

# Pancasila as a Paradigm in Building Inclusive Character of the Young Generation of the Nation: Case Study on BINUS University Students of Alam Sutera Campus

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**Keywords:** Pancasila, Inclusive Character, Young Generation.

**Abstract:** The greatest challenge of the Indonesian nation today is the emergence of various upheaval negative attitude of some communities that threaten the existence of Indonesia which is basically pluralist and multicultural character. Negative attitudes include ethnocentric, radicalist, exclusivist and primordialist which have the potential to destroy Indonesia as a nation. This phenomenon happening is caused by entrenched false paradigm thinking of the human person in looking at theirself and fellow countryman as an integral unity. If not addressed, this phenomenon could have a devastating effect on the formation of the character of the nation's youth as well as destroying the national integration of the nation of Indonesia. This study aims to provide an alternative model of thinking to the young generation of the nation as a theoretical paradigm as well as practical solutions for the young generation in building an inclusive character to preserve the values of pluralism and national unity. Pancasila is assumed to be the best paradigm in building the inclusive character of the nation's youth to overcome the challenges of negative attitudes that destroy lives together with various ethnic, religious, and racial elements within Indonesian land. The research used qualitative method with interview and open question to 10 young generations (student of Binus University of *Alam Sutera* campus) as sample. The theoretical framework uses the model cycle paradigm of Thomas Kühn. Data analysis uses a philosophical-hermeneutic interpretation to build meaning from the research data obtained in the field.

## 1 INTRODUCTION

Negative characters in question include an exclusive attitude, intolerance, primordial, ethnocentric, hate speech and radicalism which is likely to cause disintegration of Indonesia nation (Fios, 2018). The younger generation of the nation there are also young people who want to get involved to do things that are negative character. Survey conducted by the Institute for the Study of Islam and Peace shows clearly that 48.9% of 1,000 students in Jakarta city are willing do violence to others to address moral and religious issues. Even 63% of young people are willing to engage in sealing actions over the synagogue.

The emergence of negative characters that interfere with the unity of our nation such as exclusiveness, primordialis, ethnocentric sentiment, and radical movement is a real threat to Pancasila.

Thus, it is important to conduct a new value assessment to strengthen the existence of Pancasila as the basis and ideology of the state of Indonesia that ensures the nation's sustainability in its future. The assessment, in this context, is to seek new value as a theoretical effort to build Pancasila as a paradigm that can support and build national integration of the Indonesian nation. A proper understanding in this context is the formation of the mindset of the young generation of the Indonesian nation so that it understands well the importance of Pancasila as an ideal ideology that can guarantee the survival of the Indonesian nation in the future.

## 2 METHOD

Research using qualitative methods especially philosophical hermeneutics. According to Sugiyono (2009) collection of qualitative research data conducted on natural conditions, sourced primary data and data collection techniques more using in-depth interviews. Researchers conducted in-depth interviews repeatedly with each major subject of research that is 10 students of Binus (Bina Nusantara) University *Alam Sutera* randomly. The study focused on two (2) constructs: Pancasila as the paradigm and inclusive character of the nation's youth. Thus, the researchers identified inclusive characters of the nation's youth based on Pancasila as a paradigm. After data collecting, data reduction process and subsequent hermeneutic interpretation stage as an analysis to the data to find the fundamental truth meaning from research object.

According to Prastowo (2012), the analysis of qualitative data is an analysis process consisting of three paths: data reduction, data presentation and conclusion or verification. Prastowo (2012) said "the presentation of data is a collection of information arranged that gives the possibility of drawing conclusions and taking action. Miles and Huberman in Prastowo (2012) said the presentation of data most often used in qualitative research with narrative text. According to Sugiyono (2009), conclusion in qualitative research in the form of description or picture in the form of causal, interactive, hypothesis or theory. In conclusion, the researcher only summarizes the point. Researcher use the credibility test as a way to check the validity of the data. Testing the credibility of data can be done in several techniques namely extension of observation, increasing perseverance, discussion with friends, member check, to use reference materials.

