

The Role of BPIP in Indonesia's Legal Reform: Navigating Social Transformation and Ideology Education Challenges

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Abstract

The Pancasila Ideology Development Agency (*Badan Pembinaan Ideologi Pancasila*, BPIP) plays a pivotal role in Indonesia's ongoing legal reform, acting as a vital institution in promoting Pancasila—the nation's foundational ideology. This research explores the significance of BPIP in navigating the intricate nexus between legal reform, social transformation, and ideology education. The urgency of this study stems from the pressing need to address challenges posed by globalization, which often undermines Indonesia's ideological values,

and the growing demand for a legal system aligned with Pancasila principles. By employing a socio-legal approach, this study examines BPIP's functions, legal framework, and effectiveness in fostering ideological integrity while accommodating diverse societal transformations. The novelty of this research lies in its comprehensive analysis of BPIP's strategic role in aligning legal reforms with Pancasila-based values. It highlights the institution's contribution to addressing ideological fragmentation and its potential to bridge the gap between constitutional ideals and societal realities. Moreover, the study underscores the importance of integrating ideology education with legal reform efforts to ensure sustainability and inclusivity. The findings provide a critical evaluation of BPIP's impact on Indonesia's legal development and propose actionable strategies to enhance its role in shaping a transformative and ideology-driven legal framework. This research contributes to the broader discourse on legal reform by offering a unique perspective on the interplay between ideology and law, serving as a reference for policymakers and scholars seeking to strengthen Indonesia's legal and ideological foundations.

Keywords *BPIP, Pancasila, Legal Reform, Ideology Education, Social Transformation*

Introduction

In recent years, Indonesia has embarked on a significant journey of legal reform, driven by a desire to enhance governance, democracy, and justice. As part of this transformation, the Pancasila Ideology Development Agency (*Badan Pembinaan Ideologi Pancasila*, or BPIP) has emerged as a central institution in shaping the country's legal landscape.¹ BPIP plays an important role in supporting legal reform through its mandate to ensure that the nation's legal framework evolves in line with the values enshrined in the nation's constitution and the

¹ Muhtada, Dani, and Ayon Diniyanto. "Penguatan Peran BPIP dan Strategi Membumikan Pancasila untuk Melindungi Kelompok Minoritas." *Pancasila: Jurnal Keindonesiaan* 1, no. 1 (2021): 111–121.

ideological foundations of Pancasila.² This paper explores the role of BPIP in Indonesia's legal reform, particularly its efforts to navigate the social transformation and ideological challenges that come with educating society on the principles of justice and law.

Legal reform in Indonesia is not simply a technical or procedural exercise; it is deeply intertwined with the broader social and cultural context of the nation.³ The legal system must reflect the values and aspirations of a diverse society, one that is not only experiencing rapid economic and political changes but is also grappling with questions of identity, justice, and equity.⁴ BPIP's mandate, therefore, extends beyond legal technicalities, encompassing the challenging task of fostering social transformation and ideological cohesion in a society marked by diversity. Its role in shaping public understanding of legal norms and values is crucial for building a legal system that is both effective and socially inclusive.⁵

One of the key challenges faced by BPIP is the ideological education of the Indonesian public. Pancasila, Indonesia's state ideology, serves as the foundation for the country's legal and political structures.⁶ However, translating the ideals of Pancasila into practical

² Nasution, Bahder Johan, and Febrian Febrian. "Aktualisasi Pancasila Sebagai Sumber Hukum dalam Pembentukan Undang-Undang." *Undang: Jurnal Hukum* 3, no. 2 (2020): 377-407.

³ Arifin, Ridwan. "Democracy on Indonesian Legal Reform: How Can People Participate on Laws and Regulations Establishment Process." *Journal of Indonesian Legal Studies* 2, no. 2 (2017): 155-158; Utari, Indah Sri, and Ridwan Arifin. "Law Enforcement and Legal Reform in Indonesia and Global Context: How the Law Responds to Community Development?." *Journal of Law and Legal Reform* 1, no. 1 (2020): 1-4.

⁴ Muhtada, Dani. "Legal Reform in Indonesia." *Journal of Indonesian Legal Studies* 2, no. 2 (2017): 83-84. *See also* Prehatiningsih, Febry Dwi, et al. "Reconstruction of Legal Norms Through Harmonization of Sexual Crime Laws." *Unnes Law Journal* 9, no. 1 (2023): 45-66; Puspito, Beni, and Ali Masyhar. "Dynamics of Legality Principles in Indonesian National Criminal Law Reform." *Journal of Law and Legal Reform* 4, no. 1 (2023): 109-122.

