptance of Pancasila Ideology by the Young Generation of Buleleng Regency

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Abstract. This study examines the level of ideological acceptance of the young generation in Buleleng Regency towards Pancasila as the ideology of the Indonesian nation. Using a mix method approach with a sequential explanatory research type, this study found that the level of ideological acceptance was in the good category with a score of 83,392. The results of measurements on specific aspects showed that Pancasila as an open, comprehensive, and universal ideology scored 85,096 (good category); Pancasila as a working ideology scored 89,183 (very good category); the dimensions of reality, ideality, and flexibility scored 86,89 (good category); comparison with other major ideologies scored 77,657 (good category); and in the aspects of Fundamental, Instrumental, and Practical values, the Pancasila ideology scored 78,125 (good category).

Keywords: Ideological Acceptance; Young Generation; Pancasila; Buleleng

1 Introduction

This research is based on the idea that Pancasila is essentially the ideology of the Indonesian nation. Pancasila, which is the foundation of the state, has an important meaning for all citizens in Indonesia. Pancasila is the basis for all laws and regulations in force in Indonesia, where Pancasila is the foundation, guide, unifier, embodiment of national identity, and source of legal development Yudi Latif. 2011 [1]. While on the other hand, the position of Pancasila as an ideology has recently received challenges and even rejection from certain Indonesian citizens. A handful of citizens have begun to doubt the values of Pancasila as the ideology of the Indonesian nation, even openly saying that Pancasila is not a state ideology Rocky Gerung (2018) [2]. This kind of statement is certainly dangerous for the existence of Indonesian social, national and state life and is paradoxical to several general things that have become a mutual agreement about the position of our Pancasila.

Institutionally, we do not want Pancasila in its position to be merely a collection of values or merely a slogan. Pancasila must become the identity, namely the ideology of the Indonesian nation that is reflected in the knowledge, understanding, attitudes and behavioral patterns of the Indonesian nation. The Pancasila ideology must be able to influence and be inherent in the Indonesian nation so that other ideologies cannot establish their power on this beloved earth. We still want Indonesia to exist and continue to exist and not just become something that is only a story (Kaelan, 20010 [3]. However, today the Pancasila ideology is faced with problems and challenges from fundamentalism, radicalism, intolerance and religious exclusivism [4]

Special Staff of the Board of Directors of the Pancasila Ideology Development Agency, Romo Benny, explained that currently the Indonesian nation is still experiencing challenges in

grounding Pancasila as the ideology of the Indonesian nation. Romo Benny explained that there are five challenges in grounding Pancasila at this time. The first challenge is that society is bored with learning Pancasila and is less interested in studying Pancasila. This is inseparable from the low level of literacy of the Indonesian people in general. The second challenge is the existence of social divisions due to the flow of globalization which leads to the strengthening of identity politics tendencies, and the strengthening of symptoms of polarization and social fragmentation based on Tribe, Religion, Race and Inter-Group (SARA). The third challenge is social inequality, because there is still an uneven economic development gap. The fourth challenge is the institutionalization of Pancasila where the weak interpretation of Pancasila values in political, economic and cultural institutions and the weak insight into Pancasila ideology among state administrators. The final challenge is the lack of role models from government and community figures regarding the implementation of Pancasila values (Berita Satu, 2019) [5]

Based on the description of the national phenomenon above, it is important for researchers to examine the extent of the ideological acceptance of the young generation in Buleleng Regency towards Pancasila as the Ideology of the Indonesian Nation; namely as a form of preventive anticipation of saving the young generation as a national asset, successor and supporter of the Pancasila ideology. Why does this kind of thing need to be done because history has proven where the death or loss of ideology is due to being abandoned by its supporters. It would be a shame if the Pancasila ideology was lost because it was abandoned by its young generation. The young generation of Indonesia is a valuable asset for the nation. They are the successors of the nation's ideals and the torchbearers of the future. Therefore, saving the young generation is our shared responsibility. The apathetic, a priori, and ideological non-shouting attitudes of the young generation towards Pancasila are the death knell of the Pancasila ideology in Indonesia (Susmayati, et al, 2021) [6]

2 Methods

The research approach used in this study is to use a mix method approach with a sequential explanatory research type. The mix method approach is a research approach that uses two research approaches together in one research activity. The sequential explanatory is a research pattern by collecting and analyzing quantitative data first and then continuing with qualitative data (Creswell, 2010) [7]. The type of quantitative research used is survey research, while for qualitative research, exploratory research is used. This research is generally conducted in Buleleng Regency, for demographic reasons based on BPS 2024 data, Buleleng Regency has a population of 830,200 people. As a regency located in the northern part of the island of Bali with a population character as a fairly large multicultural society. Socio-historically, Buleleng Regency has an ideological closeness to the forerunner of the formulation of Pancasila as the Indonesian nation.

