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The Lunge of Global Ideologies: The Challenges of Pancasila Ideology Education in the Middle of Global Existence in the Era of Globalization

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Abstract: Global ideology brings many impacts for the development of a nation's character, especially the younger generation. In the midst of various ideologies that are often not in line with cultural values and national principles, nationalism education is considered to be a middle way as a form for the

younger generation in the midst of global ideological attacks. This paper aims to analyze the role of nationalism education in becoming a bulwark of global ideology for the younger generation in three countries: Indonesia, Malaysia, and the Philippines. This study looks at how Pancasila Education, Moral and Character Education, and National Education are able to have a significant impact on strengthening the character of young people. This study uses a mixed approach between empirical and normative, where this research study focuses on nationalism and nationalism education in fortifying young people. Several previous studies on the role of Pancasila Education have been carried out, but none of these studies compare the practice in several countries with different state ideologies and concepts, therefore this research has a high level of urgency and novelty. This study found that Pancasila Education, which is widely practiced in several countries other than Indonesia, is included in Nationalism and Nationality Education, National Ideology Education, and Moral and Character Education as one of the educations that must be taken by students in formal education at all levels of education. In addition, the model of education is adapted to the needs of each school, level of education, and students. This study also emphasizes that this type of education has a significant impact on strengthening the character and sense of nationalism in young people.

Keywords: Global Ideology, Pancasila Education, National Ideology Education, Moral and Character Education, Globalization

A. Introduction

The era of globalization is a time when the world seems to be unified without meaningful boundaries, meaning that physical state boundaries are not too much of a barrier and a barrier to interacting with different countries. This certainly has many extraordinary impacts in the life of the nation and state, of course there are positive impacts as well as negative impacts. The positive impact of course is that

every society in a country can learn about the benefits and advantages of a nation and state system, one of which is the ideology of other countries.¹

A nation that wants to stand firm, of course, must have a strong ideology that can really be used as the basis for policy making. The formulation of ideology according to Suprayogi, et al ideology comes from the word *idea* which means ideas, concepts, basic notions, basic ideas and *logos* which means science.² Therefore, ideology is defined as the science of ideas, or teachings on basic notions. Ideology recognized as a system of spreading ideas, beliefs that form a system of values and norms and ideal rules that are accepted as facts and truths by certain groups.³

In international community, there are various kinds of ideologies, especially those used by the superpowers as the axis of world politics, for example the United States with its liberal ideology and the Republic of China (China) with its socialist ideology. These two great directions have become the major ideologies that dominate the world.⁴ Developing countries on average also

¹ Ibodulla Ergashev & Nodira Farxodjonova. "Integration of national culture in the process of globalization." *Journal of Critical Reviews* 7, no. 2 (2020): 477-479.

² Suprayogi, et.al., *Pendidikan Pancasila*, Semarang, UNNES Press, 2018. See also Syarifuddin Amir, "Pancasila as integration philosophy of education and national character." *International journal of scientific & technology research* 2, no. 1 (2013): 54-57; Ronald Silalahi & Untung Yuwono. "The sustainability of Pancasila in Indonesian education system." *Research in Social Sciences and Technology* 3, no. 2 (2018): 58-78.

³ The term 'ideology' was first coined by Antoine Destutt de Tracy in the late eighteenth century. The Enlightenment thinker sought to establish a positivistic 'science of ideas' employing the empirical tools of natural science to map systems of thought. In the Napoleonic era, however, 'ideology' acquired the pejorative meaning of 'falsehood' or 'deliberate distortion' that it has retained in public discourse until our time. See George Ritzer (ed), *The Blackwell Companion to Globalization*, 2007, Oxford UK, Blackwell Publishing; Ismoilov Makhamadikhon Isroilovich "Philosophical ideas and views of national culture in the condition of globalization", *PalArch's Journal of Archaeology of Egypt/Egyptology* 17 no. 7 (2020): 14289-14295; Terry Flew, "Globalization, neo-globalization and post-globalization: The challenge of populism and the return of the national", *Global Media and Communication* 16 no. 1 (2020): 19-39.

⁴ Nationalism and sovereignty are some of the domestic factors that contribute to China's foreign policy making. Meanwhile, external factors such as globalization and regionalism also have a significant influence on how China sees the world. This finding also shows that the state-centric view no longer has validity in looking at the behavior patterns of China's foreign policy and its implications for contemporary international politics. In the global political conditions after the Cold War, domestic and external factors are interrelated so that it is difficult to separate which one is more dominant. See Xuetong Yan, "Chinese values vs. liberalism: What ideology will shape the international normative order?." *The Chinese Journal of International Politics* 11, no. 1 (2018): 1-22; Andrei Olegovich Vinogradov, Alexander Igorevich Salitsky, and Nelli Kimovna Semenova. "US-China economic confrontation:

use this ideology to be applied in their country, in contrast to Indonesia which has established its own ideology, namely Pancasila. Therefore, the existence of Pancasila cannot be replaced by any ideology. The chairman of the House of Representatives of the Republic of Indonesia, Bambang Soesatyo, stated that there is an ideology that is contrary to Pancasila.

In this highly developed era, ideological defense is very important to maintain the existence of the country, more than that an ideology that is not in accordance with the life treasures of a nation will cause inequality and even division because there are mutual claims and scramble for political seats by justifying any means. Fortunately, the founders of this nation have formulated an understanding of extraordinary unity with Pancasila. Pancasila contains the values of the nation's philosophy of life which are really extracted from the nation's personality so it should not be difficult to apply this Pancasila, on the contrary it should be difficult not to have Pancasila in this country because Pancasila is a personality born from the life of the Indonesian nation.

In the same context, Malaysia also has certain ideology that quite same with Indonesia (Pancasila), namely *Rukun Negara* or Pillars of the State, starting from *Kepercayaan kepada Tuhan, Kesetiaan kepada Raja dan Negara, Keluhuran Perlembagaan, Kedaulatan Undang-Undang, and Kesopanan dan Kesusilaan* (Belief in God, Loyalty to the King and State, Noble Institutions, Sovereignty of Laws, and Courtesy and Morals).⁵

Ideology, chronology, meaning." *Vestnik RUDN. International Relations* 19, no. 1 (2019): 35-46. Gregory J. Moore, and Dean Button. "The Trend of US-China Relations: Is a Conflict Between the United States and China Inevitable?." *International Relations* 8, no. 07 (2020): 290-297.