⁵ Hermanto, Bagus. "Penguatan Pengaturan Kelembagaan Badan Pembinaan Ideologi Pancasila, Perluakah?." *Jurnal Legislasi Indonesia* 18, no. 1. (2021): 204-221

⁶ Arafat, Yassir. "Idealisasi Badan Pembinaan Ideologi Pancasila dalam Sistem Ketatanegaraan Indonesia (Analisis Yuridis Terhadap Peraturan Presiden Nomor

legal norms that resonate with a modern, pluralistic society is no small feat.⁷ BPIP's efforts to embed Pancasila within the legal framework are critical in ensuring that the country's legal reforms are not only legally sound but also ideologically consistent with Indonesia's core values. This ideological education is especially important in the context of globalization, where foreign legal influences and ideologies sometimes clash with traditional Indonesian values.

Social transformation in Indonesia, particularly in the legal domain, is also fraught with challenges related to regional disparities, ethnic diversity, and the evolving role of civil society. BPIP is tasked with addressing these disparities by promoting a unified approach to legal reform that respects Indonesia's pluralistic society. Legal reforms must ensure that all citizens, regardless of their background or location, have equal access to justice. This is where BPIP's role becomes critical—not only in implementing legal changes but also in ensuring that these changes are understood and accepted across the various segments of Indonesian society.

BPIP's involvement in legal reform is also marked by its role in coordinating the efforts of various stakeholders, including lawmakers, legal practitioners, civil society organizations, and academic institutions. This multi-faceted approach is necessary to address the complex nature of legal reform in Indonesia. By facilitating dialogue and collaboration among these different actors, BPIP aims to create a legal system that is both responsive to the needs of the people and resilient to external pressures. This coordination is particularly important in a country like Indonesia, where legal reform often intersects with political and ideological debates.

7 Tahun 2018 tentang BPIP)." *Al Yazidiy: Jurnal Sosial Humaniora dan Pendidikan* 4, no. 1 (2022): 1-15.

⁷ Arifin, Ridwan. "Translating the Meaning of Justice and Legal Protection: What exactly is justice?." *Journal of Indonesian Legal Studies* 7, no. 1 (2022): i-iv. *See also* Meinarno, Eko Aditiya. "Pancasila: The Indonesian's source of behavior." In *Empowering Civil Society in the Industrial Revolution 4.0*. (London: Routledge, 2021), pp. 174-177; Mu'ti, Abdul, and Ahmad Najib Burhani. "The limits of religious freedom in Indonesia: with reference to the first pillar Ketuhanan Yang Maha Esa of Pancasila." *Indonesian Journal of Islam and Muslim Societies* 9, no. 1 (2019): 111-134.

The challenges BPIP faces in its work are compounded by the rapidly changing political environment in Indonesia. Legal reform is not just a technical process; it is deeply political, involving complex negotiations between various power players. BPIP must navigate these political dynamics while remaining focused on its core mission of advancing the rule of law and promoting justice. The political landscape in Indonesia is continually evolving, and BPIP's ability to adapt and maintain its focus on the long-term goals of legal reform is essential for its success.⁸

In addition to its role in legal reform, BPIP is also tasked with strengthening the integrity of legal institutions and promoting the rule of law.⁹ In many ways, this is where BPIP's role intersects with the broader governance agenda. Effective legal reform requires not only changes to laws but also reforms in the way legal institutions operate. BPIP's efforts in this area are crucial for ensuring that legal reforms are implemented effectively and equitably. By strengthening the rule of law, BPIP contributes to building a more transparent and accountable legal system, which is vital for Indonesia's democratic consolidation.

Furthermore, BPIP plays a crucial role in the post-reform era of Indonesia, particularly in the reinforcement of Pancasila, the nation's state ideology. Several studies have explored the impact and challenges faced by BPIP in fostering the values of Pancasila through legal and educational reforms. Sudrajat's¹⁰ analysis emphasizes the legal framework of BPIP, focusing on its duties and functions as outlined in Articles 3 and 4 of its enabling law. Sudrajat highlights that BPIP's role in legal reforms aims to ensure the adherence to Pancasila values within the evolving Indonesian legal system. The study suggests that while BPIP has made strides in promoting Pancasila, there are significant

⁸ Fadilah, Nurul. "Tantangan dan penguatan ideologi Pancasila dalam menghadapi era revolusi industri 4.0." *Journal of Digital Education, Communication, and Arts (DECA)* 2, no. 2 (2019): 66-78; Miharja, Sakrim. "Islam, Negara dan Streotif Anti Pancasila." *Jurnal Kelola: Jurnal Ilmu Sosial* 1, no. 1 (2018): 131-147.