Based on the existing population data, namely the young generation in Buleleng Regency, which is 314,943 people or 37.94% of the total population in Buleleng Regency. In general, this study is not a population study, so a sample is needed in this study. So the sampling technique used in determining the research sample is multistage cluster random sampling (Creswell, 2010 [7], namely using groups (clusters) that are getting smaller at each stage. The small groups in

question are groups of young people (karang taruna) in 3 villages and 3 sub-districts representing the West, Central, and East regions in Buleleng Regency, which is 400 people. The analysis of this research data was carried out in two stages, namely quantitatively and qualitatively.

3 Results and Discussion

The results of this study indicate that the level of ideological acceptance of the young generation in Buleleng Regency towards Pancasila as the ideology of the Indonesian nation is at a score of 83,392. This figure shows that the level of ideological acceptance can be categorized as good. Specifically, from the values of Pancasila as an open, comprehensive, and universal ideology, a score of 85,096 was obtained which can be categorized as good. On the values of Pancasila as a working ideology, a score of 89,183 was obtained which is categorized as very good; from the perspective of the dimensions of reality, ideality, and flexibility, the Pancasila ideology obtained a score of 86.89 which is categorized as good; in the comparison of the Pancasila ideology and other major ideologies, the score of 77,657 can be categorized as good; and on the Fundamental, Instrumental, and Practical values of the Pancasila ideology, a score of 78,125 was obtained which is categorized as good.

Table 1. Level of Ideological Acceptance of the Young Generation in Buleleng Regency towards Pancasila as the Ideology of the Indonesia

| No | Ideological Aspects | Score | Acceptance Rate | Acceptance Quality |
|----|--|-------|-----------------|--------------------|
| 1 | Pancasila as an open, comprehensive and universal ideology | 3.404 | 85,096 | Good |
| 2 | Pancasila as a working ideology | 3,567 | 89,183 | Very good |
| 3 | Dimensions of reality, ideality, and flexibility of Pancasila ideology | 3.476 | 86,899 | Good |
| 4 | Comparison of Pancasila ideology and other major ideologies | 3.106 | 77,657 | Good |
| 5 | Fundamental, Instrumental and Practical Values of Pancasila Ideology | 3.125 | 78.125 | Good |
| | Average | 3.336 | 83,392 | Good |

From the score of 85,096 on the aspect of Pancasila as an open, comprehensive, and universal ideology, it can be explained that the young generation in Buleleng Regency still has values of belief, strong emotional bonds, intentions and has a strong will regarding their acceptance of Pancasila as the ideology of the Indonesian nation in the aspect of Pancasila as an open, comprehensive, and universal ideology. Pancasila as an ideology has the most prominent characteristics, namely open, comprehensive, and universal. Pancasila as an open ideology has dynamic and adaptive characteristics. Pancasila is not rigid and static, but dynamic and able to adapt to the development of the times, technology, and the demands of society. This allows Pancasila to remain relevant and answer today's challenges. The following is a reformative nature; Pancasila is open to change and improvement. Its basic values remain, but its elaboration and application can be adjusted to the context of the ever-changing era. In its third nature,

namely Inclusive; Pancasila is inclusive, meaning it is able to accommodate various views and interests. This ideology is not exclusive and does not divide society (Agista, 2023) [8].

In the aspect of Pancasila as a working ideology, a score of 89,183 was obtained. This data shows that the ideological acceptance of the younger generation towards Pancasila as the ideology of the Indonesian nation is in the very good category. Pancasila as a working ideology refers to the understanding that Pancasila is not only a collection of noble values written in text, but must also be a concrete guideline in every action and policy taken by the state and individuals. In other words, Pancasila must be "worked on" or implemented in everyday life. In order for Pancasila to remain relevant in facing the dynamics of the times, it must be a practical guide in solving the problems faced by the nation (Sutono, A, and Purwosaputro, S 2019) [9].

