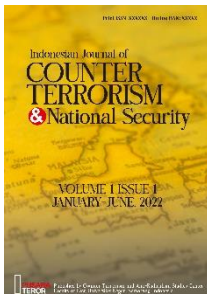


Implementation of Pancasila Values Against the Prevention of Radicalism Movement in the Digital Age

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ABSTRACT: Indonesia is a country that has extraordinary diversity, from culture to religion. Indonesia has a state basis, namely Pancasila, where every item of Pancasila has a meaning or content that must be understood by every citizen. Every Indonesian citizen is obliged to choose one religion that he adheres to. Indonesia has six religions that are mutually tolerant. However, there are some people who do not understand Pancasila so that radical movements appear. The purpose of this study is to examine the important role of Pancasila in society and to analyze the importance of understanding Pancasila values in everyday life for the sake of creating tolerance among others. While this research method is a qualitative descriptive research method. The results of this study in this digital era, Indonesian people will understand the importance of Pancasila values as the basis of the state that must be implemented in everyday life. Indonesian people will also have a high sense of tolerance among others and uphold the motto of *Bhinneka Tunggal Ika*. So that Indonesia will become a harmonious religious country without any elements of war from within, let alone religious social movements that smell elements of radicalism.

KEYWORDS: Pancasila, Deradicalization, Counter Terrorism

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I. INTRODUCTION

Indonesia has a wide variety of cultures from Sabang to Merauke. In addition to many cultures, Indonesia also has a society that adheres to various faiths, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. According to Koentjaraningrat, religion is the belief of a human being in order to be comfortable in living life, including physical and spiritual comfort. Surely in the teachings of religion it must teach everything to do good and relationship with God.¹

Indonesia has a basic state, namely Pancasila. Foundation of state is a system of associations that has the function of protecting and maintaining order in society according to applicable law and the government carries it out by coercion.² Pancasila was ratified as the

¹ Koentjaraningrat. "Anthropology in Indonesia." *Journal of Southeast Asian Studies* (1987): 217-234. See also Khoiruddin, M. Arif. "Agama dan Kebudayaan Tinjauan Studi Islam." *Tribakti: Jurnal Pemikiran Keislaman* 26, No. 1 (2015): 118-134.

² Mac Iver, Robert M. "The social significance of professional ethics." *The annals of the American academy of Political and Social Science* 101, No. 1 (1922): 5-15. See also Kratochwil, Friedrich. "Of systems, boundaries, and territoriality: An

basis of the state on August 18, 1945, exactly the day after Indonesia's independence at the PPKI session, it was also agreed that Pancasila was included in the Mukadimah of the 1945 Constitution. As the basis of the state, Pancasila has a very big role because Pancasila has values that must be learned and implemented in everyday life.³

Pancasila comes from the word '*panca*' which means five and '*sila*' which means joint, top, basis or regulation of important and good behavior. Thus, Pancasila has five basics that contain guidelines or rules about important and good behavior. Pancasila has basic values, instrumental values, and praxis values. By understanding the content and meaning of each Pancasila precept, the community will have a handle in becoming a good Indonesian society by implementing it in social circles.⁴

In society, social life will never be far away so that treatments derived from habit will appear included in the religious teachings that are believed. However, nowadays there are still often found people who are less capable in implementing the values of Pancasila. This is what will be thoughts that are not open (*closed thinking*). Thought is an idea

inquiry into the formation of the state system." *World Politics* 39, No. 1 (1986): 27-52.

³ Wandani, Amalia Rizki, and Dinie Anggraeni Dewi. "Penerapan Pancasila Sebagai Dasar Kehidupan Bermasyarakat." *Lembaran Ilmu Kependidikan* 50, No. 2 (2021).

⁴ Adillah, Fadlan Choirul. "Implementation of Living Values Education Pancasila Values in the Generation of Indonesians." *QISTINA: Jurnal Multidisiplin Indonesia* 1, No. 1 (2022): 1-6; Martoredjo, Nikodemus Thomas. "Building character through Pancasila values to sovereign nation." *Humaniora* 7, No. 1 (2016): 116-121; Widiatama, Widiatama, Hadi Mahmud, and Suparwi Suparwi. "Ideologi Pancasila Sebagai Dasar Membangun Negara Hukum Indonesia." *Jurnal USM Law Review* 3, No. 2 (2020): 310-327.

and a mental process. Thinking allows one to represent the world as a model and give treatment to it effectively according to goals, plans, and desires.

