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Pancasila Revitalization Strategy in the Era of Globalization to Face the Threat of National Disintegration

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Abstract

The Diversity and pluralism of the Indonesian nation are adhered to by the motto of Bhineka Tunggal Ika and Pancasila as the basis of the state and the nation's outlook on life. Globalization has resulted in a degradation of the character of the nation as indicated by the increase in intolerance and radicalism as well as a decline in the spirit of nationalism and patriotism which have created threats of national disintegration. This study aims to revitalize Pancasila in facing the effects of globalization in order to ward off and eliminate intolerance and radicalism and to increase the spirit of nationalism and the spirit of patriotism in order to maintain national integration by using the method of literature study presented with descriptive argumentative and comprehensive analysis. The results of the research resulted in two strategies in dealing with the effects of globalization in order to face the threat of national disintegration, namely by carrying out the revitalization of Pancasila through national character education to face the effects of globalization in order to ward off and eliminate intolerance and radicalism in order to face the threat of national disintegration and carry out the revitalization of Pancasila through state defense activities to face the effects of globalization in order to increase the spirit of nationalism and the spirit of patriotism in facing the threat of national disintegration.

Keywords: Character Education, Globalization, Revitalization of Pancasila, State Defense Strategy

1. Introduction

The Indonesian nation is a plural and pluralistic nation with various ethnic groups, religions, cultures and customs stretching from Sabang to Merauke with thousands of islands within it which are united as an archipelago within the framework of the Unitary State of the Republic of Indonesia. The pluralism and pluralism of the Indonesian nation are adhered to by the motto of Bhineka Tunggal Ika and Pancasila as the basis of the state and the nation's outlook on life. Pancasila is the source of all sources of law in the State of Indonesia. The

best works of the nation's founding fathers were extracted from the national identity and noble values that were not owned by other nations.

The development of the strategic environment today is marked by globalization. In general, globalization is a social change in the form of increasing linkages between society and the factors that occur as a result of transculturation and the development of modern technology (Ubaedillah & Rozak, 2006). The Indonesian state is currently in the midst of the influence of globalization in all aspects of human life which includes natural aspects and social aspects including territory, natural resources and population, as well as ideological, political, economic, socio-cultural and security defense aspects (Wahyudi, 2016).

The influence of globalization is marked by advances in telecommunications and transportation, increasing mobility and changes in lifestyle, which have the potential to change geographic structures, demographics, national identity and the concept of nationalism. Globalization threatens to lose the character and identity of the Indonesian nation (Agung, 2017) and the values of nationalism, patriotism and love for the country so that it needs to be improved again (Irhandayaningsih, 2012).

Globalization has resulted in a degradation of the character of the nation as indicated by the increase in intolerance and radicalism as well as a decline in the spirit of nationalism and patriotism which have created threats of national disintegration. The current efforts made by the government to overcome this problem have not succeeded significantly so that other efforts need to be made to overcome this problem through the revitalization of Pancasila. Revitalizing the values of Pancasila is a process of reviving or understanding and re-living the noble values of Pancasila in the life of society, nation and state.

This condition is a driven force for all elements of the nation to revitalize the values of Pancasila as the basis of the state and the nation's way of life. Revitalizing the values of Pancasila in general is to restore Pancasila to its function as the basis of the state and national ideology, namely rebuilding the spirit of nationalism, affirming people's sovereignty and the rule of law, respect human rights, eliminate authoritarianism and so on. Revitalization is also intended to maintain national integrity and strengthen the nation's ability to respond to the challenges of globalization (Latief, 2020).

Based on this phenomenon, the problem faced is how the strategy of revitalizing Pancasila to face the effects of globalization in order to ward off and eliminate intolerance and radicalism and to increase the spirit of nationalism and the spirit of patriotism in order to maintain national integration.

