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Moral Education and Pancasila in Encouraging the Prevention of Intolerance in the Era of Globalization: Experiences of Indonesia and Malaysia

Azhar Moeloek Akbar¹, Tsania Rahma², Yehezkiel Lemuel³, Debby Fitriana⁴, Tiara Rizki Annesha Fanani⁵, Rosa De Lima Gita Sekarjati⁶

¹ Universiti Tun Hussein Onn Malaysia

Persiaran Tun Dr. Ismail, 86400 Parit Raja, Johor, Malaysia

² Universitas Negeri Semarang, Central Java, Indonesia

✉ Corresponding author's email: azharmoeloekakbar@uthm.edu.my

Abstract:

Indonesia and Malaysia are two multicultural countries that have various cultures. This is due to the geographical location of Indonesia which is an archipelagic country that stretches from the western end of Sabang Island to the eastern end of Merauke Island. So in conditions like this, various tribes, customs, ethnic cultures and beliefs emerged in Indonesia. This diversity has both positive and negative impacts. The positive impact is that diversity can strengthen unity, but the negative impact is that it can lead to division. One of the problems that can cause the division of the Indonesian nation is the intolerant behavior of the people. Intolerant behavior often occurs in people's lives in various fields. The fields of politics, economics, religion, social and culture are always inseparable from intolerant attitudes, especially in the development of the flow of information in the current era of globalization. There are many cases that trigger inter-ethnic divisions that circulate in the mass media, especially social media. Therefore, a guide for the Indonesian people is needed to deal with the issue of division, namely Pancasila. Pancasila which is the nation's ideology has values that become the view of life of the Indonesian people which are always relevant to the times, especially in the current era of globalization. By implementing and preserving Pancasila in all areas of people's lives, it means that we are trying to realize a common life that is conditional on the values of unity, kinship, justice, tolerance and humanity.

Keywords: Intolerance, Moral Education, Character Education, Pancasila Education

A. Introduction

Indonesia is the largest archipelagic country in the world, with 17,508 large and small islands. It is located between two continents, namely the continent of Asia and the continent of Australia, as well as two oceans, namely the Pacific Ocean and the Indian Ocean. This condition makes Indonesia a multicultural country that has various tribes, customs, cultures, ethnicities and races. Until 2016, there

were around 1,340 types of ethnic groups in Indonesia. Indonesia is one of the largest multicultural countries in the world, this can be seen from the sociocultural and geographical conditions of Indonesia which are so complex, diverse, and broad. Indonesia consists of a large number of ethnic, cultural, religious, and other groups, each of which is plural (plural) and at the same time heterogeneous or diverse.¹

As a plural and heterogeneous country, Indonesia has the potential of multi-ethnic, multi-cultural, and multi-religious wealth, all of which are potentials to build a large multicultural nation-state. The diversity of a multicultural society as a nation's wealth on the other hand is very prone to triggering conflict and division. As stated by Nasikun (2007: 33) that the plurality of Indonesian society can at least be seen from its two unique characteristics, first horizontally, it is marked by the fact that there are social units based on differences in ethnicity, religion, customs, and regional differences. and the second vertically is marked by the presence of sharp vertical differences between the upper and lower layers.²

Ethnic differences are often the root of conflict, for example the difference between the Dayak and the Madurese, usually conflicts occur because of differences in attitudes, beliefs, values, or needs. For example, the Madurese have a behavior that immediately responds with anger and tends to use violence, this causes conflicts with other tribes. The conflict between the Dayak and the Madurese was once a large-scale riot, in which cultural differences were clearly the reason for the war between the two tribes. One of the events that has been hotly discussed lately is the sentiment towards ethnic Chinese. Various news, both facts and lies (hoaxes) can easily be found on social media. The latest event is the sentiment of ethnic Chinese in the post-conflict local election of DKI Jakarta.³

¹ Lestari, Gina. "Bhinneka tunggal ika: Khasanah multikultural indonesia di tengah kehidupan SARA." *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 28, No.1 (2016). See also Tjarsono, Idjang. "Demokrasi Pancasila dan Bhineka Tunggal Ika Solusi Heterogenitas." *Transnasional* 4, No. 2 (2013): 876-888; Rizki, Avuan Muhammad, and Rona Apriandini Djufri. "Pengaruh Efektivitas Pembelajaran Bhineka Tunggal Ika Terhadap Angka Rasisme dan Diskriminasi di Indonesia 2019." *VIDYA SAMHITA: Jurnal Penelitian Agama* 6, No. 1 (2020).