⁵ In the further, *Rukun Negara* also emphasized that Nation and State have been made on solid belief in God. It is in this religious belief that this nation and state will become one sovereign nation and state. The Constitution of the Guild stipulates that Islam is the official religion of the Federation, but that other religions and beliefs can be practiced safely and peacefully in any part of the Guild and discrimination against a citizen on religious grounds is strictly prohibited. The organizing committee for the Pillars of the State is aware of the importance of religion and belief in God in human life. The absence of religion can undermine a person's personality as well as the nation and state. Recognizing how important it is for community members to hold on to the teachings of their respective religions, this principle has been chosen as the first principle in the Pillars of the State. Then, Malaysia implemented a Parliamentary Democracy System and a Constitutional King with *Seri Paduka Baginda Yang di-Pertuan Agong* as Head of State. In accordance with *Di-Pertuan Agong's* position as King according to the Constitution, a monarchical system is also practiced in every country, and *Yang Di-Pertua Negeri/Gabenur* for non-monarchical countries. *Seri Paduka Dia, Raja-Raja* and *Yang Dipertua Negeri* is a symbol of the unity of the people. Loyalty to the King and the State means that every citizen must concentrate fully on being loyal, honest, and sincere to *Seri*

In the other practices, Philippines, has the most persistently undemocratic democracy in Asia. Except for the period of dictatorship under Ferdinand Marcos between 1972 and 1986, the Philippines has had a functioning democracy since independence from the United States in 1946. At the same time, a small group of powerful families has dominated politics and kept the economic benefits of power to themselves. Many analysts use the modifier "elite" when referring to Philippine democracy. The politics of the Philippines take place within a three-branch governmental system. The country is a democracy, led by a directly-elected president who serves as both the head of state and the head of government. The president heads the executive branch, and has significant political powers. Presidents are limited to a single six-year term of office. The bicameral Congress serves as the legislature, consisting of the small Senate, elected on an at-large basis throughout the country, and the larger House of Representatives, primarily made up of representatives elected from specific geographic regions. The judiciary is headed by the Supreme Court of the Philippines, a body with expansive powers of review over actions taken by other political and administrative bodies.⁶

Even though the state ideology has a strategic and important position in nation building, in fact, there are still domestic conflicts in Indonesia, Malaysia, or the Philippines.⁷ The Philippines, for example, is the current situation in

Paduka Dia Yang di-Pertuan Agong. In the state too, the population focuses on being loyal to the king who rules the country where they live without reducing their loyalty to *Yang di-Pertuan Agong*. See Mujibu Abd Muis, Badrul Azmier Mohamed Bakar, Azlan Abdul Rahman, Zaherawati Zakaria, Nazni Noordin, and Jennifah Nordin. "Ethnic plurality and nation building process: a comparative analysis between rukun negara, bangsa Malaysia and 1Malaysia concepts as nation building programs in Malaysia." *Asian Social Science* 8, no. 13 (2012): 153-160; Mohamed Azam Mohamed Adil, "Rukun Negara as the Preamble to the Federal Constitution." *ICR Journal* 10, no. 1 (2019): 118-120; Noor'Ashikin Hamid, Hussain Yusri Zawawi, Mahamad Naser Disa, and Ahmad Zafry Mohamad Tahir. "Rukun Negara as a Preamble to Malaysian Constitution." *Pertanika Journal of Social Sciences & Humanities* 29 (S2) (2021): 29-42. Please also compare with Arik Dwijayanto, and Dawam Multazam. "Pancasila and Rukun Negara: A Relation of Identity, State, and Nationalism in Indonesia and Malaysia." *Tebuireng: Journal of Islamic Studies and Society* 2, no. 1 (2021): 44-56.

- ⁶ Walden Bello, "Neoliberalism as hegemonic ideology in the Philippines: Rise, apogee, and crisis." *Philippine Sociological Review* 57 no.1 (2009): 9-19; Walden Bello, and John Gershman. "Democratization and Stabilization in the Philippines." *Critical Sociology* 17, no. 1 (1990): 35-56.
- ⁷ Melanie C. Brooks, and Jeffrey S. Brooks. "Culturally (ir)relevant school leadership: Ethno-religious conflict and school administration in the Philippines." *International Journal of Leadership in Education* 22, no. 1 (2019): 6-29; Ibrahim Narongraksakhet, Chiraphan De-ma, and Muhammad Afandi Saleh. "Malaysian Ways in Molding Quality People based on the National Ideology of Malaysia." *AL-HIKMAH Journal* 10, no. 19 (2020): 57-65; Iffatin Nur, and Susanto

Marawi, Southern Philippines, which is often hit by social conflicts. This city is the only area in the Philippines that still has its own kingdom whose capital is Cotabato City. The situation is still dire. The conflict that occurred was not a war between Islam and Christianity, but between Islam and Islam, who both wanted to be leaders, the old leaders lost, and the new leaders won, but both Muslims, ended up playing bombs here and there, finally now level with the ground. Even the biggest mosque is gone. Various problems often occur on the border between the Philippines, Indonesia, and Malaysia, therefore a meeting between the three countries was held in 2017. The result was 15 points of agreement. One of them agreed to fight the discourse of extremism through education, community involvement including the involvement of religious leaders and the promotion of tolerance, moderation, and unity in diversity.⁸

In fact, several previous studies on Pancasila and Terrorism revealed and found several important findings. Starting from the occurrence of brainwashing of the younger generation in various acts of terrorism and radicalism in the era

Susanto. "Social Conflict in Indonesia: Safeguarding a Nation as a New Approach for Resolving National Disintegration." *Journal of Social Studies Education Research* 11, no. 2 (2020): 151-173.

⁸ In the meeting, Ministers from Indonesia, Malaysia, and Philippines discuss and agree on the proposed tasks and action plans. There were 15 points that were discussed together and will be reported at the next meeting. The agreed points are: (1) Increasing efforts and cooperation in dealing with the root causes and conditions of extremism but not limited to poverty, narcotics or illegal drugs, crime and social injustice; (2) Promote social and economic development especially in the adjoining areas of the three countries; (3) Increase intelligence and information sharing among all security and intelligence agencies regarding potential, imminent and real threats; (4) Stop the flow of terrorist financing; (5) Preventing the spread of terrorism and content related to terrorism in cyberspace, especially on social media; (6) Prevent and suppress terrorist exploitation of information and communication technology and the spread of terrorist messages; (7) Prevent and stop the flow of illicit weapons smuggling and the movement of all terrorists; (8) Consider providing special military and law enforcement training; (9) Support the Trilateral Cooperation Agreement and other sub-regional efforts to combat transnational crime; (10) Review and implement all existing agreements on terrorism and violent extremism; (11) Comparing cross-analysis of each country's laws on terrorism with a view to improving laws; (12) Counter extremism discourse through education, community involvement including involvement of religious leaders and promotion of tolerance, moderation and unity in diversity; (13) Explore initiatives to provide support for victims of terrorism; (14) Promote deradicalization, rehabilitation and reintegration programs as part of comprehensive measures against terrorism; and (15) Protecting vulnerable groups, especially women, children and youth, from the effects of terrorism. See Fajar Pratama, "Indonesia, Malaysia, dan Filipina Sepakati 15 Poin Kontra-terorisme", *Detik News*, June 22 (2017), retrieved from <https://news.detik.com/berita/d-3539922/indonesia-malaysia-dan-filipina-sepakati-15-poin-kontra-terorisme>.