⁹ Aninda, Catleya Azka. "Pancasila Values in the Study of Corruption Cases in Indonesia." *Jurnal Scientia Indonesia* 3, no. 1 (2017): 35-46; Praditya, Farda Putri. "The Role of Pancasila as the Legal Basis in Indonesia." *Jurnal Scientia Indonesia* 3, no. 2 (2017): 105-120.

¹⁰ Sudrajat, Tatang. "BPIP and The Problem of Strengthening Pancasila Ideology: Policy Analysis." *Proceedings of Indonesia Focus* 1, no. 1 (2021): 7-7.

challenges in aligning legal reforms with the ideological foundation of the state. This reflects the ongoing tension between maintaining traditional values and accommodating contemporary legal developments.

The legal effectiveness of BPIP in providing recommendations about regulations that conflict with Pancasila values is further explored by Hanafi and Irwansyah.¹¹ Their research discusses the evolving role of BPIP in the current legislative environment and its mandate to assess the compatibility of laws with Pancasila. They argue that BPIP's influence in regulatory oversight is crucial, particularly in an era where legal pluralism and global influences have raised concerns about the erosion of national ideological values. Their work underscores the need for BPIP to not only identify conflicts with Pancasila but also actively engage in shaping laws that reflect the ideological and legal aspirations of the nation.¹²

Efendi and Mashdurohatun¹³ examine BPIP's broader institutional role in strengthening Pancasila. They argue that BPIP's functions extend beyond mere regulatory analysis, positioning it as a key player in the creation of a cohesive national legal culture that aligns with the principles of Pancasila. Their study calls for a rethinking of the institutional and legal policies that underpin BPIP's activities, suggesting that the agency's efforts to foster the Pancasila ideology must be supported by comprehensive reforms at the institutional level. By focusing on the structural aspects of BPIP's mandate, the authors emphasize the need for a robust legal umbrella to support Pancasila's integration into the legal system, particularly in the post-reform era.

In their examination of the post-reform changes to Pancasila education, Budiman and Kancana¹⁴ note the significant shifts in

¹¹ Hanafi, Anshari Ahmad Syah, Irwansyah Irwansyah, and Zulkifli Aspan. "Legal Effectiveness of The Pancasila Ideology Development Agency (BPIP) in Giving Recommendations About Regulations that Conflict with Pancasila Values." *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 5, no. 1 (2023): 925-938.

¹² Hanafi, et.al.

¹³ Efendi, Bahtiyar, and Anis Mashdurohatun. "Restructuring Institutional and Legal Policies in Fostering the Ideology of Pancasila." *Lex Publica* 7, no. 1 (2020): 28-39.

¹⁴ Budiman, Lestanta, and Saupitika Kancana. "The Change and Innovation in Pancasila Education in Post Reform Era (2003 to 2022)." *International Seminar on Language, Education, and Culture (ISoLEC 2022)*. Atlantis Press, 2023.

educational policies related to Pancasila, especially in the context of Indonesia's evolving political and legal landscape. They discuss the challenges of maintaining ideological consistency in a rapidly modernizing society and explore how BPIP has contributed to reshaping Pancasila education to align with contemporary values. The authors highlight that despite reforms, there remains a gap in effectively institutionalizing Pancasila education, particularly in fostering a deeper public understanding of its relevance in the modern legal context. Their analysis suggests that BPIP's role in education is essential for cultivating a legal consciousness that resonates with both traditional and modern perspectives.

Purwanti, Putri, and Mahfud explore the regulatory oversight function of BPIP in relation to Pancasila and its influence on legal development.¹⁵ Their study emphasizes that BPIP's engagement in regulatory harmonization has been critical in bridging the gap between ideological ideals and legal practices. The authors argue that BPIP's role in monitoring legal reforms ensures that new regulations are not only legally sound but also ideologically consistent with Pancasila values. They further discuss the challenges faced by BPIP in navigating the complexities of Indonesia's diverse legal system and the various political interests that influence the legislative process.

Adi and Rahmi highlight the challenges faced by BPIP in the context of the broader legal enforcement environment in Indonesia.¹⁶ They argue that BPIP's efforts in instilling Pancasila values have not always been effective due to weaknesses in law enforcement and the implementation of policies. Their study suggests that BPIP's building function has yet to reach its full potential, and there is a need for more concerted efforts to ensure that the ideological principles of Pancasila are reflected in everyday legal practices. The authors stress that BPIP's

¹⁵ Purwanti, Ani, Fayreizqi Azellea Mashanda Putri, and Muh Afif Mahfud. "The Role of the Pancasila Ideological Development Agency in Regulation Development and Regulatory Harmonization." *Politik Indonesia: Indonesian Political Science Review* 7, no. 1 (2022): 1-10.