These thoughts that are not open or that do not have broad insights are very dangerous. People who have close thoughts will study and associate religion with Pancasila. Then it will cause savings understandings, so that the community forms a group of several people who agree. From that group they can carry out deviant actions such as acts of radicalism. Radicalism is an attitude of the soul that leads to actions aimed at weakening and transforming the established order and replacing it with new ideas.⁵

Currently, it has entered the millennial era or the all-digital era of the 21st century. Era is digital as it is today, information can be easily obtained. Even this information can be reached to the whole world in just one hand. The impact is very rapid by the development of technology that exists in the world. Technology is the whole means of providing the goods necessary for the survival and comfort of human life. The use of technology by humans begins with the conversion of a lam resource into simple tools.

⁵ Qodir, Zuly. *Radikalisme Agama di Indonesia: Pertautan Ideologi Politik Kontemporer dan Kekuasaan*. (Yogyakarta: Pustaka Pelajar, 2014); Baedowi, Ahmad, et al. "Menghalau Radikalisasi Kaum Muda: Gagasan dan Aksi." *Maarif* 8, No. 1 (2013): 242-246; Sirry, Mun'im. "Muslim student radicalism and self-deradicalization in Indonesia." *Islam and Christian-Muslim Relations* 31, No. 2 (2020): 241-260; Tambak, Syahraini. "The Method of Counteracting Radicalism in Schools: Tracing the Role of Islamic Religious Education Teachers in Learning." *MIQOT: Jurnal Ilmu-ilmu Keislaman* 45, No. 1 (2021): 104-126.

It is this boundless information that will make it easier for the world's radical movement networks to connect with each other. Digital is a depiction of a state of numbers consisting of the numbers 0 and 1 or off and on (binary numbers). All computer systems use a digital system as their database. It can also be called *Bit*. In Indonesia itself, many have become members of the world radicalist movement. Thus, cases of terrorism have arisen that are rampant in Indonesia. Terrorism is an act that uses violence or the threat of violence that creates an atmosphere of terror or widespread fear, which can cause mass casualties, and/or cause damage or destruction to strategic vital objects, the environment, public facilities, or international facilities with ideological, political, or security disturbance motives (Law Number 5 of 2018).

Terrorism cases in Indonesia are very synonymous with suicide bombings. These suicide bombings have targets such as places of worship of religions other than Islam, such as churches. The bomb was made and assembled independently and detonated along with the bomber. So that the perpetrator of the bombing will die with the activated bomb. Quoted from britannica.com, a suicide bombing is an act in which a person personally sends explosives and detonates them to inflict the greatest damage, including killing himself.

Therefore, this study will discuss the implementation of Pancasila values towards the prevention of Indonesian radicalism movements in the digital era.

II. METHOD

This is a study based on the facts that are happening today. Judging from the type of data, this study uses qualitative research intended to

understand the phenomenon in the studied subjectively. This research was used to further examine the role of religion and Pancasila in religious social life in Indonesian society. In this research design using a descriptive research approach. The qualitative descriptive research used in this study aims to obtain information about the relationship between religious social movements in Indonesian society and the implementation of Pancasila values as the basis of the state. It uses interview data collection techniques through expert opinions about radical movements that diverge from Pancasila.

III. HOW PANCASILA VALUES PREVENTING RADICALISM? AN EXPERIENCE FROM INDONESIA

Indonesia has a lot of population, even Indonesia occupies the fourth position in the world with the most population and the most populous. There are no mistakable beliefs held by the people of Indonesia. However, the recognized beliefs or religions in Indonesia are only limited to six religions. The six religions include:

First, Islam. Islam is a religion brought by the Prophet Muhammad SAW from Saudi Arabia. At that time, the Prophet Muhammad received his first revelation from Allah Almighty in Hira Cave in 610 AD. The book of the religion of Islam itself is the Quran. Agama Islam continued to spread throughout the world until Indonesia itself with the intermediaries of swordsmen from Arabia and Gujarat. Islam does not recognize the caste system and the conditions of entry are

quite easy by reading two sentences of the creed. So that Islam became the religion with the most adherents in Indonesia.⁶

Second, Christianity, christianity originated in a small town in Jerusalem then flourished after the birth of Jesus until his death. The birth to death of Jesus and Jesus' ascension into heaven became the beginning and quintessence of Christianity embraced by some in this world. The book of christianity itself is the gospel. Christianity entered Indonesia through the colonization of Europeans who had gospel principles (spreading Christian teachings). Christianity has the second most adherents in Indonesia after Islam.