of globalization, the high flow of information disclosure and ideological liberalization, the minimal role of the family in fortifying liberal and secular ideologies, to the inappropriate character and moral education methods.⁹

Furthermore, moral education (which in principle is similar to Pancasila education) in Malaysia and the Philippines, also finds that global ideology is a challenge in itself in strengthening national ideology and national character in the midst of the unstoppable flow of globalization. The entry of various kinds of information which is very difficult to filter and the open access to information and the internet causes various moral and behavioral degradations, to acts of radicalism and intolerance.¹⁰

B. Method

The method in this study uses mixed methods where the research is carried out empirically and normatively. This study compares practices in three countries: Indonesia, Malaysia, and the Philippines in moral and character education amidst the currents of various global ideologies. The mixed methods research combines elements of quantitative research and qualitative research in order to answer the research question. Mixed methods gain a more complete picture than a standalone quantitative or qualitative study, as it integrates benefits of both methods.

⁹ Agus Subagyo, "Implementasi Pancasila dalam Menangkal Intoleransi, Radikalisme Dan Terorisme." *Jurnal Rontal Keilmuan Pancasila dan Kewarganegaraan* 6, no. 1 (2020): 10-24; Ade Lia Putri, Fhara Dwika Feby Charista, Sri Lestari, Anita Trisiana. "Implementasi Pancasila dalam Pembangunan Dibidang Pendidikan." *TERAMPIL: Jurnal Pendidikan dan Pembelajaran Dasar* 7, no. 1 (2020): 13-22; Fuadi Isnawan, "Program Deradikalisasi Radikalisme dan Terorisme Melalui Nilai-Nilai Luhur Pancasila." *FIKRI: Jurnal Kajian Agama, Sosial dan Budaya* 3, no. 1 (2018): 1-28; Rizky Pradana, and Joko Setiyono. "Peran Pendidikan Pancasila Terhadap Pencegahan Penyebaran Terorisme Di Kalangan Pelajar." *Jurnal Pembangunan Hukum Indonesia* 3, no. 2 (2021): 136-154; Luh Nila Winarni, "Eksistensi Pancasila dalam Menghadapi Ancaman Kebhinekaan." *Jurnal IUS Kajian Hukum dan Keadilan* 8, no. 1 (2020): 89-96.

¹⁰ Bee Piang Tan, Noor Banu Mahadir Naidu, and Zuraini Jamil. "Moral values and good citizens in a multi-ethnic society: A content analysis of moral education textbooks in Malaysia." *The Journal of Social Studies Research* 42, no. 2 (2018): 119-134; Hamidah Yusof, Mohd Asri Mohd Noor, Norasibah Abdul Jalil, Mahaliza Mansor, and Marinah Awang. "Nurturing moral values in primary school." *International Journal of Academic Research in Business and Social Sciences* 8, no. 7 (2018): 1144-1156; Abdul Haiy Abdul Sali, and Arlyne Canales Marasigan. "Madrasah Education Program implementation in the Philippines: an exploratory case study." *International Journal of Comparative Education and Development* 22, no. 3 (2020): 201-217

C. Result & Discussion

1. The Existence of the National Ideology in Indonesia: How does Pancasila exist and develop in the midst of globalization?

Ambiro Puji Asmaroini said that the ideology of the state and the ideology of the nation can be said to be a deep thought, believed to be true by a nation in unifying the steps of a group, class, and party to unite themselves, harmonize effectively in political life, political behavior, the political goals of a country in an effort to realize Indonesia's national goals based on the country's national interests.¹¹ In the same context, according to Harol H. Titus in Satrijo Budiwibowo the definition of ideology is: A term used for any group of ideas concerning various political and economic issues and social philosophies often applied to a systematic scheme of ideas held by groups or classes, meaning a term used for a group of ideals regarding various problems, political economy, social philosophy, which are often carried out for a systematic plan of an ideal carried out by groups or layers of society.¹²

The existence of Pancasila as an Indonesian ideology has been stated in the preamble of the 1945 Constitution as the basis of the Unitary State of the Republic of Indonesia which must be implemented continuously and consistently in the life of the nation and state. The basis of this state is stated in the preamble of the 1945 Constitution, especially in the fourth paragraph which implies that the national ideology is the ideals and goals of the state.

Pancasila as the ideology of the Indonesian nation has actually started long before Indonesia's independence, Pancasila values have existed even in the era of the kingdoms which were internalized in customs, local wisdom, and culture. Furthermore, the term Pancasila emerged during the preparation for Indonesian independence in 1945.

Aris Hardinanto said that the Pancasila formulation during the first trial period of the BPUPK was listed in several written sources, both in the form of documents and books. The first written sources are the minutes reports and

¹¹ Ambiro Puji Asmaroini, "Implementasi Nilai-Nilai Pancasila Bagi Siswa di Era Globalisasi." *Citizenship Jurnal Pancasila dan Kewarganegaraan* 4, no. 2 (2016): 440-450. See also Ambiro Puji Asmaroini, "Menjaga eksistensi Pancasila dan penerapannya bagi masyarakat di era globalisasi." *JPK: Jurnal Pancasila dan Kewarganegaraan* 1, no. 2 (2017): 50-64.