¹⁶ Adi, Fadhil Purnama, and I. Gusti Ayu Rahmi. "Educational Regulation Ineffectiveness in Instilling Pancasila Character in Reform Era." *Journal of Namibian Studies: History Politics Culture* 33 (2023): 1907-1920.

impact is contingent upon the strengthening of legal institutions and the broader political will to integrate Pancasila into governance.¹⁷

Cahyani, Poernomo, and Boemiya¹⁸ offer a comprehensive exploration of Pancasila's philosophical role in Indonesian legal thought. Their work situates BPIP within a broader debate on the embodiment of state philosophy in legal frameworks. They argue that BPIP's mandate is not merely to protect Pancasila but to ensure its active integration into the legal system. This involves not only legal reform but also a cultural shift toward embracing Pancasila as an ongoing source of legal and political legitimacy. Their research highlights the continuing struggle to balance Pancasila's philosophical ideals with practical legal challenges, particularly in the face of globalization and the influence of foreign legal systems.

Lastly, Hastangka and Ediyono investigate the debates surrounding Pancasila in the post-reform era, particularly in terms of its legitimization, recognition, and institutionalization.¹⁹ Their study discusses how BPIP has been central in redefining Pancasila's role in Indonesia's legal and political life. The authors note that while BPIP has made significant strides in reasserting Pancasila's centrality, challenges remain in aligning its implementation with the diverse realities of Indonesian society. They argue that the agency's role in promoting Pancasila needs to be continuously adapted to meet the demands of a dynamic and pluralistic society.

Together, these studies underscore the multifaceted role of BPIP in strengthening Pancasila ideology in Indonesia's legal system. While BPIP has made significant progress in its mission, the challenges highlighted in the literature suggest that further institutional and educational reforms are necessary to fully integrate Pancasila into the legal and political fabric of the nation. The ongoing dialogue around BPIP's functions reveals the complexities of navigating the intersection

¹⁷ Adi and Rahmi.

¹⁸ Cahyani, Indah, Gatoet Poernomo, and Helmy Boemiya. "Pancasila: Looking for the Ideal Format of State Philosophy Embodiment." *Jurnal Dinamika Hukum* 22, no. 3 (2022): 514-534.

¹⁹ Hastangka, Hastangka, and Suryo Ediyono. "Pancasila Education in Indonesia: The debate on Pancasila in the post reform era between legitimization, recognition, and institutionalization during 2000-2021." *Jurnal Civics: Media Kajian Kewarganegaraan* 20, no. 1 (2023): 167-178.

of ideology, law, and governance in a diverse and rapidly changing society.

This paper examines the role of BPIP in Indonesia's legal reform through the lens of social transformation and ideological education. By focusing on the challenges and opportunities faced by BPIP, the paper seeks to highlight the broader implications of legal reform in a rapidly changing and diverse society. Understanding the role of BPIP in this process is critical for evaluating the future trajectory of Indonesia's legal system and its ability to address the complex challenges of governance, justice, and social transformation in the 21st century.

BPIP's Role in Legal Reform and Institutional Strengthening

The Pancasila Ideology Development Agency (BPIP) was established in 2018 (through with Presidential Decree No.7 of 2018) to ensure that Pancasila, the foundational ideology of Indonesia, is deeply ingrained in both the governance structure and the legal system. BPIP's mandate, as articulated in its founding laws and regulations, focuses on promoting Pancasila across various sectors, particularly within the framework of national legal and policy reforms.²⁰ This includes the task of advising the government on the alignment of regulations, laws, and national policies with Pancasila values, ensuring that legal reforms reflect the core principles of the state ideology: unity, justice, and humanism.

A concrete example of BPIP's role in regulatory oversight is its involvement in the discussion surrounding Indonesia's Omnibus Law on Job Creation 2020. This law, designed to simplify regulations and improve the business climate, faced criticism for undermining labor rights and environmental protections²¹. BPIP played a crucial role in

²⁰ Sudrajat, Tatang. "BPIP and The Problem of Strengthening Pancasila Ideology: Policy Analysis." *Proceedings of Indonesia Focus* 1, no. 1 (2021): 7-7; Tohir, Muhammad. "Kedudukan Hukum Badan Pembinaan Ideologi Pancasila Berdasarkan Perpres N0. 7 Tahun 2018 dalam Sistem Ketatanegaraan Indonesia." *Jurnal Hukum Tri Pantang* 9, no. 1 (2023): 49-57.