Third, Catholicism grew when Jesus was born in the city of Bethlehem located in Palestine in the early fourth century AD where the church received official recognition from the Roman emperor Constantine the Great (380 AD) in the form of Orthodox Catholicism which was monopoly and continued to expand outside the Roman empire. The book of the catholic religion itself is the Bible. Catholics entered Indonesia in 1534 precisely in the Moluccas through merchants from the Portuguese, Gonzalo, Veloso. Catholicism has the third number of adherents in Indonesia after christianity.

Fourth, Hinduism, this religion started from the entry of the Aryans into India since 1500 BC. The entry of Aryans into India brought about a very major change in the living system of the Indian people. This change occurred because the Aryans established cultural

⁶ Satriawan, Iwan, Muhammad Nur Islami, and Tanto Lailam. "Pencegahan gerakan radikalisme melalui penanaman ideologi pancasila dan budaya sadar konstitusi berbasis komunitas." *Jurnal Surya Masyarakat* 1, No. 2 (2019): 99-110; Rokhmad, Abu. "Radikalisme Islam dan upaya deradikalisasi paham radikal." *Walisono: Jurnal Penelitian Sosial Keagamaan* 20, No. 1 (2012): 79-114.

integration with the Dravidians and subsequently this integration gave birth to Hinduism. The book of hinduism is the Vedic book. Hinduism entering Indonesia has several theories, including the Knight Theory, Waisya Theory, Brahmin Theory, Sudra Theory, and Countercurrent Theory. The Kesatria theory states that Hinduism entered Indonesia through the group of knights (warriors) who established kingdoms in the archipelago. The Waisya theory states that Hinduism entered Indonesia through trade routes from Indian traders.

The theory also concludes that the spread by way of marriage, trade relations, and interaction between the locals when the Indian colonists settled temporarily in the archipelago. The Brahmin theory states that Hinduism entered Indonesia by brahmins. The brahmins had the right to learn and understand the contents of the Vedic book, their arrival in Nusantara was allegedly at the invitation of local rulers interested in hinduism. Sudra's theory states that Hinduism entered Indonesia through the sudra (menial workers). The sudras want a better life by going to other regions including Indonesia. The Theory of Backflow states that Hinduism entered Indonesia through Indonesian society that studied Sanskrit, Vedic books, literature, written culture by Indians in a place called Sangga. After that, the Indonesian people studied Hinduism in India. They then returned to develop Hindu teachings and culture to the Indonesian people at that time.

Fifth, Buddhism, quoted from the page bhayangkari.or.id Buddhism was born in the 6th century BC in Nepal. The person who became the originator was a knight named Siddharta Gautama. Buddhism has a kitaba that is the Book of Tripitaka. At the beginning of entering

Indonesia, Buddhism was brought along with Hinduism through Indian people who migrated to Indonesia.

Sixth, Confucian religion, the beginning of Confucian religion when the Confucian prophet was born in 551 BC. The Confucian prophet was sent by God to teach the Chinese people spiritual and moral to make the life of the Chinese people more peaceful and prosperous.

The six religions do have different teachings, but still have the same goal, which is to make life more peaceful and prosperous. Of the six religions recognized by the Indonesian government, it runs accompanied by the basis of the Indonesian state which is unmistakably Pancasila. Pancasila has noble moral values.

Every precept of Pancasila has a deep meaning to be implemented and carried out in everyday life. The values contained in Pancasila include, among others, as follows:

1. Almighty Godhead, the precepts of Pancasila gems have religious values, namely:
 - a. Every Indonesian citizen is obliged to embrace his chosen religion freely, for the creation of a religious state;
 - b. Fear of the One God as the creator of all things and perfection belongs only to Him;
 - c. Exercise His commandments and shun all His prohibitions as a form of piety in the One God.
2. Fair and Civilized Humanity, the second precept of Pancasila has human values, namely:
 - a. Recognizing the equality of degrees, rights, and human obligations regardless of SARA (Ethnicity, Religion, Race, Inter-Group);