¹² Satrio Budiwibowo, "Revitalisasi pancasila dan bela negara dalam menghadapi tantangan global melalui pembelajaran berbasis multikultural." *Citizenship Jurnal Pancasila dan Kewarganegaraan* 4, no. 2 (2016): 565-585.

stenograms in the Yamin Collection bundle. The stenogram report that has been typed is very important because it is immediately sent to the Japanese side in Tokyo, after being typed, it is no longer checked. According to AG Pringgodigdo, there were 4 volumes of the stenogram report, two of which were handed over to the Japanese and the rest were kept in his own office and home. The report archived by AG Pringgodigdo is better known as the Yamin Collection because this report was once borrowed by Muhammad Yamin as a source for compiling the Preparatory Manuscript although it was never returned. Later by the New Order government was declared missing. Yamin's collection was later rediscovered at Puri Mangkunegaran, Surakarta. At that time, BRA Satuti, the wife of Rahadian Yamin who was the son of Muhammad Yamin, asked employees of the National Archives of the Republic of Indonesia (ANRI) to tidy up the Mangkunegoro library. After ANRI employees found the Yamin Collection in the library, it was brought to be stored until now in the ANRI Jakarta building.

The second written source after the Yamin Collection is the Pringgodigdo Collection. The collection was originally located in the capital city of the Republic of Indonesia, Yogyakarta, when the Dutch military aggression II occurred, according to AB Kusuma and RE Elson, the collection was confiscated and then taken to the Netherlands. According to MJ Karabinos, when Dutch troops attacked Yogyakarta in 1948, hundreds of documents about the Republic of Indonesia apart from the Pringgodigdo Collection were also confiscated by the Dutch, which included personal documents belonging to Mohammad Hatta. These documents have now been returned to ANRI and are named "*Djodgja Documenten*". The Pringgodigdo collection was originally kept at the Algemeen Rijksarchief then kept by the National Archief Nederland.

Aris Hardinanto further explained that based on Mohammad Hatta's statement, information was obtained that at the first session on May 29, 1945, the Chairman of the BPUPK, Radjiman Wediodiningrat, asked all participants about the basic philosophical foundation of an independent Indonesia. The question from Radjiman Wediodiningrat was then responded to by some members of the BPUPK. There are three figures who are known to answer this question, they are Muhammad Yamin, Soepomo, and Soekarno. In the Preparatory Manuscript, Minutes of BPUPK 1, and Minutes of BPUPK 224, Muhammad Yamin's speech entitled "*Principles and Basics of the National State of the Republic of Indonesia*".

The next speech on May 31, 1945 which was famous was the speech from Soepomo, he tried to answer questions from Radjiman Wediodiningrat about the basis of an independent Indonesia. According to Nugroho Notosutanto, Soepomo's speech that day contained five principles for an independent Indonesia. Soepomo himself never mentioned in his speech these five things as the basis for an independent Indonesia or even more so called it the term Pancasila. These five things were then interpreted by Nugroho Notosutanto. Thus the concept of Pancasila appeared for the first time in the BPUPK session.

2. The Existence of Pancasila Values in the Globalization

Pancasila as a source of guidance for the nation's life contains a lot of extraordinary values, these values are simply spelled out in the precepts of Pancasila, namely the values of divinity, human values, adab values, unity values, populist values, wisdom values, and values. justice value. These values apply to all components of the nation's life without exception from Sabang to Merauke. Values really must be actualized in all activities of the nation and the state besides these values must be used as motivation to do an optimal job. Furthermore, the elaboration of Pancasila values is as follows as stated by Ambiro Puji Asmaroini as follows:

1) Precepts in the One Godhead

There is an understanding that Indonesia was founded as a manifestation of human goals as creatures of God Almighty. Thus, all matters relating to the implementation and administration of the state, even the morals of the state, the morals of state administrators, state politics, state government, state laws and regulations, the freedom and human rights of citizens must be imbued with the values of the One Supreme God.

2) Fair and Civilized Humanity

It contains the values that the state must uphold human dignity as beings with noble dignity. The second precept of Pancasila contains the value that an awareness of human behavior and morals is based on norms and culture both towards oneself, fellow human beings, and the social environment.

3) Indonesian Union

The natural nature of Indonesian humans as a whole is monodualistic as individual beings and as social beings. For this reason, humans have differences between individuals with respect to ethnicity, race, group, class, and religion. The impact in the life of the state is varied. However, it is

necessary to improve ourselves in a unity in the motto "Bhineka Tunggal Ika" to maintain national unity.

4) Democracy Led by Wisdom in Deliberation/Representation

The Indonesian state adheres to a system of power from the people, by the people, and for the people. Thus the people are the source of state power. The fourth principle contains democratic values that must be implemented in the life of the state and always upholds deliberation as a national value.

5) Social Justice for All Indonesian People

The objectives of the value of justice that must be realized are: (a) distributive justice (the relationship of justice between the state and its citizens), (b) legal justice (justice between citizens and the state), and (c) commutative justice (the relationship of justice between citizens of one country). with others).

Meanwhile, Suko Wiyono emphasized that the values or character of the Indonesian nation which is reflected in the precepts of Pancasila¹³ are as follows:

- 1) The values of God Almighty: contained in it the basic principles
 - (1) Belief and devotion to God Almighty
 - (2) freedom of religion and belief in God Almighty as the most basic rights for humans
 - (3) tolerance among religious people and belief in God Almighty
 - (4) Love for all God's creatures, especially human beings
- 2) Fair and Civilized Humanitarian Values: it contains human principles
 - (1) Love for fellow human beings in accordance with the principle that humanity is one
 - (2) Honesty
 - (3) Human equality
 - (4) Justice
 - (5) civility
- 3) The values of the Unity of Indonesia: embodied in the basic principles
 - (1) Unity
 - (2) Togetherness
 - (3) Love for the nation
 - (4) Love for the homeland
 - (5) Bhinneka Tunggal Ika

¹³ Suko Wiyono, *Reaktualisasi Pancasila dalam Kehidupan Berbangsa dan Bernegara*. (Malang: Universitas Wisnuwardhana Malang Press, 2013), pp. 113-116.

- 4) People's Values Led by Wisdom of Wisdom in Deliberation/Representation: it contains basic principles
 - (1) democracy
 - (2) deliberation
 - (3) Democracy
 - (4) Wisdom of wisdom, and (Representative)
- 5) Values of Social Justice for All Indonesian People: contained in them the basic principles
 - (1) Justice
 - (2) Social justice
 - (3) Physical and spiritual well-being
 - (4) Family and gotong royong
 - (5) Work ethic.