²¹ See Laksana, Andri Winjaya. "Manifestation Of Pancasila Values in The Omnibus Law for Justice." *The 1st Proceeding International Conference and Call Paper*. Vol. 1. No. 1. 2021; Kokotiasa, Wawan. "Omnibus law dan hukum berparadigma Pancasila." *Citizenship Jurnal Pancasila dan Kewarganegaraan* 9, no. 1 (2021): 23-

reviewing the law to ensure that it did not contradict the core values of Pancasila, particularly in its emphasis on social justice and protecting the welfare of Indonesian citizens. BPIP provided recommendations to ensure that the law incorporated provisions that would better align with Pancasila's democratic and justice-oriented principles²², demonstrating its key role in ensuring that legal reforms adhere to the national ideology.

Furthermore, BPIP's regulatory oversight also extends to examining laws and regulations that may conflict with Pancasila, such as those related to social equality and human rights. Through its advisory capacity, BPIP works to bridge the gap between Indonesia's legal system and the Pancasila ideology, ensuring that all national laws and policies resonate with the values of tolerance, justice, and democracy.

Beyond its role in legislative reform, BPIP also plays an essential function in institutional strengthening, particularly in embedding Pancasila values within Indonesia's legal institutions. BPIP's efforts are aimed at enhancing the integrity, transparency, and effectiveness of key legal bodies, including the judiciary, the police, and the public prosecutor's office. Through training programs, capacity-building initiatives, and workshops, BPIP seeks to ensure that legal professionals uphold Pancasila values, which include respect for human dignity, social justice, and equality before the law.

For example, BPIP has partnered with the Indonesian National Police (POLRI) to incorporate Pancasila's principles of justice, humanity, and public service into police training curricula. By doing so, BPIP is working to instill ethical standards in law enforcement officers, promoting a police force that not only upholds the law but also ensures

33; Siregar, Sahnun Sahuri. "The Foundation of Pancasila in the Formation of Legislation Using the Omnibus Law Method." *Journal Philosophy of Law* 3, no. 6 (2023): 12-25.

²² See Najih, Mokhammad. "Indonesian Penal Policy: Toward Indonesian Criminal Law Reform Based on Pancasila." *Journal of Indonesian Legal Studies* 3, no. 2 (2018): 149-174; Setiyawan, Wahyu Beni Mukti, I. Gusti Ayu Ketut Rachmi Handayani, and Muhammad Rustamaji. "Pancasila as the Parameter on Restorative Justice in Indonesian Legal System." *International Journal of Mechanical Engineering* 2, no. 2 (2022); Susilowati, Christina Maya Indah. "The Philosophy of Sentencing in Indonesia Based on Dignified Justice." *International Journal of Business, Economics, and Law* 22 (2020): 173-79.

that its practices reflect the humanist ideals of Pancasila. BPIP's efforts in this area are crucial in maintaining public trust in legal institutions, especially in a post-reform era where the integrity of such institutions has often been questioned.

Moreover, BPIP works closely with the Ministry of Law and Human Rights and other governmental bodies to ensure that national policies and legal frameworks are aligned with Pancasila. This coordination is vital in ensuring that Pancasila is not only an abstract ideology but also a practical and guiding force in Indonesia's legal reforms. BPIP's role is instrumental in fostering collaboration across the government to institutionalize Pancasila in both legislative practices and legal enforcement.

In addition, one of the key challenges BPIP faces is ensuring the full integration of Pancasila values within Indonesia's legal and institutional frameworks.²³ Despite being the foundation of the nation's philosophy, Pancasila is not always fully reflected in the practices of Indonesia's legal system. This gap between ideology and practice is particularly evident when legal reforms are driven by economic, political, or pragmatic considerations that may not prioritize the social justice and human dignity values espoused by Pancasila.

A prime example of this challenge can be seen in the *revision of the Criminal Code (RKUHP)*, which has sparked controversy in recent years. Critics argue that certain provisions in the RKUHP, such as those related to personal morality and freedom of expression, contradict Pancasila's commitment to pluralism and human rights. BPIP has faced the difficult task of balancing these concerns with the legal and political pressures surrounding the reform process. The agency's efforts to ensure that the RKUHP aligns with Pancasila's values of justice, tolerance, and freedom have highlighted the tensions between the state's ideological principles and the practicalities of lawmaking in a diverse society.

Additionally, BPIP faces ongoing challenges in countering ideological polarization, which has become a growing concern in Indonesian politics and society. In a society increasingly divided along

²³ Sudrajat, Tedi. "Harmonization of Regulation Based on Pancasila Values Through the Constitutional Court of Indonesia." *Constitutional Review* 4, no. 2 (2018): 302; Setyawan, Vincentius. "Pancasila as a Philosophical Basis of Law Formation in Indonesia." *Nusantara: Journal of Law Studies* 2, no. 1 (2023): 1-8.

political, religious, and cultural lines, BPIP's mission to promote the unity of Pancasila faces resistance from those who view it as a tool of political control. In such a polarized environment, institutionalizing Pancasila values becomes a delicate task, as BPIP must navigate these tensions while fostering a shared understanding of national identity.