2. Method

The research method used in this writing is literature study which is conveyed by descriptive argumentative, through comprehensive analysis, it is found that various problems that are being faced are found to be discussed and steps to solve the problems are sought. This paper also presents reasons related to the Pancasila revitalization strategy to face the effects of globalization in order to ward off and eliminate intolerance and radicalism and to increase the spirit of nationalism and the spirit of patriotism in order to maintain national integration.

3. Results

Pancasila is the ideology and basis of the state as well as the way of life of the Indonesian people. The basis of the state is the basis for regulating the constitutional administration of a country in the fields of ideology, politics, economy, socio-culture, defense and security. The foundation of the state is also the manifestation and desire of its people. The basis of the state is a solid and strong foundation and comes from a view of life or a philosophy (a reflection of civilization, culture, nation) that is accepted by all levels of society.

The outlook on life of a nation is the ideals of the nation and deep thoughts and ideas about a better life form. Pancasila as the nation's view of life contains a basic conception of the life to aspire to. Pancasila as the nation's view of life is a crystallization of values that are rooted in the culture and outlook of life of the Indonesian people. Thus, the Pancasila view of life for the Indonesian nation which is Unity in Diversity must be the principle of unifying the nation so that it is not allowed to kill diversity. As the essence of the cultural values of the Indonesian people, Pancasila is the national moral ideal that provides guidance and spiritual strength for the nation to behave nobly in everyday life in society, nation and state (Hadiwijono, 2016).

Pancasila as the state ideology of the Republic of Indonesia is an open ideology which is an open system of thought and has the characteristics that the values and characteristics to be realized cannot be imposed from outside, but are extracted and taken from the morals and cultural values of the community itself (Latif, 2011). Pancasila is very compatible with the reality of the Indonesian nation with various interests that may initially conflict with each other diametrically (Muslimin, 2016).

The determination of Pancasila as the basis of the state implies that the Indonesian state is a Pancasila state. This implies that the state must submit to it and defend and implement it in all laws. The Pancasila State is a state that is established, maintained and developed with the aim of protecting and developing the dignity and human rights of all Indonesian citizens (just and civilized humanity), so that each can live properly as a human being, develop himself and realize physical and mental welfare as complete as possible, advancing general welfare, namely physical and mental well-being for all people, and educating the nation's life (Greenberg, 2009).

The Indonesian state is currently in the midst of a world that is completely modern, technologically advanced, and an era of globalization in all aspects of human life which includes natural and social aspects. Covering territory, natural resources and population, as well as aspects, ideology, politics, economy, socio-culture and defense and security or *Ipoleksosbudhankam* (Wahyudi, 2016). As an archipelagic state, which has diversity in terms of ethnicity, religion, language and customs, as well as natural resources. This diversity, if not managed properly in a fair and equal manner, will become a potential conflict, thus threatening the integrity of the nation (Lemhanas Study Team, 2015).

The globalization faced today directly or indirectly affects the life order of the Indonesian nation. The general assumption that has surfaced is that the Indonesian people are currently starting to lose their identity where people are faced with a cultural dilemma where one side of the existing cultural patterns is still attached to the order of social life, while on the other hand the community is faced with the increasingly swift flow of outside culture. The multidimensional crisis facing the Indonesian nation is the impact of global changes. Thus, it can be estimated that the multidimensional crisis indicates how fragile the cultural foundations of society are in holding back the flow of outside culture (Suminar, 2003).

Over time, the existence of Pancasila did not escape the threat of national disintegration. The dynamics of the development of the strategic environment, whether global, regional or national, greatly influence the mindset, attitude and action patterns in addressing the various fundamental problems faced by the nation. The era of globalization and its implications has changed the perception of threats to the existence of a country. Threats to the nation and state are no longer manifested in the form of physical threats, but rather more complex threats that cover all dimensions of national life. Therefore, it is necessary to revitalize the values of Pancasila so that they can be used as a reference for the Indonesian people in answering various problems faced now and in the future (Situru, 2019).