3. The Existence of Pancasila Facing the Factual Problems of the Indonesian Nation

For nearly 74 years, Pancasila has survived against the flow of the nation's life journey, of course it is not easy to face the factual problems of the Indonesian people even though in fact Pancasila is still able to survive until now. The following is the existence of Pancasila in facing the factual problems of the Indonesian nation as quoted from Ristina Yudhanti as follows:

1) The Existence of Pancasila and the Problem of SARA

Prof. Mr. Dr. RM Soeripto as a Constituent Member of the PNI Faction stated "Pancasila as the state's basis has been used for more than 12 years of resistance. When our country is currently experiencing state difficulties, this is due to things outside of Pancasila. In our opinion, some of them do not obey the deliberative basis of Indonesian democracy, namely the fourth basis of Pancasila, but use a Western democratic system that is not in accordance with our psyche." Conflicts are in the form of vertical and horizontal conflicts. For example, vertical conflicts between the rulers and the people, between the majority and the minority, and so on. Meanwhile, horizontal conflicts are shown for example conflicts between religious communities, between ethnic groups, between races, between groups and so on. This dividing line is the potential for conflict to arise. The existing data shows that Indonesia is a country that is composed of various very pluralistic elements, both in terms of ethnicity, religion, race, and class.

This plurality on the one hand can be a huge potential in nation building, but on the other hand it is also a potential source for the emergence of various conflicts that have an impact on the division of the nation. In principle, Pancasila is built on the basis of complexity, heterogeneity or plurality of facts and views. This means that everything in the name of Pancasila but does not pay attention to this principle, so long as it will fail. The various normative provisions include: First, the 3rd Precept of Pancasila explicitly mentions "Indonesian Unity". Second, the explanation of the 1945 Constitution regarding the Main Thoughts in the Preamble, especially the first main idea. Third, the Articles of the 1945 Constitution concerning Citizens, especially regarding the rights to become citizens. Fourth, the acknowledgment of the uniqueness and distinctiveness originating from various regions in Indonesia is also recognized, (1) as contained in the explanation of the 1945 Constitution concerning Regional Government which recognizes regional uniqueness, (2) Elucidation of Article 32 of the 1945 Constitution concerning the peaks of regional culture and acceptance of foreign cultures in accordance with Indonesian culture; (3) explanation of Article 36 regarding respect for regional languages. So it can be concluded that normatively, the founding fathers of the Indonesian state highly uphold the plurality that exists within the Indonesian nation, both the plurality of regional government, culture, language and others. In fact, plurality is a very expensive asset for the nation's living civilization. both the plurality of regional government, culture, language and others. In fact, plurality is a very expensive asset for the nation's living civilization. both the plurality of regional government, culture, language and others. In fact, plurality is a very expensive asset for the nation's living civilization.

Some principles that can be extracted from Pancasila as an alternative thought in order to solve the SARA problem include: First, Pancasila is an understanding that recognizes the plurality (diversity) of reality, and tries to summarize it in a single Indonesian container. Unity cannot be interpreted as eliminating the existing plurality, on the contrary plurality should not also destroy the unity of Indonesia. The implication of this understanding is that various legal and regulatory products that are not in line with this view need to be reviewed, if necessary repealed, because otherwise they will carry a high socio-political risk. Second, the source of Pancasila values are three main things, namely from religious values, values, customs and habits in the life of the state

that are accepted by the community in everyday life. In this case, thoughts are built on tolerance, harmony, unity, and so on.

2) The Existence of Pancasila and Human Rights Issues

The relationship between human rights and Pancasila can be explained as follows:

1. The precepts of God Almighty, contain guarantees for the right to freedom to embrace religion, perform worship and respect religious differences.
2. The principle of just and civilized humanity gives every citizen the right to have the same position under the law and has the same obligations and rights to obtain guarantees and protection from the law.
3. The precepts of Indonesian unity, mandates the element of unity among citizens in the spirit of volunteerism and places the interests of the nation and state above personal or group interests, this is in accordance with the principle of human rights where fellow human beings should get along with each other in the spirit of brotherhood and humanity.
4. The People's Precepts, led by wisdom in deliberation/representation, provide an overview of the life of government, state, and democratic society. Respect the right of every citizen to hold deliberation for consensus which is carried out without elements of pressure, coercion, or intervention that limits the rights of community participation.
5. The precepts of social justice for all Indonesian people, recognizing individual property rights and protecting their use by the state and also the state provides the maximum opportunity for the community to develop them.

3) Pancasila and the Problem of the Economic Crisis

The year 1998 became the history of a great tragedy for the nation's economy, the situation was very tragic and was recorded as the darkest period in the history of the Indonesian economy. In just a year, dramatic changes took place, the economic achievements of the last twenty years sinking. At the same time, he also reversed all beautiful and bright hopes about the glory of the nation that was already in sight in the context of welcoming the third millennium.

The first nine months of 1998 were undeniably the most tumultuous period in the economy. The crisis that had been going on for six months during 1997 was getting worse and worse at a fast pace. The impact of the crisis began

to be felt in real terms by the community and the business world. The International Monetary Fund (IMF) began to intervene in October 1997, but it proved unable to immediately improve economic stability and the rupiah. Even the situation seemed to spiral out of control. Indonesia's economic crisis was even recorded as the worst in Southeast Asia at that time. The domino effect of this crisis occurred, the crisis which initially only started with the baht exchange rate crisis in Thailand on July 2, 1998, quickly developed into a widespread economic crisis, followed by a social crisis and then a political crisis.

Eventually it also developed into a total crisis that paralyzed almost all components of the nation's life. Even President Suharto's seat or throne wavered, and he was eventually abandoned. However, in fact, the people's economy which is proven to have high resilience in the face of crises, should indeed teach our government and economists a lesson to be more serious about making strengthening the role of the people's economy a major agenda for the nation's economic development. Distrust of the people's economy, which is actually a form of distrust, is an obstacle for our nation to truly be free from economic dependence on foreign countries/institutions such as the IMF.

1. Based on a survey conducted by the UGM population research center with the RAND Corporation Santa Monica in 1998, it was concluded that the 1997 economic crisis did not affect the lives of families/individuals in Indonesia.
2. Field research on the Indonesian Household Life Aspects Survey (SAKERTI) July - December 2000 in 13 provinces with 10,400 households as respondents found: first, job opportunities did not decrease but increased 4.2%, second 75% of respondents said there was no decline in welfare, third 70% of respondents said that their life is adequate.
3. Economic growth in 1998 was -13.7%, in 1997 was 4.9%, in 2002 rose to 4.8% with a capital flight of 10 billion/year.
4. During the crisis, many large businesses fell and went bankrupt, while the ones that survived were SMEs with a contribution of 4.8%.