## 3 LITERATURE REVIEW

Etymologically, the term Pancasila (*pancasyila*) is derived from Sanskrit (India) which contains two meanings as follows; *Pancasyila*: *panca* means five, while *syila* with a letter *i* read short, meaning base, stone joints, or pedestals so *pancasyila* has the meaning of the five basic. *Pancasyila*: *panca* means five, while *syiila* with the letter *ii* which is read long, meaning the important behavioral rules so that *pancasyiila* meaning five important rules of behavior (Setijo, 2010).

Paradigm is a term introduced by philosopher Thomas Kühn (1970) in his book: *The Structure of Scientific Revolutions*. The paradigm is a central concept in the thought of Thomas Kühn (Orman, 2016). Kühn's concept is closely related to a scientist's scientific thinking concept in view of reality or reality. This perspective encompasses a comprehensive cognitive experience that affects a person's (scientist) perspective on reality that encompasses the main cycles of knowledge, the normal science situation, the science crisis situation, and the changing paradigm / thinking model that results in a new form of knowledge.

Character understood as a hallmark of ethical moral virtue possessed by a person who appears in the attitude and good behavior embodied in social life. Character as a virtue is generally formed through experience and continuous learning process to form the ethical habit in a person. The character forms an ethical attitude. Ethics comes from Greek *Ethos* comes from the word *ethos* (Greek) which means the habit that shapes the character / character (Prawironegoro, 2010). According to Plato, a life of character is a life associated with the paradigm of behavior that produces good and harmony. "... however, goodness and virtue are intimately connected with the mode of behavior that produced well-being and harmony" (Stumpf, 1982). Aristotle says the ultimate goal of every human behavior is to produce goodness. "... that man aims at a knowledge of the Idea of the Good" (Stumpf, 1982). Character is then examined from the point of view of psychology, metaphysics, materialistic and spiritual. The study of human character is not easy either because it makes it quite difficult for us to find a common ground or a uniform perspective.

Samuel Elliot says the study of character is a special study because it deals also with the study of human emotions, a non-passive study as can be done in mathematical formulations or logical syllogism (Stumpf, 1982). Pozza (2016) says that inclusivism is an ideology of universalism that unifies differences in an atmosphere of togetherness and tolerance. Rizki (2011) wrote a research paper (not published) entitled "The Value of Pancasila Culture as a Social Paradigm". Nuraini (2012) makes research on Pancasila as a paradigm in the field of nation-state perspective perspective development. Suranto has conducted research on Pancasila with the title "Pancasila as the nation's character development paradigm" (Suranto, 2013). Erika and Mangku (2014) makes research on "Pancasila Legal Politics in the Paradigm of Values of Social Cultural Society of Indonesia" with a focus on the legal politics of

Pancasila as a method to foster state apparatus. Asmaroini (2017) conducted a study entitled "Maintaining the existence of Pancasila and its application to society in the era of globalization. Fios (2018) examines Pancasila with an emphasis on the second precept of "the ethical principle of just and civilized humanity as the basis of instruction of the ideology of religious inclusivism (case study in Kabasiran village, Parung Panjang district, Bogor, West Java)".

## 4 RESULT AND DISCUSSION

### 4.1 Pre-knowledge of Pancasila

The results of research conducted on 10 young generations of students of Binus University show the adequate knowledge of their pre-knowledge of Pancasila ideology. Young generations of Binus generally already know the values contained in the ideology of Pancasila. "I have studied Pancasila since kindergarten up to high school. I was taught by teachers about Pancasila as well as things related to nationalities such as ceremonies and national anthems," said Vania, a student of Binus University Alam Sutera, Saturday, June 2, 2018. Vania further said that, while in high school she was taught Pancasila through the lessons of Pancasila Education and Citizenship. She also admitted that often watching impressions in the video about Pancasila. "I also watched a youtube video of President Soekarno's speech presentation when reading the Pancasila at a United Nations", said Vania.