In terms of the dimensions of reality, ideality, and flexibility, the Pancasila Ideology obtained a score of 86,899. This data shows that the ideological acceptance of the young generation towards Pancasila as the nation's ideology is in the good category. Pancasila as the ideology of the Indonesian nation has unique and complex characteristics, which include the dimensions of reality, ideality, and flexibility. These three dimensions complement each other and are the main strength of Pancasila as a unifier of the nation. The dimension of reality in Pancasila shows that this ideology cannot be separated from the social, cultural, and historical conditions of the Indonesian nation. Pancasila was formed from the struggle of the Indonesian nation in achieving independence and uniting diversity. The essence contained in Pancasila reflects the real conditions of Indonesian society at that time. The ideality dimension of Pancasila describes the noble ideals that the Indonesian nation wants to achieve. The values contained in Pancasila are idealism that is a guideline for the Indonesian nation in building a just, prosperous, and civilized society. The flexibility dimension shows that Pancasila is a dynamic ideology and is able to adapt to changes in the times. Pancasila is not rigid and static, but is open to different interpretations and applications according to the developing social, cultural and political context (Ulul Huda, et al 2018) [10].

In the aspect of comparing the ideology of Pancasila and other major ideologies, a score of 77,657 was obtained. This data shows that the ideological acceptance of the young generation towards Pancasila as the ideology of the Indonesian nation is in the good category. Pancasila, which is the ideology of the Indonesian nation, has unique characteristics that distinguish it from other major ideologies such as Liberalism, Capitalism, Socialism, and Communism. This comparison is important to understand the position of Pancasila in the context of global ideology and its strength in maintaining the integrity of the Indonesian nation. The most prominent difference between Pancasila and other ideologies lies in Pancasila being rooted in the noble values of the Indonesian nation which are crystallized in customs, religion, and the nation's philosophy of life. The values contained in the Pancasila ideology come from the whole of the nature of Indonesian humans which is called the concept of being Mono-Dualis and Mono-Pluralis creatures; namely, in terms of Natural Composition, it has physical and spiritual elements, and Natural Characteristics as individual and social beings, and in its natural position, humans are beings who are equipped with the ability to think wisely (Kaelan, 2001 [11].

In terms of fundamental, instrumental, and practical values, the Pancasila ideology obtained a score of 78.125. This data shows that the ideological acceptance of the younger generation towards Pancasila as the ideology of the Indonesian nation is in the good category. Pancasila as the ideology of the Indonesian nation has a complex and deep value structure. The values in Pancasila can be divided into three levels, namely fundamental values, instrumental

values, and practical values. Fundamental values are the basic values or essence of Pancasila. These values are universal, eternal, and become the foundation for other values. Instrumental values are values that function as a tool to achieve a greater goal, namely to realize a just and prosperous society based on Pancasila. Instrumental values are operational and concrete, and can change according to the times. Practical values are values that are reflected in real actions or daily behavior. Practical values are a real manifestation of fundamental and instrumental values (Hana Pertiwi, et al, 2023) [12]

4 Conclusions

The conclusion of this study shows the level of ideological acceptance of the young generation in Buleleng Regency towards Pancasila as the ideology of the Indonesian nation is at a score of 83,392. This figure shows that the level of ideological acceptance can be categorized as good. Specifically from the perspective of Pancasila as an open, comprehensive, and universal ideology, a score of 85,096 is obtained with a good category. In the aspect of Pancasila as a working ideology, a score of 89,183 is obtained which is categorized as very good; In terms of the dimensions of reality, ideality, and flexibility, the Pancasila ideology obtained a score of 86.89 which is categorized as good; in the comparison of the Pancasila ideology and other major ideologies, the score is 77,657 which is categorized as good; and in the Fundamental, Instrumental, and Practical values of the Pancasila ideology, a score of 78,125 is obtained which is categorized as good. In this section it can be described that the young generation in Buleleng Regency still has values of belief, strong emotional bonds, intentions and has a strong will about its acceptance of Pancasila as the ideology of the Indonesian nation both in Pancasila as an open, comprehensive, and universal ideology; Pancasila as a working ideology; in the dimensions of reality, ideality, and flexibility of the Pancasila ideology; in the comparative aspect of the Pancasila ideology and other major ideologies; and in terms of the Fundamental, Instrumental, and Practical values of the Pancasila ideology.

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