To address these challenges, BPIP must continue to work closely with legal professionals, educators, and the broader public to promote a deeper understanding of Pancasila's relevance in the modern world. This requires not only legal reforms but also broader societal dialogue and engagement to ensure that Pancasila remains a living ideology that evolves with Indonesia's dynamic social and political landscape.

BPIP and the Social Transformation of Indonesian Society

Indonesia is a nation characterized by its immense diversity, encompassing a wide array of ethnic groups, religions, languages, and cultures. In this context, the *Badan Pembinaan Ideologi Pancasila* (BPIP) plays a crucial role in managing this diversity while fostering unity through the promotion of Pancasila, the state ideology. Pancasila, as the foundational philosophy of Indonesia, is not only a political statement but also a set of values designed to guide national unity despite the country's pluralistic nature.²⁴

One of the key challenges BPIP faces in this regard is navigating the complexity of Indonesia's pluralism. The Indonesian social landscape is home to over 300 ethnic groups and a variety of religious traditions, including Islam, Christianity, Hinduism, Buddhism, and indigenous belief systems.²⁵ This diversity presents both an opportunity

²⁴ See also Darmaputera, Eka. *Pancasila and the search for identity and modernity in Indonesian society: A cultural and ethical analysis*. (Leiden: Brill, 1988).

²⁵ Silalahi, Ronald, and Untung Yuwono. "The sustainability of Pancasila in Indonesian education system." *Research in Social Sciences and Technology* 3, no. 2 (2018): 58-78; Muqsiith, M. A., et al. "Revolutionizing Pancasila as the ideology of Indonesians." *Вестник Российского университета дружбы народов. Серия: Социология* (Bulletin of Peoples' Friendship University of Russia. Series: Sociology) 22, no. 4 (2022): 860-871.

and a challenge for BPIP, as it must ensure that Pancasila is embraced as a unifying force across these varied groups. Pancasila's principles of belief in one God, just and civilized humanity, national unity, democracy, and social justice are broad enough to encompass Indonesia's diversity while simultaneously providing a framework for harmony.

In practical terms, BPIP engages in multiple initiatives aimed at fostering intergroup dialogue and creating mutual understanding. For instance, BPIP has organized educational programs that emphasize the importance of tolerance, respecting cultural differences, and promoting peaceful coexistence. One example of such an initiative is the "*Pancasila Week*," a nationwide campaign intended to increase public awareness of Pancasila values, encouraging respect for diversity, and combating sectarianism. These efforts are particularly important in areas such as Papua and Maluku, where ethnic and religious tensions have sometimes led to conflict. BPIP's efforts in promoting Pancasila are thus critical in preventing such conflicts and reinforcing national unity.

Furthermore, BPIP's educational programs are integral in bridging regional, ethnic, and ideological divides. As Indonesia's political landscape becomes increasingly polarized, particularly with the rise of identity politics and religious conservatism, BPIP's role in reinforcing the shared values of Pancasila becomes ever more vital. Through targeted outreach in schools, universities, and local communities, BPIP works to ensure that the younger generation understands the relevance of Pancasila in maintaining national cohesion amidst these ideological differences.

In the further, BPIP's core mission is the socialization and internalization of Pancasila values into Indonesian society, ensuring that these values are not just theoretical but are actively practiced in daily life and legal frameworks. This process is crucial, as Pancasila needs to be seen as a living ideology, integrated into both legal and social practices, not just a historical document.

BPIP's educational initiatives primarily focus on embedding Pancasila values in formal education, as well as in the policies and practices of government institutions. For example, since 2017, Indonesia has mandated the inclusion of Pancasila education in school curricula, ensuring that students from primary to tertiary education are

taught the core principles of Pancasila. This is designed to instill a sense of national identity and responsibility among future generations. Moreover, BPIP collaborates with universities and research institutions to promote deeper philosophical discussions about Pancasila and its application in contemporary Indonesia.

Despite these efforts, BPIP faces significant challenges in effectively communicating and embedding Pancasila in a rapidly changing political and social environment. The fast-paced nature of Indonesia's modernization, particularly with the widespread influence of social media, presents an obstacle to traditional educational methods. The rise of digital platforms has contributed to the spread of polarizing ideologies, such as religious fundamentalism and political extremism, which contradict Pancasila's inclusive values. BPIP must therefore adapt its approach to address these contemporary challenges by engaging with digital platforms, developing online educational materials, and utilizing social media influencers to promote Pancasila values among younger, tech-savvy generations.