Amalina Nabila claimed to have known about Pancasila when she was in elementary school. "Yes, I have studied Pancasila as a child. I've been watching youtube impressions about Pancasila ", said Amalina, a student majoring in visual communication design of Binus University. The same is recognized by Marcello Dominic, a student majoring in international relations Binus University. "I have studied Pancasila when in high school. I know Pancasila through the study of Pancasila and Citizenship Education ", said Marcello. Francis Raymond said he knew better about Pancasila after he attended Binus University campus especially in his first semester of college. "In addition to taught in primary and secondary schools, I have got Pancasila lecture in semester 1. In my opinion, Pancasila education course material is okay, but what I lack is there should be a special chapter that discusses the whole Pancasila and its relation to each other so can be easy to be understood. It may be reviewed specifically why Pancasila is unique to

Indonesia. We need to know that ", said Franciscus. In addition to knowing Pancasila through schools, colleges and media (youtube), there are students who say know Pancasila from the teachings given by his parents. "As a child I learned about Pancasila first through the stories of my parents," said Austin Limawan, a student of international relations at Binus University.

### 4.2 Knowledge of the Normal Condition of Pancasila Ideology

According to the recognition of the young generation of the nation (students of Binus University), Pancasila is a normal and appropriate ideology for the Indonesian nation now. Pancasila is a very important value standard for plural Indonesia. The interviewed students had the same understanding that the Indonesian journey so far, proving that Pancasila is the right ideology for a very pluralistic Indonesian reality. "Pancasila is a normal standard for Indonesia. I do not agree if Pancasila is replaced because Pancasila ideology is appropriate and suitable for Indonesia because it is directly related to the diversity of Indonesia. The ideology of Pancasila is normal for Indonesia and refers more to unity and multiculturalism," said Vania. Amalina says Pancasila is normal and appropriate for Indonesia so that the nation's split is avoided. "In my opinion, Pancasila does not need to be replaced, because there will be a lot of conflict. The split will become more and more racist in Indonesia if Pancasila is replaced," said Amalina.

The normal condition of Pancasila occurs when the values of Pancasila create a sense of unity for the Indonesian nation. "We are comfortable with Pancasila, because it has long been comfortable with this ideology and we may still have to fix it because the practice in the field is still lacking. The ideological advantage of Pancasila is that democracy can run normally in Indonesia," said Marcello Dominic. Austin Limawan admitted Pancasila is ideal for Indonesia. "I think the ideology of Pancasila is ideal, because it contains democracy, embracing liberalism and a bit of socialism. The most distinguished ideology of Pancasila with other ideologies is a sense of upholding openness to its people ", Austin said. The same is recognized Francis Raymond. "In my opinion, Pancasila is right with Indonesia because the content of Pancasila is unique and it is a comfort zone for Indonesians," Francis said. The same thing was expressed by Wisnu Wijaya and Natasha Christin who said that Pancasila is right for Indonesia. Nawwar Shafy said that Pancasila

consisting of divinity, humanity, unity, justice and justice is right for Indonesia. Doni Nieco further stressed that Pancasila is not worth replacing because it is in accordance with the values of ancestors and customs of Indonesia before this nation became independent. "I do not agree that Pancasila is replaced by another ideology, because we know that Pancasila is built on the noble character of the Indonesian nation itself," Doni said.

### 4.3 Situation of Pancasila Crisis in Indonesian Society

The results of According to the young generation of Binus students, there is a crisis in the life of nation and Indonesia state today. It is characterized by intolerance, ethnocentrism, and radicalism. "I think the issue of ethnocentrism, radicalism and intolerance is in Indonesia and interrelated. All sorts of problems are often associated with religion. Quite a few members of the radical community that can destroy Indonesia ", said Austin Limawan. The same thing is said by Francis Raymond who said the issue of intolerance is a crisis for the Indonesian nation. "The concern in Indonesia is intolerance, for example the recent Surabaya bombing case. Honestly, it scares me because people end up blaming religion too," Francis said. The same is recognized by Nawwar Safy, Visual Binus Communication Design student. "In my opinion, radicalism, ethnocentrism, corruption, and political sentimentalism exist in Indonesian society," Nawwar said.

Wisnu Wijaya, a student of Informatics Engineering Department of Binus University said that radicalism, narcotics and drugs, corruption and political sentimentalism are the things that he feared most in Indonesian. "Radicalism, narcotics and illicit drugs, political centamentalism, those things in the society I'm most afraid of. Because it is very threatening to my future and other young generation ", said Vishnu. Radicalism and political sentimentalism is also recognized by Natacha Christin (Visual Communication Design Department students) occurred in the social life of Indonesian society. The same is recognized by Doni Nieco, a student majoring in Communication Design Binus who lives in the city of Tangerang.