² Lestari, 2016.

³ Some hoax news are a threat to national unity, and in many cases often lead to conflict and acts of violence. See Lukmantoro, Triyono. "Hoax Serbuan TKA dari China: Kepanikan Moral dan Budaya Ketakutan." *Masyarakat Indonesia* 44, No.1 (2019): 31-46; Handayani, Nur, Johar

The problem of multiculturalism needs to be studied thoroughly, so that the Indonesian people are not carried away and drifted away in slogans, as if diversity is more of a blessing and not a chore. This must be understood by all Indonesian people. Within this framework lies the relevance of multiculturalism to build the Unitary State of the Republic of Indonesia (NKRI).

The concept of multiculturalism is not a new vocabulary for Indonesian history. The substance of multiculturalism is closely related to the birth of the Unitary State of the Republic of Indonesia. Multiculturalism is generally defined by many groups as a belief which states that ethnic and cultural groups can coexist peacefully on the principle of co-existence which is characterized by a willingness to respect other cultures.

Multiculturalism is an ideology born from the diversity of cultural structures in society that form a multicultural society. The life of a multicultural society is vulnerable to social conflicts. Therefore, multiculturalism was formed as the main reference for the realization of peace in the midst of diversity, which recognizes and glorifies differences in equality both individually and culturally.⁴

Multiculturalism is a good paradigm in an effort to re-knit human relations which have always lived in a conflictual atmosphere. In simple terms, multiculturalism can be understood as a concept of cultural diversity and complexity in society. Through multiculturalism, people are invited to uphold tolerance, harmony, and peace, not conflict or violence in the flow of social change. Despite being in differences, the multiculturalism paradigm is expected to be a solution to the social conflicts that have occurred so far. Thus, the core of multiculturalism is the willingness to accept other groups equally as a unit, regardless of differences in culture, ethnicity, gender, language, or religion. Meanwhile, the focus of multiculturalism lies in understanding life full of socio-

Amir, and Juanda Juanda. "Kasus hoaks pandemi COVID-19: Suatu tinjauan linguistik forensik." *Fon: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 17, No. 2 (2021): 169-177; Juditha, Christiany. "Interaksi simbolik dalam komunitas virtual anti hoaks untuk mengurangi penyebaran hoaks." *Jurnal Penelitian Komunikasi dan Pembangunan* 19, No. 1 (2018): 17-32; Oktaviana, Dinda, Dini Anggraeni Dewi, and Yayang Furi Purnamasari. "Peran Pendidikan Kewarganegaraan dalam Memerangi Hoaks." *Jurnal Pendidikan Tambusai* 5, No. 3 (2021): 7698-7704; Tafonao, Talizaro, and Prasetyo Yuliyanto. "Peran pendidikan agama kristen dalam memerangi berita hoaks di media sosial." *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)* 2, No. 1 (2020): 1-12.

⁴ Mulyadi, Mohammad. "Membangun NKRI dengan multikulturalisme." *Info Singkat Kesejahteraan Sosial* 9, No. 10 (2017): 9-12.

cultural differences, both individually and in groups and in society. In this case the individual is seen as a reflection of social and cultural unity.