The facts disclosed above are evidence that shows us how the people's economy is able to survive and exist in the midst of a crisis, as if they did not see a major crisis occurring, even though there were attempts to retreat, the spirit of brotherhood and togetherness was able to cover and create conditions of balance in society. Some of the ways that families in rural areas are facing a crisis are firstly rearranging household expenditures/expenditures, secondly entrusting

some family members to well-to-do families, thirdly borrowing and borrowing without interest, fourthly working overtime and being assisted by other family members, fourthly saving assets in the form of gold and livestock which can be sold at any time.

This economic failure was caused, among others, by the non-applicability of economic principles in institutions, economic inequality, and others, which were also triggered by the widespread practice of monopoly, collusion, corruption, and nepotism by state officials. The Indonesian economic system, which is based on the Pancasila philosophy and the 1945 constitution, and its operational basis, the GBHN is often called the Pancasila Economic System. The principles developed in the Pancasila Economic System include: recognizing religious ethics and morals, not merely pursuing material things, reflecting the nature of humanity, which has elements of body and soul, as individual social beings, as God's creatures and independent individuals. Such a system does not recognize human exploitation of humans, upholds togetherness, kinship, and partnership,

The Pancasila economic system is built on the constitutional basis of the 1945 Constitution, article 33 which contains the teachings that (1) The wheels of the nation's economic activity are driven by economic, social and moral stimuli; (2) All members of the community are determined to achieve social equity, namely not allowing economic inequality and social inequality; (3) All economic actors, namely producers, consumers, and the government always have a nationalistic spirit, namely in every economic decisions they prioritize the goal of realizing a strong and resilient national economy; (4) Cooperatives and working cooperatively always animate the economic actors of the community. Economic democracy or people's economy is led by wisdom in representative deliberation; (5) The very broad national economy is constantly being strived for a balance between national planning and increasing decentralization and regional autonomy. Only through active regional participation can the rules of the game of economic justice run further to produce social justice for all Indonesian people.

The rights and obligations in the economic field, the preamble to the 1945 Constitution, the fourth paragraph, among other things state that the government promotes the general welfare. With regard to that objective, the 1945 Constitution, Article 33 explicitly states the following:

1. The economy is structured as a joint effort based on the principle of kinship.

2. Production branches which are important to the state and which affect the livelihood of the people are controlled by the state.
3. The earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people.

4) **The Existence of Pancasila in the Flow of Global Ideology**

This world is divided into many major ideological poles, namely liberalism, fascism, socialism, communism, capitalism plus religious ideologies which have recently developed quite a lot, namely the Islamic caliphate. According to Kristeva (2010) ideologies in the world are divided into:

a. Socialism

Socialism basically stems from a belief in human beings, which also gives birth to the belief that all suffering and poverty faced can be attempted to eliminate it. The suffering and misery caused by political and economic piracy in which the rulers and businessmen with their liberal spirit and capital, have full power to govern the majority of citizens, with all the greed based on rationalism and individualism, prompting some people to seek new ways to solve social problems without must be done by force.

Socialism is a collective society in which the workers themselves control the means of production and plan the economy democratically, and all this happens internationally. The term "socialism" or "socialist" can refer to several related things, namely ideology or ideological groups.

Socialism as a state economic system. This word has been in use since at least the beginning of the 19th century. In English it was first used to refer to followers of Robert Owen in 1827. In France, it was used to refer to followers of the doctrine of Saint-Simon in 1832 and later by Pierre Leroux and J. Regnaud in l'Encyclopedie nouvelle. The use of the word socialism is often used in different contexts by various groups in the world, but almost all agree that this term originated from the upheaval of industrial workers and agricultural workers in the 19th and 20th centuries, which was based on the principle of solidarity and fought for an egalitarian society, which with an economic system, according to them, can serve many people rather than only a few elites.

Socialism and democracy, have a very important relationship, it becomes an inseparable part of socialist policy. Socialism in the context of democracy has the same goal and core, namely to realize democracy by expanding the application of democratic principles from political to non-political matters in

people's lives. Therefore, in achieving their goals, socialists use democratic methods.

b. Capitalism

According to concept of capitalism, including property rights where all ownership is private property) Heilbroner in Kristeva (2010: 13) dynamically calls capitalism a social formation that has a certain nature and a unique historical logic. The logic of social formation in question refers to movements and changes in the life processes and institutional configurations of a society. The term "social formation" introduced by Karl Marx is also used by Jurgen Habermas. Habermas in Kristeva (2010: 13) calls capitalism one of the four social formations (primitive, traditional, capitalism, post-capitalism). The logic of social formation in question refers to movements and changes in the life processes and institutional configurations of a society. The term "social formation" introduced by Karl Marx is also used by Jurgen Habermas. Habermas in Kristeva (2010: 13) calls capitalism one of the four social formations (primitive, traditional, capitalism, post-capitalism). The logic of social formation in question refers to movements and changes in the life processes and institutional configurations of a society. The term "social formation" introduced by Karl Marx is also used by Jurgen Habermas. Habermas in Kristeva (2010: 13) calls capitalism one of the four social formations (primitive, traditional, capitalism, post-capitalism).

c. Communism

Communism was born as a reaction to capitalism that developed in the 19th century, where they prioritized individual owners and excluded workers. The term communism is often confused with Marxism. Communism is the ideology used by communist parties around the world. This ideological concoction comes from Lenin's thoughts, so it is called "Marxism-Leninism". In communism social change must start from the role of the Communist Party. Logically, in a nutshell, social change starts with the workers, but workers' organization can only succeed if it is under the domination of the party. The party needs the role of the Politburo as a think-tank. In summary, social change can only succeed if it is initiated by the Politburo. This is what causes communism to be "blunt" and no longer attractive.

The principle of all belongs to the people and is controlled by the state for the prosperity of the people equally. Communism severely limits democracy to its people, so communism can be said to be anti-liberalism. In general, communism severely restricts religion to its people, because the principle of

religion is a poison that limits its people from rational and real thoughts. Communism as an ideology began to be applied when the Bolshevik Revolution broke out in Russia on November 7, 1917. Since then communism has been implemented as an ideology and spread to other countries. In 2005 the countries that still adhered to communist ideology were China, Vietnam, North Korea, Cuba and Laos.