The degradation of Pancasila values is marked by the increasing threat of disintegration of the nation with the waning of national character and identity which has led to the proliferation of intolerance and radicalism as well as a decline in the spirit of nationalism / nationalism and the spirit of patriotism. This shows the weak implementation of the noble values of Pancasila in the life of the Indonesian nation. According to Lickona, these signs can describe the destruction of a nation (Fauzan et al, 2019).

Diversity is a condition of society in which there are many differences in various fields, such as ethnicity, nation, race, belief and between groups. The diversity that Indonesia possesses must be balanced with the tolerant attitude of its citizens to defend the Unitary State of the Republic of Indonesia. This attitude of tolerance is shown to respect the differences in religious, racial and cultural opinions belonging to groups or individuals. A lack of understanding of the diversity in Indonesian society leads to attitudes of intolerance. Intolerance is the opposite of tolerance. The word is a noun which means unwillingness to accept different beliefs and behaviors, and does not agree with what people outside of themselves believe (Haryani, 2019).

Global development, globalization, democratization, and science greatly influence the development of tolerance in Indonesia. Globalization has eroded the noble values of the East and increased intolerance (Nugraheny, 2019). Komnas HAM data for 2010-2013 shows that there are still many complaints about incidents of intolerance in the form of violations of freedom and religious diversity. In 2010 the state institution received 84 complaints, consisting of 26 cases of destruction, disturbance and sealing of houses of worship, with 14 cases of violence against sects claimed to be heretical, 7 cases of internal conflicts and disputes, and 6 cases of violations against prohibition of Ahmadiyah, as well as other violations. In 2011, there were 83 complaints, with 32 cases related to violations of the destruction of places of worship, 21 cases related to Ahmadiyah, disturbances and violations of worship in 13 cases, and discrimination against religious minorities in 6 cases. Meanwhile, in 2012, there were 68 complaints to Komnas HAM, with details of 20 cases of vandalism and sealing of houses of worship, 19 cases of internal conflicts and disputes, 17 cases of religious disturbance, and 6 cases of minority discrimination. Then in 2013 Komnas HAM received 39 complaint files, 21 cases in the form of discrimination, threats and violence against religious adherents, 9 cases of obstruction of the construction of places of worship and 9 obstruction of religious rituals (Haryani, 2019).

Meanwhile, radicalism is a notion that calls for change, replacement of a system in society to its roots and using violent means. Radicalism movements accompanied by anarchist actions greatly influence conditions of conducive and dynamic political stability. The dynamics of globalization, especially in the field of information technology, are so fast that they are increasingly opening up opportunities for the growth and development of radicalism, especially for the younger generation (Lemhanas Study Team, 2015).

Radicalism has a very strong connection with terrorism, both of which are acts of violence or threats to human life. These crimes were actually committed by a minority group who rejected and at the same time did not believe in the existing democratic system and process. The movement wants political and social changes drastically with violence, while religion is used as a foundation that is understood in an extreme way (Prasetyo, 2016).

In the era of modernization marked by the swift flow of globalization, Indonesia faces major challenges in terms of national and state awareness. The rapid onslaught of foreign cultures facilitated by media and internet technology can freely present itself in the midst of our society and has the potential to dominate and influence local culture. Coupled with other state problems that threaten the sovereignty of the nation, especially after 1998, such as the emergence of ideologies that are contrary to state ideology, terrorism, radicalism, and social conflicts based on ethnicity, race and religion. The various problems of the nation above explain that Indonesia is facing serious challenges related to nationalism.

The results of the LSI Denny JA survey on September 8 to 17 2019 showed that from 2005-2018 the number of pro-Pancasila residents had decreased by at least 10%. At the level of formal education, especially youth groups, the number of pro-Pancasila groups also decreased. As many as 66.4 percent of citizens who still identify themselves as part of the Indonesian nation, 19.1 percent of residents identify themselves as adhering to a certain religion, and 11.9 percent of residents identify themselves as part of a certain ethnic group. There is 33.6 percent of citizens who do not prioritize nationalism, indicating that nationalism is still in challenge (Setyowati, 2019).