- b. Recognizing the treatment of human dignity and dignity as beings of God Almighty;
 - c. Upholding human values;
 - d. Strictly ignorant of truth and justice.
3. The Unity of Indonesia, the third precept of Pancasila has the value of unity, namely:
 - a. Able to place unity, unity, and the interests and safety of the nation and state as common interests above personal and class interests;
 - b. Willing to sacrifice in the interests of the state over personal interests;
 - c. Respecting differences based on Bhinneka Tunggal Ika;
 - d. A sense of pride in Indonesian water;
 - e. Advancing social relations for the sake of unity and unity of the Indonesian nation.
4. People Led by Wisdom Wisdom in Representative Institutions, the fourth precept in Pancasila has people's values, namely:
 - a. The country is in the interests of the people and sovereignty is in the hands of the people;
 - b. Musyarawah takes precedence in decision-making for the common good;
 - c. Respect for every decision reached as a result of deliberation;
 - d. The deliberative decisions taken can be morally accountable to God Almighty upholding human dignity and dignity, the value of truth and justice prioritizes unity and unity for the benefit of the nation;
 - e. The decision was taken based on deliberations for consensus by the representatives of the people.
5. Social Justice for All Indonesians, the fifth precept of Pancasila contains the value of social justice, namely:

- a. Respect for the rights of others.
- b. Not exercising property rights in the event of harm to the public interest.
- c. Carry out activities in realizing the progress of social justice.
- d. Respect the work of others and do not plagiarize the work.

These Pancasila values are very good in everyday life. Especially if it is juxtaposed with religious teachings, surely everything will go smoothly and well. However, sometimes there are thoughts of some narrowly fanatical people. Where they think that Pancasila is not for worship, it is these narrow fanatical thoughts that will give rise to radical religious social movements.

The current radical networks that continue to grow are terrorism networks. In the world of terrorism, a movement that is well known throughout the world is ISIS (Islamic State of Iraq and al Sham). ISIS already has several networks in several states, including Indonesia. Quoted from the bkpsdmd.babelprov.go.id page, di Indonesia itself there are several radicalism movements under the guise of socio religious. The movements have been sworn in by ISIS leaders, including: (1) Mujahideen West Indonesia, (2) Mujahideen of Eastern Indonesia, (3) Jamaah Tawhid Wal Jihad, (4) Islamic Sharia Activists Forum, (5) Daulah Supporters and Defenders, (6) Islamic Reform Movement, (7) Asybal Tawhid Indonesia, (8) Bekasi Muslim Congress, (9) Muslims of the archipelago, (10) Ikhwan Muwahid Indunisy Fie, (11) Al-Muluk Peninsula of Ambon, (12) Ansharul Kilafah East Java, (13) Tawhid Lamongan Movement, (14) Khilafatul Muslimin, (15) Jundullah Warriors, (16) KM Al Fataa Mosque.

In addition to the sixteen radical movements, there are 3 movements that support ISIS, namely RING Banten, Jamaah Ansharut Tauhid,

Halawi Makmun Group. The radicals have several strategies in carrying out their actions; these strategies will later become the vehicle of the radicals in carrying out the mission, these strategies include:

1. Political Alliances

Radical groups build political support with politicians or rulers. Usually when there is a political moment of election or election. There is a symbiotic relationship of mutualism in this alliance.

2. Seek Support from Moderate Islamic Figures and Organizations

Because there are few of them, the intolerance group builds relationships with moderate religious leaders or mass organizations. They developed various tactics, including actively lobbying figures and habibs and various Islamic mass organizations to fight alongside them.⁷

3. MUI infiltration

Since 2005, radical groups have seen it as requiring the support of the highest authority clerical institutions in Indonesia (MUI). The tactic used was to enter the board of the MUI and press their radical agenda on behalf of the MUI.

4. Legal Action and Street Action

Radical Islamist groups developed advocacy strategies that combined non-litigation advocacy (out of court) with litigation advocacy (through the courts). They seem to be aware that without the support of legal products, their struggle will be difficult to succeed. However, they are also aware that to produce a legal product that is pro-agenda for their struggle,

⁷ Arifinsyah, Arifinsyah, Safria Andy, and Agusman Damanik. "The urgency of religious moderation in preventing radicalism in Indonesia." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, No. 1 (2020): 91-108.

street actions are needed in order to put pressure on the law enforcement and the government.

5. Intercity Action Network

For a long time, radical Islamist groups have developed a strategy to build a network of action. They strive to have each of their actions supported by other groups. The goal is that the issues being fought for become stronger and can become an agenda of common struggle.

Pancasila as the basis of the state has a very important role in socializing the values contained in Pancasila. Civic Education and Pancasila Education are very helpful in teaching about the role of Pancasila in Indonesia. In terms of education, it is very important to teach the value of Pancasila, because the educated will definitely use their thinking and common sense to analyze and study right and wrong.