Theoretically, a communist government based on its ideology treats all their states, people and ideals to create an equal society. In reality, violence, elimination of opponents, exile, exile, and propaganda to destroy those who do not agree are commonplace actions and must be carried out in a revolutionary and radical way. Thus the ideology of communism with its Marxism tends to give birth to an authoritarian and tyrannical political system as shown by the rulers of Stalin and Lenin in Russia, Mao Tse Tung in China, Fidel Castro in Cuba, the Kemer Merah regime with Polpot and Khi Smpa in Cambodia, Kim Sung in North Korea, Afghanistan during the Babrak Karmal era. A number of countries in the Eastern European region that became the center of the Soviet Union such as Hungary, Bulgaria, East Germany, Latvia, Lithuania, Estonia, Romania, Poland. Then the countries under the Russian Confederation that became the Soviet Union such as Georgia, Turkistan, Azerbaijan, Turmikistan, Kazakstan, Armenia. In addition, countries that pivot to Marxist ideology in Africa, Asia and Latin America.

d. Fascism

George Mosse called the emergence of fascism as a reaction to liberalism and positivism as seen from its tendency to 'anti-intellectualism' and dogmatism. Fascism is a manifestation of disillusionment with individual freedom and freedom of thought. Liberalism and positivism, this is a bit odd, makes individuals fear freedom. by being fascist embracing fascism the individual feels free after fleeing from freedom. They enjoy freedom precisely in the shackles of freedom. The emergence of fascism is the impact of industrialization, modernization and democratization. Its emergence is a reaction to various gaps, prolonged suffering, fear of the lack of hope for a better future. Democratization is only considered as an illusion that gives birth to the dominance and structural hegemony of the minority in the majority, anarchist freedom and others. In the case of Germany during World War I and II, the emergence of fascism was stimulated by social anarchy resulting from domestic turmoil and international politics.

Fascism in terms of the roots of thought is quite unique. This ideology as said by Hayes in Kristeva (2010: 52) is a mixture of the most radical, reactionary theories and includes various ideas of race, religion, economics, social, and morality with philosophical roots. The roots of fascism can be traced in the thoughts of Plato, Aristotle, Hegel, Rosenberg, Doriot, Farinasi, Gobinau, Sorel, Darwin, Nietzsche, Marinetti, Oswald, Spengler, Chamberlain and others. So fascism, has intellectual and philosophical roots hundreds, if not thousands of years ago. In its modern and contemporary form, and in its par excellence format when Borneo Mussolini took control of Italy in 1922), Hitler and his Nazis dominated Germany in 1933. Franco came to power in Spain around 1936,

e. Anarchism

Anarchism is an understanding that believes that all forms of state, government, with their power are institutions that foster oppression of life, therefore the state, government, and their instruments must be destroyed and destroyed. Specifically in the economic, political, and administrative sectors, Anarchy means coordination and management, without bureaucratic rules, which is broadly defined as the party who is superior in the economic, political and administrative areas in both the public and private spheres.

Anarchism is a political theory that aims to create a society without hierarchies both in the political, economic, and social spheres. Anarchists try to maintain that anarchy, the absence of rules, is a format that can be applied to social systems and can create individual freedom and social cohesion. Anarchists claim that the ultimate goal of freedom and togetherness is a mutually constructive cooperation with one another. In Bakunin's famous writings: "freedom without socialism is injustice, and socialism without freedom is slavery and brutality".

f. Conservatism

Conservatism is a political philosophy that supports traditional values. The term comes from the Latin word, *conservare*, to preserve; "keep, maintain, practice". Because different cultures have different and established values, conservatives in different cultures have different goals. Some conservatives seek to preserve the status quo, while others seek to return to the values of the past, the status quo ante. Samuel Francis defines authentic conservatism as the persistence and strengthening of certain people and their institutionalized cultural expressions. Roger Scruton calls it the preservation of the social and

political ecology of procrastination, the goal of which is to maintain, as long as possible,

Apart from the six ideologies stated above by Kristeva, there is one more ideology that has recently been intensively heard in this country, namely the ideology of the caliphate. Several groups emerged that advocated a caliphate state to replace the basic state with the spirit of radicalism, they wanted to carry and instill an ideology that rejected or ignored this diversity. According to Hidayat (2014) The emergence of the Islamic State of Iraq and Syria (ISIS) caused shocks in various countries in the Middle East. The turmoil caused by ISIS has also reached Indonesia. The spirit to promote the caliphate appears sporadically in various regions in Indonesia. These groups then view that the form of government and ideology promoted by Indonesia as something wrong. Therefore, according to them, the system of government and ideology of Indonesia must be replaced by the system and ideology of the caliphate.

Conflicts in the Middle East arise as a result of the struggle of various regional and global interests. The emergence of ISIS in the Middle East with many agendas and calling on all Muslims in the world to join them has had a considerable influence on the growth of groups that want to promote or enforce the caliphate in Indonesia. Many ideas emerged that wanted to undermine the commitment to the state and nationality of Indonesia, the 45 Constitution, Pancasila, and Bhinneka Tunggal Ika.

The idea of a caliphate is used by certain groups as a myth. In the discussion of modern myths, myths function to rob or steal concepts, language, or whatever is used in many things. According to Barthes in , myth is a communication system, it is a message myth cannot be an object, concept, or idea; myth is a way of signification, a form.

The idea of an Islamic caliphate has presented various debates and discussions that are increasingly continuing. Some people think that the caliphate is an ideal form of religious and state life. However, on the other hand, many also argue that the caliphate is no longer relevant to national life in Indonesia. Shaykh Abdul Qadim Zallum (second Amir of Hizb ut-Tahrir) in Baidhowi said, "appointing a caliph is obligatory on all Muslims in all corners of the world. Carrying out this obligation - as with any obligation that Allah has decreed for the Muslims - is a definite matter, there is no choice in it and there is no tolerance in its affairs. Negligence in carrying it out includes the greatest immorality,

The Indonesian state, which is based on the 1945 Constitution, Pancasila, promotes and upholds diversity and tolerance. Masdar Faried Mas'udi in Hidayat (2014) explicitly says that in the context of the Unitary State of the Republic of Indonesia, the foundation of Pancasila and the 1945 Constitution is a form of "caliphate" which is legal according to Islam/Al-Quran. Pancasila and the 1945 Constitution have carried the spirit and principles of caliphate in accordance with what is required by Islam or the Koran. The agenda of the Indonesian nation, including or especially its Muslims as the majority, is no longer questioning the conceptual validity of our country, but practicing it with sincerity and sincerity. It is time to no longer question the "container", but to practice our Islam to achieve good goals, which are outlined by Islam and the Quran.

4. The Existence of Pancasila and National Ideology Education in the Era of Globalization: Insight from Indonesia, Malaysia, and the Philippines

Globalization brings changes in the international world order which have a direct impact on changes in various countries. One of the impacts of these changes is the tendency to wane Indonesian nationalism. Therefore, the Indonesian nation is obliged to increase national vigilance and mental and ideological resilience of the Indonesian nation. The ability to face challenges that are very basic and will hit national, social and political life, even mentality and the nation, then the last bastion is national belief on the basis of the Pancasila State which is a bulwark in facing challenges in the era of globalization which is growing at this time.