Nationalism faces significant challenges in the reform era. This is indicated by the start to marginalize the content of Pancasila at the level of formal education, which is largely focused on technological and economic

developments. The waning of nationalism in this era can also be highlighted by the rise of racial-based social conflicts such as the Poso, Ambon, Aceh, Papua cases, and the release of East Timor from Indonesia, the emergence of mass organizations that emphasize cultural identity, and the many alternative ideologies that often conflict with the ideology of the nation. Not to mention, the rampant primordial narratives and sentiments based on the issue of SARA that developed in society during the presidential election in the last two periods seemed to make cultural barriers stronger and inevitable. Departing from this fact, nationalism needs to be voiced again to maintain national sovereignty and bring Indonesia to a better direction because otherwise unity and integrity will be threatened and future generations will be apathetic towards their own country (Setyowati, 2019).

Pancasila as integral values that underlie the life of the nation and the State of Indonesia is developed and maintained with the aim of protecting and developing the rights, obligations, dignity and of all citizens, especially in implementing the democratic system in Indonesia (Mutiani, 2016).

In the era of globalization, Pancasila as a national identity is the guide so as not to be carried away by the current of change. Pancasila is the hallmark, differentiating our nation from other nations. Pancasila is not something rigid and static, Pancasila is dynamic in line with the progress of the times. Pancasila as an open national identity continues to evolve to renew its meaning so that it is relevant and functional to the current situation (Budimansyah, 2010).

In general, revitalization is to restore Pancasila to its function as the basis of the State and national ideology, namely rebuilding the spirit of nationalism, affirming people's sovereignty and the rule of law, respecting human rights, eliminating authoritarianism and so on injustices inherited from the past. Revitalization is also intended to maintain national integrity and strengthen the nation's ability to respond to the challenges of globalization (Latief, 2020).

Based on the description above, the influence of globalization has degraded the character and identity of the nation as well as the spirit and spirit of nationalism and patriotism. The indicative condition of this phenomenon is reflected in the increasing action of intolerance and radicalism as well as the waning spirit of state defense which has an impact on the threat of national disintegration. The current efforts made by the government to overcome this problem have not been successful significantly so that other efforts are needed to overcome this problem through the revitalization of Pancasila.

Revitalizing the values of Pancasila is a process of reviving or understanding and re-living the noble values of Pancasila in the life of society, nation and state (Ministry of Home Affairs, 2016). This paper offers a concept of revitalizing Pancasila through national character education and state defense.

Revitalizing Pancasila through National Character Education

The Indonesian nation is a nation that is multicultural (plural and plural) and has diversity united by a collective awareness to live as an independent and sovereign nation. Globalization has influenced the mindsets, attitudes and actions of the nation's future generations in responding to various national problems. The understanding of the nation's future generations regarding the values contained in the four pillars of national and state life (Pancasila, UUD NRI 1945, NKRI and Sesanti Bhinneka Tunggal Ika), is increasingly degraded by the swiftness of new values that are incompatible with the national identity (Budiwibowo, 2016).

The influence of globalization has an impact on the decline in the character and national identity as indicated by the attitude of intolerance and acts of radicalism that threaten the disintegration of the nation. The crisis in the loss of national character and identity forces us to continue to ground the values of Pancasila. Pancasila can be brought to life in the educational process which includes two main interests, namely the development of individual potential and the inheritance of values. Education provides a more flexible transfiguration. Educational practice is not only implemented in schools, but is also found in everyday life (Latif, 2011).

Character education is one of the answers to the problems of national disintegration. Character education is the most significant part in maintaining the characteristics and identity of the Indonesian nation (Rahmat & Tanszil, 2017).