A case in point is the rise of radical religious movements in Indonesia, which poses a direct challenge to the secular and pluralist ideals of Pancasila. The influence of these movements on Indonesian society, particularly among youth in urban areas, has prompted BPIP to rethink its strategies. BPIP has increasingly incorporated counter-radicalization initiatives into its programs, such as organizing workshops that promote critical thinking, media literacy, and interfaith dialogue.²⁶ These initiatives aim to prevent the spread of divisive ideologies and ensure that young Indonesians remain grounded in the values of unity, democracy, and social justice espoused by Pancasila.

Moreover, BPIP faces the challenge of ensuring that Pancasila remains relevant in legal practices. The Indonesian Constitution is based on Pancasila, but the interpretation and implementation of its values in legal matters, especially in the context of human rights, minority rights, and social justice, often encounter resistance. For

²⁶ Saman, Moh, et al. "Prevention of Radicalism and Terrorism in Higher Education: Regulation and Implementation." *Indonesian Journal of Advocacy and Legal Services* 5, no. 2 (2023): 241-260; Walid, Hafidz Muhammad Dzidan. "Implementation of Pancasila values against the prevention of radicalism movement in the digital age." *Indonesian Journal of Counter Terrorism and National Security* 1, no. 2 (2022): 223-246.

example, the implementation of Pancasila's principles has been scrutinized in cases involving religious freedom and the treatment of religious minorities. BPIP's role in guiding the interpretation of these values in contemporary legal and political debates remains an ongoing task.

BPIP's Challenges and Opportunities in Ideological Education

The role of the Indonesian Pancasila Ideology Development Agency (BPIP) is central to the national endeavor of promoting Pancasila as the foundation of Indonesia's state philosophy. As an institution tasked with the responsibility of strengthening Pancasila, BPIP faces numerous challenges in ideological education, while also holding significant opportunities to modernize and expand its influence in contemporary Indonesian society. This paper will discuss three key aspects of BPIP's work: modernizing Pancasila education, overcoming resistance and ideological polarization, and identifying future prospects for its ideological mission.

One of the primary responsibilities of BPIP is to reform and modernize Pancasila education to align with the needs and expectations of modern Indonesian society. As Indonesia has evolved over the decades, both in terms of its demographic diversity and its global positioning, the understanding and teaching of Pancasila must also adapt to reflect these changes. Pancasila, as the philosophical cornerstone of the Indonesian nation, must not only serve as a set of guiding values but also engage with contemporary issues such as digital transformation, socio-economic inequality, and global environmental challenges.

BPIP's role in reforming Pancasila education is pivotal in ensuring that this foundational ideology remains relevant to both current and future generations.²⁷ This involves rethinking pedagogical approaches, revising curricular frameworks, and introducing innovative learning models. For example, integrating Pancasila into digital platforms and

²⁷ Mustopa, Saan, Obsatar Sinaga Muradi, and R. Widya Setiabudi Sumadinata. "The Development of Indonesian Pancasila Democracy." *Journal of Survey in Fisheries Sciences* 10, no. 3S (2023): 533-547.

interactive learning environments can make the education of this ideology more accessible to younger Indonesians who are increasingly immersed in digital culture.²⁸

Additionally, the ideological education surrounding Pancasila must balance its historical context with a forward-looking approach that resonates with the legal and political realities of the modern era. Pancasila's emphasis on social justice, democracy, and the unity of the nation presents an opportunity to update its application to contemporary legal frameworks. For instance, BPIP could strengthen the dialogue between Pancasila and current constitutional reforms, ensuring that it is interpreted in a way that supports the evolving Indonesian legal system while preserving its timeless values.

While BPIP plays a crucial role in promoting Pancasila, it faces significant challenges in confronting ideological resistance and navigating the ongoing ideological polarization in Indonesian society. In recent years, the political landscape in Indonesia has become increasingly fragmented, with competing ideologies and partisan interests causing a division among various segments of the population. This polarization presents a considerable challenge for BPIP in fostering a unified understanding of Pancasila as a guiding ideology for the nation.

The resistance to Pancasila often comes from factions that either reject its ideological underpinnings or misinterpret its principles for political or social gain. For instance, some groups have attempted to redefine Pancasila in ways that suit their own ideological narratives, thus weakening the ideology's universal appeal and relevance. BPIP must therefore contend with these challenges by strengthening public

²⁸ See also Isnin, Harum, and Novia Wahyu Wardhani. "Pancasila as a Margin of Appreciation in the Implementation of Human Rights in Indonesia Citizenship Education Perspective." *Jurnal Scientia Indonesia* 7, no. 1 (2021): 45-60; Yuwantika, Unfika. "Environmental Education as Part of Pancasila Moral Education." *Journal of Creativity Student* 3, no. 2 (2018): 157-178; Akhuai, Wen, et al. "Social Capital of Pancasila Education in Smart Education with Social Media in Cybercrime Prevention in the Industrial Revolution Era 4.0." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 2 (2022): 283-442; Abdulkarim, Aim, et al. "Development of a Unity in Diversity-Based Pancasila Education Text Book for Indonesian Universities." *International Journal of Instruction* 13, no. 1 (2020): 371-386.

discourse on Pancasila, promoting critical thinking, and reasserting the inclusive and pluralistic values embedded in the ideology.