There are several preventions to prevent the spread of radical networks in Indonesia. Quoted from bkpsdmd.babelprov.go.id, these preventions include:

1. Maintaining Entity and Unity

Maintaining entity and unity can also be done as an effort to prevent the understanding of radicalism and acts of terrorism among the people slaughtered at the State level. As we realize that in a society there must be diversity or plurality, especially in a State which is a combination of various societies. Therefore, maintaining unity and unity with this plurality is very necessary to prevent the problem of radicalism and terrorism. One of the things that can be done in the case of Indonesia is to understand

and implement the values contained in Pancasila, and the motto Bhinneka Tunggal Ika.

2. Filter the information obtained

Filtering the information obtained is also one way that can be done to prevent the understanding of radicalism and acts of terrorism. This is because the information obtained is not always correct and must be followed, especially with technological advances like today, where information can come from anywhere. So that filtering of the information must be carried out so as not to cause misunderstandings, where the correct information becomes incorrect, and the incorrect information becomes true. Therefore, we must be able to filter the information obtained so that we do not arbitrarily justify, blame, and be influenced to directly follow the information.

3. Actively participate in socializing radicalism and terrorism

Socializing here does not mean that we invite to spread the understanding of radicalism and commit acts of terrorism, but we socialize about what radicalism and terrorism really are. So that later many people will understand the true meaning of radicalism and terrorism, where these two things are very dangerous for life, especially life lived together on the basis of plurality or diversity. Don't forget to also socialize about the dangers, impacts, and ways to avoid the influence of understanding radicalism and acts of terrorism.

4. Increasing Understanding of Living Together

Increasing understanding of living together must also be done to prevent the emergence of understanding radicalism and acts of terrorism. Increasing this understanding is to continue to learn and understand what it means to live together in society and even a country full of diversity, including Indonesia itself. So that an attitude of tolerance and solidarity needs to be enforced, in

addition to complying with all the provisions and regulations that have been in force in society and the State. Thus, there will definitely be no parties who feel disadvantaged because we already understand to live together based on the provisions that have been set in the midst of society and the State.

5. Play an active role in reporting radicalism and terrorism

The role played here is to emphasize the action of reporting to those who have authority if there is an understanding of radicalism and acts of terrorism, whether it is small or large. For example, if a new understanding of religion emerges in society that causes unrest, then the first thing that can be done so that the understanding of radicalism develops to cause acts of terrorism that smell of violence and conflict is to report or consult religious leaders and community leaders in the neighborhood. Thus, the leaders in taking initial precautions, such as having discussions about new understandings that have emerged in the community with the parties concerned.

6. Social action

This problem can trigger the emergence of an understanding of radicalism and acts of terrorism. So much so that in order for these two things not to happen, social distancing must be minimized. If the level of understanding of radicalism and acts of terrorism does not want to happen in a country including Indonesia, then the gap between the government and the people must be minimized. The trick is that the government must be able to embrace the media that intermediaries it with the people as well as carry out concrete actions directly to the people. Likewise with the people, they should also always give support and confidence to the government that the government will be able to carry out its duties properly as the ruler of the people and the holder of control of the State government.

7. Play an active role in reporting radicalism and terrorism

The role played here is to emphasize the action of reporting to those who have authority if there is an understanding of radicalism and acts of terrorism, whether it is small or large. For example, if a new understanding of religion emerges in society that causes unrest, then the first thing that can be done so that the understanding of radicalism develops to cause acts of terrorism that smell of violence and conflict is to report or consult religious leaders and community leaders in the neighborhood. Thus, the leaders in taking initial precautions, such as having discussions about new understandings that have emerged in the community with the parties concerned.

8. Understand Science Well and True

The second thing that can be done to prevent the understanding of radicalism and acts of terrorism is to understand science properly and correctly. After introducing the science done well and correctly, the next step is about how to understand the science. Because of course, it is not only limited to knowing, an understanding of the known is also necessary. So much so that if the understanding of science, both general science and religious science has been achieved, then the sturdiness of the thinking possessed will be stronger.