Pancasila can be used as a filter from the influence of globalization and modernization that can threaten the civilization of the Indonesian nation. This is because the Indonesian nation has a characteristic about the basis of the State. So the right approach is to use the Pancasila Approach. What is meant by the Pancasila Approach is a way of thinking, acting and behaving in everyday life, the family, community and state environment must always consider the consistent practice of Pancasila principles (Wahyudi, 2016).

Through the Revitalization of Pancasila, it can make Pancasila as public discourse so that it shows a reassessment or reassessment of the meaning of Pancasila so far, to then produce new thoughts and meanings. Thus, making Pancasila as a public discourse is a crucial action for the re-development of Pancasila as the basis of the state and the nation's outlook on life can be interpreted continuously, so that it remains relevant in the life of the Indonesian nation and state (Budiwibowo, 2016).

Revitalization of Pancasila values is aimed at: a. Realizing Indonesian people with the Pancasila concept of resources with the spirit of nationalism and patriotism; b. Provide directions to local governments to implement technical policies for implementation and facilitation in the context of revitalizing and mobilizing the values of Pancasila; c. Embedding Pancasila values in administrators and government at the regional level, organizational politics, community organizations, and educational institutions (Ministry of Home Affairs, 2016).

Revitalization in the life of the nation and state, must be immediately programmed and implemented with commitment and consistency, both with community programs that sincerely every citizen feels that Pancasila is a necessity not mere doctrine or with formal programs through existing institutions such as educational institutions and government agencies so that the values of Pancasila remain sustainable and can be a lantern and a guide to achieving the goals of the Indonesian nation (Fauzan et al., 2019).

Historically, the founding fathers have determined that the character building of the nation is important in nation building. This issue re-emerged when it was felt that the nation's mentality had deteriorated amid the influence of globalization that hit the Indonesian nation which had implications for the destruction of the national order. National character development is a strategic matter in facing the threat of national disintegration that arises as a result of the influence of globalization. Internalization of state defense awareness will generate a spirit of nationalism and love for the nation. National character development is directed at building character within the framework of Indonesian unity. Therefore, the issue of Indonesian unity must be taught and practiced at all levels of education. In this case, the role of education in terms of national character building is very important to become the basis of national education.

From an ideal educational perspective, Indonesian education is to create intelligent people holistically and competitively. The principle of character education is value based, derived from the noble values of the nation, namely Pancasila. Character education is the internalization of values, not just a transfer of knowledge (Wahyu, 2013).

The character and culture of a nation must be maintained so that it can be distinguished from one nation to another. To maintain the existence of the Indonesian nation, it is necessary to carry out character building which is an effort to embody the mandate of the Pancasila and the Preamble of the 1945 Constitution. In other words, good character education must involve good knowledge (moral knowing), good feelings or loving good (moral feeling) and behavior. good (moral action) so as to form a unity of behavior and attitude to life of students.

In implementing and overseeing the formation of national character, a serious commitment is needed so that the inculcation of good values to school members can make students become plenary human beings which of course involves curriculum content, learning and assessment processes, quality of school community relations,

management of learning, management of various activities. students, empowerment of facilities and infrastructure as well as the work ethic of all school members based on Pancasila, UUD 1945, NKRI and a sense of love and defense for the country and homeland (Rachmah, 2013).

The values of Pancasila as the nation's philosophy of life need to be implemented to awaken the nation's character which is decreasing. Pancasila is a critical and rational reflection as the basis of the state and the cultural reality of the nation, with the aim of obtaining the main points of understanding in a fundamental and comprehensive manner. Pancasila as an ideology in terms of state ideology or national ideology is still maintained (Wahyudi, 2016).

Efforts to build the character of citizens are basically the process of inheriting national values, ideals and goals that are stated in the state constitution (Sapriya, 2007). The implementation of character education can be done in three ways, namely: a. integration through subjects; b. integration via local content; and c. integration through self-development. Character education that is integrated in subjects, local content and self-development is the introduction of values that get awareness of the importance and how the values are internalized into the daily behavior of students through the learning process, both inside and outside the classroom.