The negative and positive impacts of globalization according to Suparlan in Ambiro Puji Asmaroini include:

a. The Positive Impact of Globalization for Indonesia

1. Competitive spirit, to follow the flow of globalization a country is required to be able to compete in the international world.
2. The ease and comfort of life, globalization with advances in the fields of information, communication and transportation have provided convenience and comfort for the community.
3. The attitude of tolerance and humanitarian solidarity, information about the concerns and sufferings of a number of people in a country, motivates governments in other countries to help alleviate the suffering felt by others.
4. Awareness in togetherness, tolerance and solidarity between nations develops into awareness in togetherness to overcome various problems,

where threats and disasters are for the safety of the world as the only planet where humans live.

5. Cultivate an open attitude, this open attitude to recognize and respect the differences, advantages, in human life as individuals and nations living in the territory of other countries.
6. Globalization provides a new offer, globalization provides a new offer in the form of opportunities to access knowledge as widely as possible through the internet network
7. The opening of social mobility, the advancement of transportation encourages more open social mobility where distance is no longer a problem.

b. The negative impact of globalization on the Indonesian nation

1. Shifting values, something new (values, technology, culture, etc.) from the foreign cannot automatically be integrated into the conditions of the individual or society that accepts it.
2. Conflicting values, the entry of new and foreign values that are not in line or even contrary to the noble values of the people's view of life.
3. Lifestyle changes
4. With reduced state sovereignty, the government must recognize and work in an environment where most problem solving must be formulated with a global world in mind.

As the identity and personality of the Indonesian nation, Pancasila is a source of inspirational motivation, a guide to behavior as well as a standard of justification. Thus the movement of ideas, patterns of activity, behavior, and the results of the behavior of the Indonesian nation must reflect on Pancasila (Untari in Ambiro Puji Asmaroini). So that Pancasila should be able to filter the impact of globalization which is able to bring changes to the world order, especially for the people of Indonesia. By adhering to Pancasila, the Indonesian people are able to realize Indonesian nationalism.

The challenges of Pancasila in the era of globalization that can threaten the existence of the nation's personality, and now like it or not, like it or not, the Indonesian nation is in the vortex of world globalization. But it must be remembered that the Indonesian nation and state should not lose their identity, because they live among the world's associations. Nevertheless, the reality is that until now Pancasila still exists as the ideology of the Indonesian nation that is open, it cannot be denied that there are many deviations from the values of

Pancasila, but that is not a reason to leave Pancasila as the nation's ideology, let alone to be replaced by other ideologies. foreign ideology.

Meanwhile in Malaysia, moral education and value education are something that cannot be separated in the education system that applies in Malaysia. In the early days of formal education in the colonial era, moral education was given in the form of bible teaching, namely subjects given at the high school level specifically for Christian students. For non-Christian students each week an ethics lesson is given accompanied by a free summary of the Bible and an emphasis on how to be a good person.

After Malaysia's independence, the same pattern was applied, only the teaching of the Bible changed to the teaching of Islam because Islam is the official religion of the State of Malaysia, and it is given only to Muslim students. For adherents of other religions guaranteed by the constitution, Islamic religious lessons should not be forced, as well as the teaching of Islamic ethics in learning. The solution is, as pioneered by the British before, introducing moral lessons or values education in classroom learning.

To fill the void of character education for non-Muslim students, according to Rahima (1998) in the early 1970s the subject of citizenship was introduced as a compulsory subject for all non-Muslim students. Because this lesson is not tested in the final exam, it is considered ineffective, so the school does not consider it important in its implementation. This is due to the orientation of education which still emphasizes the examination, in contrast to Islamic religious lessons which are indeed tested. The implementation of character education in the implementation of moral education in Malaysia shows various developments. Various studies have been conducted to analyze ranging from aspects of content, implementation and impact that show its own reality and complexity.

Furthermore in the Philippines, on February 2, 1987, a new constitution for the Philippines was ratified. Section 3, Article XIV of the 1987 Constitution which contains the ten fundamental goals of education in the Philippines. In 1987 based on Executive Order No. 117, the Ministry of Education, Culture and Sports, became the Ministry of Education, Culture and Sports. The structure of the DECS as set out in EO No. 117 remained practically unchanged until 1994. On 26 May 1988 Congress of 6,655 enacted the Republic Act, Free Public Secondary Education Act of 1988, which mandated free public secondary education beginning in the 1988 school year. -1989. On May 26, 1988 Congress enacted making 6,655 RA free public secondary education a reality.

On February 3, 1992 Congress of 7,323 enacted the Republic Act, which provided that students aged 15-25 May be employed during the summer or Christmas holidays at a salary not lower than the minimum wage. 60% of the wages to be paid by the employer and 40% by the government. On February 3, 1992, Congressional RA 7,323 enacted a provision that students aged 15-25 may be employed during the summer or Christmas holidays at a salary not lower than the minimum wage. 60% of the wages to be paid by the employer and 40% by the government.

The Congressional Educational Commission (EDCOM) reported in 1991 recommending the division of the DECS into three sections. On May 18, 1994, Congress passed Republic Act 7,722, the Higher Education Act of 1994, created the Commission on Higher Education (CHED), which is considered a function of the Bureau of Higher Education, and oversees tertiary level programs. On August 25, 1994, Congress passed Republic Act 7,796, the Technical Education and Skills Development Act of 1994, creating the Education and Technical Skills Development Authority (TESDA), which absorbs the Bureau of Engineering-plus the National Workforce Education and Youth Council, and oversees non-degree technical-vocational programs. DECS remains the responsibility for all primary and secondary education. This triple division became known as the trifocal education system in the Philippines.

D. Conclusion

The Indonesian nation is a nation whose civilization is well-established, this is evidenced by having its own ideology, meaning that the Indonesian nation does not just adhere to the ideological system of other nations. Pancasila as the basis of the nation's ideology contains values that come from the personality of this nation itself. In its journey, Pancasila did not escape the exposure to the existence of foreign ideologies. However, up to now, Pancasila still exists as the nation's ideology. Our joint task going forward is to make Pancasila strong and any deviations from its values to be overcome in order to continue the life of a sovereign nation.

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“Your pride for your country should not come after your country becomes great; your country becomes great because of your pride in it.”

Idowu Koyenikan