To overcome these challenges, BPIP should prioritize dialogue and engagement with civil society organizations, political leaders, and local communities, encouraging a shared vision of Pancasila's role in fostering national unity. Additionally, BPIP could benefit from collaborative efforts with scholars and practitioners in the fields of political science and law to better address ideological resistance and create a more inclusive national identity based on Pancasila.²⁹

Looking toward the future, BPIP has ample opportunities to strengthen its ideological mission and expand its influence within Indonesia's educational, legal, and societal frameworks. The increasing global interconnectedness and the digitalization of education present new avenues for BPIP to reach a broader audience and promote Pancasila more effectively. Through strategic collaborations with universities, think tanks, and educational institutions, BPIP can integrate Pancasila into higher education curricula, research projects, and public policy discussions.³⁰ This would not only enhance the relevance of Pancasila in academic and policy circles but also bridge the gap between theoretical knowledge and practical application in contemporary governance.

Moreover, BPIP could also explore partnerships with civil society organizations and grassroots movements to embed Pancasila at the community level. By fostering collaborations with local leaders and influencers, BPIP can ensure that Pancasila is not only taught in classrooms but also deeply ingrained in the lived experiences of everyday Indonesians. Additionally, the legal community presents another

²⁹ Siregar, Iskandarsyah. "Phenomenological Views of Pancasila Perspectives about Democracy." *Polit Journal Scientific Journal of Politics* 3, no. 3 (2023): 170-181.

³⁰ Purwanti, Ani, Fayreizqi Azellea Mashanda Putri, and Muh Afif Mahfud. "The Role of the Pancasila Ideological Development Agency in Regulation Development and Regulatory Harmonization." *Politik Indonesia: Indonesian Political Science Review* 7, no. 1 (2022): 1-10; Utami, Nofi Sri, and Kharisma Keysa Arsa Putri. "Implementation of the values of Pancasila in the Indonesian State system." *International Journal of Social Science Research and Review* 6, no. 3 (2023): 1-5; Yudistira, Yudistira. "Actualization & Implementation of Pancasila Values in Developing and Developing the Nation's Character." *Law Research Review Quarterly* 2, no. 3 (2016): 421-436.

significant opportunity. BPIP can work closely with legal practitioners and policymakers to ensure that Pancasila remains a vital reference point in Indonesia's judicial processes, particularly in upholding human rights and ensuring social justice.

Furthermore, innovative strategies, such as the development of digital platforms and interactive media campaigns, could significantly enhance BPIP's reach and effectiveness. These platforms could facilitate wider public engagement, particularly among younger generations, by using various formats—such as video series, online discussions, and social media campaigns—that resonate with today's tech-savvy, digitally connected population.

Conclusion

In conclusion, the role of the Indonesian Pancasila Ideology Development Agency (BPIP) in the nation's legal reform process is both pivotal and multifaceted. As Indonesia undergoes significant social transformation, BPIP's efforts to promote Pancasila as the foundational ideology of the state serve not only to preserve national unity but also to guide legal and political reforms in ways that align with the country's democratic values and diverse cultural identity. However, BPIP faces considerable challenges in navigating the complex dynamics of ideological education and overcoming resistance from various factions within society, particularly in the context of political polarization and societal divisions.

Despite these challenges, BPIP's mandate offers numerous opportunities to strengthen the integration of Pancasila into Indonesia's evolving legal landscape. By adapting Pancasila education to the changing needs of contemporary society and fostering a more inclusive national dialogue, BPIP can help bridge ideological divides and contribute to a more cohesive and just legal system. Furthermore, through strategic collaborations with educational institutions, civil society organizations, and the legal community, BPIP can expand its reach and impact, ensuring that Pancasila remains a relevant and influential force in shaping the future of Indonesia's legal and social fabric.

Ultimately, BPIP's role in Indonesia's legal reform process is crucial not only for the preservation of Pancasila but also for fostering a more just, equitable, and unified society. As the nation continues to evolve, BPIP's ability to adapt its strategies and address emerging challenges will be instrumental in guiding Indonesia through the complexities of modern governance while staying true to the enduring values of Pancasila.

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