Character education aims to develop values that shape the character of the nation, namely Pancasila which includes: a. Developing the potential of students to become human beings with good hearts, good minds and good behavior; b. Building a nation with the character of Pancasila; c. Developing the potential of citizens to have a confident attitude, be proud of their nation and country and love humanity (Ministry of National Education, 2011).

The national character and national identity which is Pancasila is a national identity that must be upheld so as not to be carried away by globalization. This national identity is the hallmark and differentiator of the Indonesian nation from other nations. Pancasila is not something frozen and static, Pancasila tends to be open, dynamic, in line with the wishes of the people who adhere to it. The implication is in our national identity which seems open, and continues to evolve to renew its meaning so that it is relevant and functional to the current situation (Budimansyah, 2010).

Based on the description above, it can be concluded that the revitalization of Pancasila is a way that can be implemented through the means of character education for the Indonesian nation that is in accordance with Pancasila to be used to face the challenges of the influence of globalization on the character and national identity that is tolerant and respects pluralism and pluralism so that it can maintain integration. nation. For this reason, a strategy can be formulated, namely implementing the revitalization of Pancasila through national character education to face the effects of globalization in order to ward off and eliminate intolerance and radicalism in order to maintain national integration.

Revitalization of Pancasila through State Defense

Globalization, which is marked by the development of advances in science, technology, communication, and information, greatly influences the patterns and forms of threats. Threats to state sovereignty are growing from conventional (physical) to multidimensional (physical and non-physical), both from abroad and from within the country. Pancasila as integral values that underlie the life of the nation and the State of Indonesia are developed and maintained with the aim of protecting and developing the rights, obligations, dignity and of all citizens (Budiyono, 2017).

Globalization has made it easier for human mobility to have the potential to change the demographic structure, identity and concept of nationalism of a nation. Globalization also threatens to lose the identity of the Indonesian nation. The key to the strength of the Republic of Indonesia in facing the inevitability of the flow of modernization and new globalization, namely by strengthening the national identity and building solid unity and integrity of all components of the nation through strengthening awareness of defending the state and revitalizing

the values of Pancasila where national values are the capital of strength and binder of unity so that the Indonesian nation in facing every challenge of the dynamics of globalization (Agung, 2017).

Based on this, one of the efforts to deal with the effects of globalization that threatens the disintegration of the nation can be done by carrying out the revitalization of Pancasila in order to increase nationalism and national patriotism through state defense activities whose implementation has been regulated in various state policies.

The values of Pancasila provide space for the regeneration of better national leaders. The independent Indonesian state is not temporarily but forever. Therefore, the struggle of the Indonesian nation must continue to be encouraged. Our struggle today is not taking up arms against the imperialists. However, we all struggle to instill the values of Pancasila in our daily lives. Thus we are able to compete, work, be proud, and committed together that we are the people of Indonesia (Mutiani, 2016).

For the Indonesian people, defending the state is the determination, attitude, and behavior and actions of citizens, both individually and collectively in maintaining the sovereignty of the state, territorial integrity and safety of the nation and state which is imbued with love for the Unitary State of the Republic of Indonesia based on Pancasila and the Law. -The 1945 Constitution of the Republic of Indonesia in ensuring the survival of the Indonesian nation and the State from various threats (Law Number 23 of 2019 concerning Management of National Resources for State Defense, 2019).

In accordance with Law of the Republic of Indonesia Number 3 of 2002 concerning State Defense Article 9 (1) Every citizen has the right and obligation to participate in efforts to defend the state which are manifested in the implementation of state defense. (2) The participation of citizens in efforts to defend the state, is carried out through: a. civic education; b. compulsory basic military training; c. voluntary or compulsory service as soldiers of the Indonesian National Army; and D. service in accordance with the profession (Law of the Republic of Indonesia Number 3 of 2002 concerning State Defense, 2002).