Table 1. Pancasila values that can prevent radical movements in Indonesia, implementation in daily life

Precept of Pancasila	Pancasila Values	Implementation in everyday life
The Almighty God	Basic Values	(1) Believe that God has perfect nature; (2) God's piety by carrying out all His commandments and abandoning His prohibitions; (3) Observing and upholding tolerance between umat diversea;

Precept of Pancasila	Pancasila Values	Implementation in everyday life
		(4) Freedom of worship is in accordance with the religious teachings of each religious believer.
	Instrumental Value	The state guarantees the freedom of each resident to embrace his own religion and to worship according to his religion and beliefs. (1945 Constitution article 29 paragraph 2)
	The Value of Praxis	Do not force others to follow a particular religion.
	Basic Values	<ol style="list-style-type: none"> (1) Everyone has equal and equal rights and dignity; (2) The recognition that man is a perfect social being; (3) Upholding human values will be treated fairly by others; (4) Everyone has a high sense of solidarity and tolerance. Thus, everyone cannot behave and behave at will.
Fair and Civilized Humanity	Instrumental Value	<ol style="list-style-type: none"> (1) 1945 Constitution Article 26 paragraph 3, Matters concerning citizens and residents are regulated by law. (2) 1945 Constitution Article 27 paragraph 2, Every citizen has the right to work and a decent livelihood for humanity. (3) 1945 Constitution Article 28, Freedom of association and assembly, issuing thoughts orally and in writing and so on is stipulated by law. (4) 1945 Constitution Article 30 paragraph 1, Every citizen has the right and obligation to participate in the defense and security efforts of the State. (5) 1945 Constitution Article 31 paragraph 1, Every citizen has the right to education.
	The Value of Praxis	Providing equal and fair legal treatment for everyone indiscriminately.
Unity of Indonesia	Basic Values	(1) Prioritizing the interests, safety, unity and unity of the nation

Precept of Pancasila	Pancasila Values	Implementation in everyday life
		above personal and class interests; (2) Have a sense of love for the homeland, nation and state which is manifested by willingly sacrificing for the benefit of the Indonesian nation and state; (3) Recognizing all ethnic groups in Indonesia the cultural diversity of each of these tribes. This aims to encourage the realization of the unity and unity of the Indonesian nation.
	Instrumental Value	(1) 1945 Constitution Article 1 paragraph 1, the State of Indonesia is a unitary state, which is in the form of a republic. (2) 1945 Constitution Article 32 paragraph 2, the State respects and maintains the regional language as a national cultural property. (3) 1945 Constitution Article 36, the Flag of the State of Indonesia is the Red and White.
	The Value of Praxis	Support development development in various regional sectors.
A People Led By Wisdom In Representative Consultative Affairs	Basic Values	(1) The Indonesian people are citizens who have equal rights, obligations and positions; (2) Any decision in the common interest, taken by way of deliberation and consensus; (3) In deliberation using the principle, namely the principle of kinship; (4) Prioritizing the public interest and the interests of the state above personal and class interests.
	Instrumental Value	Sovereignty is in the hands of the people and is exercised according to the constitution. (1945 Constitution Articles 1 and 2)
	The Value of Praxis	Using voting rights during elections as a form of democracy.

Precept of Pancasila	Pancasila Values	Implementation in everyday life
Social Justice for All Indonesians	Basic Values	(1) Everyone has an equal standing in the eyes of the law; (2) Do not discriminate against others based on position and class; (3) Loving various kinds of development for the betterment of the nation; (4) Be fair and wise in all deeds.
	Instrumental Value	(1) 1945 Constitution Article 27 paragraph 1, All citizens simultaneously have a position in law and government and are obliged to uphold that law and government with no exception (2) 1945 Constitution Article 33 paragraph 3, The earth and water and the natural wealth contained therein are controlled by the State and used for the greatest prosperity of the people (3) 1945 Constitution Article 34 paragraph 3, the State is responsible for the provision of proper health care facilities and public service facilities.
	The Value of Praxis	Everyone has an equal position so as not to engage in discriminatory attitudes or actions.

Source: Processed by Author, 2022.

IV. CONCLUSION

The radicalism movement in this all-digital era is very popular to spread from all corners of the world. The understandings and information disseminated will change the character of Indonesian society, especially Indonesian youth who will one day become the successor and leader of the nation. Without the provisions and foundation of Pancasila values, people will be very easily consumed

by misleading information. Indonesia has several recognized religions where this would be particularly vulnerable to the break-up of the unity division. The difference will be very sensitive to elements that smell of SARA. There needs to be a full awareness and willingness of the community in understanding the values of Pancasila and doing these values in life. If all has been done, it will not be possible for socio-religious movements that smell of radicalism to develop and mushroom in Indonesia.

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COMPETING INTERESTS

The Authors declared that they have no competing interests.

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