### 4.4 Change of New Paradigm of Pancasila among the Students

Vania said that she consciously and willing to change herself in accordance with Pancasila especially make Pancasila as the main value in practice of personal

life. "Hard work and honest is the value in Pancasila. I want to apply Pancasila in simple terms that is not cheating on the exam on campus. Because hard work and honesty are important things in my life", said Vania. Vania wants to make Pancasila a standard and a norm of attitude and action. Amalina says to be aware, understand and show the value of Pancasila in everyday life. "It needs constant awareness. Actually Pancasila has been taught from elementary school to higher education, but its application is not easy. It takes commitment from within and action out as a real example in life ", says Amalina. Muhamad Hainal Anwar says military education and celebration of national day is needed to change the paradigm of young people to be more Pancasila. "It is important to do military education for young people like in other countries for the socialization of pancasila ideology education. It can educate me as a good citizen. In addition, the celebration of Indonesia's independence day is an important moment to open the insight and membatinkan meaning of Pancasila", said Muhammad.

Marcelo Dominic said that Pancasila needed to be habituated and supported by a conducive environment. "I make Pancasila a habit, always apply the values of Pancasila in social life. But we also need to create a favorable environmental situation to practice Pancasila", Marcelo said. Austin Limawan said Pancasila should not be a doctrine, but it needs to be an ideology that works. "I do not like to make Pancasila a doctrine, but prefer to practice in real life. It is not with doctrines, but with the direct practice of the value of Pancasila in social life. I love making videos and posting on social networks to promote Pancasila ", Austin said. Francis Raymond loves history and loves the values of Pancasila. "For me personally, Pancasila is obligatory. I memorized Pancasila from the first. I like history, so it seems I must know the history and concept of Pancasila ", said Francis. Wisnu Wijaya acknowledges that Pancasila education and Pancasila activities are required every week at various levels of education is needed to influence the paradigm of the young generation. "Realistically, I support if in school once a week we have activities such as PancasilaPancasila value socialization so that Pancasila can effectively shape the character of the nation," said Wisnu. Natasha Christin and Nawwar Shafy changed their paradigm by applying Pancasila to visualization as their favorite field. "If I apply Pancasila in visual form so it is more interesting", said Natasha. "I also want to apply the pancasila in visual form so that it can be accepted by all the younger generation of the nation", said NawwarShafy. Doni Nieco emphasizes the

importance of respect for human value, an interesting method of education for Pancasila to be understood and practiced well. "Indonesia needs to respect people. The government needs to find someone who can teach Pancasila more modern and more advanced, so that little children are happier. I am a student of visual communication design, open to study Pancasila and hopefully nationalist. I am committed to express the value of Pancasila to advance the nation of Indonesia through animation education", said Doni.

## 5 CONCLUSIONS

The study of 10 young generations of students of Binus University Alam Sutera campus gives a significant positive meaning related to the students' reappraisal of Pancasila values, the normal condition of Pancasila in Indonesian society, the condition of Pancasila value crisis in Indonesian society and awareness to change paradigm toward character positive in themselves as the younger generation. Young people are accepting and want to make Pancasila a self-paradigm to walk towards their future. Students want to learn Pancasila and apply the values of Pancasila contextually in their lives in social space: family, campus and community environment to create a better future of Indonesia: peace, harmony and unity. Students of the young generation have a good enough understanding of the values of Pancasila, accept the values of Pancasila, open to Pancasila values and are committed to making Pancasila as a mindset, attitude pattern and action pattern in the reality of life for a sustainable Indonesia. Thus, Pancasila emerges as an ideology of deconstruction of intolerance, primordialism, radicalism and other ideologies that can damage the young generation of the nation as citizens of the Pancasila character (Fios, 2018). The students want to make Pancasila (Godliness, humanity, unity, community, justice) as a paradigm to build the inclusive character of the nation's youth. Pancasila proved to be a paradigm in building the character of the young generation of Indonesia.

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