The implementation of state defense adheres to the principle of active citizen participation based on rights and obligations in defending and defending the independence and sovereignty of the country, territorial integrity and the safety of the entire nation from all threats. State defense embodied by participation in national defense efforts is the responsibility and honor of every citizen. Therefore, no citizen may be spared from the obligation to participate in the defense of the state, unless it is stipulated by law. This principle implies that national defense efforts must be based on awareness of the rights and obligations of citizens and belief in power.

Every citizen has the right and obligation to participate in efforts to defend the state as a reflection of the life of the nation which guarantees the rights of citizens to live in an equal, just, safe, peaceful and prosperous manner. The defense aspect is a very essential factor in ensuring the survival of the country. Without being able to defend itself against threats from abroad and/ or from within the country, a country will not be able to maintain its existence. This requires the unanimous determination of all citizens to actively participate in defending, defending and enforcing independence and the sovereignty of the state and nation based on Pancasila and the 1945 Constitution.

Citizen participation in state defense efforts as stipulated in Law Number 23 of 2019 concerning Management of National Resources for State Defense is organized through: a. civic education; b. compulsory basic military training; c. voluntary or compulsory service as soldiers of the Indonesian National Army; and D. service according to profession.

Citizens' rights in defending the country in the form of: a. get civic education which is carried out through the Development of State Defense Awareness; b. register as a candidate for the Indonesian National Army; and c. register as a candidate member of the Reserve Component. The Obligations of Citizens in the State Defense business include: a. obligations imposed on citizens who are soldiers of the Indonesian National Army as a means of State Defense; and b. obligations imposed on citizens as members of the Reserve Component who are

mobilized in the face of military threats and hybrid threats (Law Number 23 of 2019 concerning Management of National Resources for National Defense, 2019).

Based on the description above, it can be concluded that the revitalization of Pancasila is a method carried out through state defense activities in accordance with Pancasila with the aim of being able to be used to face the challenges of the influence of globalization on nationalism and national patriotism so as to maintain national integration. For this reason, a strategy can be formulated, namely implementing the revitalization of Pancasila through state defense activities to face the effects of globalization in order to increase the spirit of nationalism and the spirit of patriotism in order to maintain national integration.

Conclusion

From the description and discussion above, the following conclusions can be drawn:

Globalization has had a negative impact on Pancasila as the basis of the state and the way of life of the Indonesian people. The character and identity of the nation and the spirit of nationalism and the spirit of patriotism have decreased as indicated by rampant acts of intolerance and the growing development of radicalism in Indonesia which has implications for the threat of national disintegration.

In facing the threat of national disintegration from the influence of globalization on the character and national identity that is tolerant and respects pluralism and pluralism, it can be carried out through the revitalization of Pancasila which is carried out through character education of the Indonesian nation in accordance with Pancasila values. The strategy that can be used is to carry out the revitalization of Pancasila through national character education to face the effects of globalization in order to ward off and eliminate intolerance and radicalism in order to maintain national integration.

To face the threat of national disintegration from the influence of globalization on nationalism and national patriotism, it can be carried out through the revitalization of Pancasila which is carried out through character education of the Indonesian nation that is in accordance with Pancasila values. The strategy that can be used is to carry out the revitalization of Pancasila through state defense activities to face the effects of globalization in order to increase the spirit of nationalism and the spirit of patriotism in order to maintain national integration.

Recommendation

The thoughts developed in this paper can be used as guidance in restoring character, national identity, the spirit of nationalism and the spirit of patriotism in accordance with the values of Pancasila as the basis of the state and the way of life of the Indonesian nation in maintaining national integration to be used as a modality in building the Indonesian nation.

There is a need for in-depth research on the values of Pancasila as the basis of the state and the way of life of the Indonesian nation so that it is increasingly relevant in facing the effects of globalization on all aspects of the life of the nation and state. The Pancasila revitalization strategy through national character education and state defense activities can be implemented to face the effects of globalization in order to ward off and eliminate intolerance and radicalism and to increase the spirit of nationalism and the spirit of patriotism in order to maintain national integration.

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