However, multiculturalism sometimes brings various problems and potential conflicts that lead to divisions. This illustrates that basically; it is not easy to unite a diversity without being supported by the awareness of a multicultural society. Moreover, the condition of Indonesian society is the most pluralistic society in the world, apart from the United States and India. In line with this, Geertz (in Hardiman, 2002: 4) argues that Indonesia is so complex that it is difficult to describe its anatomy exactly. This country is not only multiethnic (Javanese, Batak, Bugis, Acehnese, Flores, Balinese, and so on), but also an arena of multimental influence (India, Chinese, Dutch, Portuguese, Hinduism, Buddhism, Confucianism, Islam, Christianity, Capitalism and so on).⁵

The spirit of multiculturalism is trying to challenge the main question of how these ethnic and cultural groups should position themselves into a common life in a national society surrounded by universal values, such as: democracy, justice, unity, and humanity. More specifically, how for example, ethnic groups Bugis, Makassar, Batak, Minang, Betawi, Sundanese, Javanese, Chinese, Balinese, Ambonese, Manadonese, Papuans or those who are Muslim, Hindu, Confucian, Buddhist, Christian, Catholic, all of which are able to coexist in a social process which on the one hand provides a place for the maintenance of their respective local identities and particular beliefs, and on the other hand provides an opportunity for a process of social integration to occur.⁶

The idea of multiculturalism according to Taylor (1994: 25) is an idea to regulate diversity with the basic principles of recognizing diversity itself (politics of recognition). This idea concerns the regulation of social relations or relations between ethnic groups. Meanwhile, Suparlan (2008: 726) reveals that multiculturalism is an ideology that recognizes and glorifies differences in equality both individually and culturally.⁷

A country that has a multi-ethnic and multi-mental uniqueness like Indonesia is faced with its own dilemma, on the one hand bringing Indonesia

⁵ Lestari, 2016. *See also* Varanida, Dea. "Keberagaman Etnis dan Budaya sebagai Pembangunan Bangsa Indonesia." *Proyeksi: Jurnal Ilmu-Ilmu Sosial dan Humaniora* 23, No. 1 (2018); Harahap, Suheri. "Konflik etnis dan agama di Indonesia." *Jurnal Ilmiah Sosiologi Agama (JISA)* 1, No. 2 (2018): 1-19.

⁶ Digdoyo, Eko. "Kajian isu toleransi beragama, budaya, dan tanggung jawab sosial media." *JPK (Jurnal Pancasila dan Kewarganegaraan)* 3, No. 1 (2018): 42-59.

⁷ Digdoyo.

into a great nation as a multicultural nation-state, but on the other hand it is a threat. So, it is not an exaggeration to say that multicultural conditions are likened to coals in husks which can easily be ignited and heated up at any time. However, when these differences surface and become a threat to the harmony of life, this can be a problem that must be resolved with a tolerant attitude.

In the long history of the Indonesian nation, plurality has given birth to beautiful collaborations in various forms of cultural muzaid that are thick with pluralism. This means that various ethnic groups, religions, races, customs, cultures and groups can coexist and have a very high negotiation space in everyday life which we know as tolerance. Kuntowijoyo (1985) explains that the beauty of the people of an equatorial country like Indonesia is a testimony to the international community. However, the world was "shaken to pieces" of beauty by an exclusive attitude that grew from the narrow primordialism of ethnicity, religion, race, and certain groups in the form of conflict. Various conflicts that are motivated by religion, ethnicity, language, economy, and politics cannot be avoided (Rasimin, 2016:100).

SARA nuanced conflicts have recently occurred in several regions in Indonesia. Most cases that occur are triggered by the actions of an intolerant individual or group which is then brought to a wider group on behalf of racial, ethnic, religious and cultural backgrounds. Haris (2012: 52) said that "a further consequence of horizontal conflicts triggered by social jealousy, regional ego, ethnic ego, religious ego, and others. The awareness to live together peacefully according to the meaning of *Bhineka Tunggal Ika* is starting to fade." As a result, the ego of a person or a few people is then brought into the ego and a certain group arises a big conflict that brings disaster to all parties, including those who are not involved.

Social conflicts that occurred in several regions in Indonesia, both in large and small escalations have brought casualties, property, sources of livelihood and others, thus destroying the foundations of humanity and the Indonesian nation. It seems that social unrest has become a common symptom for the life of the nation. Since 1996 there have been several incidents/conflicts with socio-religious nuances, such as the riots in Tasikmalaya December 26, 1996, in Karawang in 1997 and the May Tragedy on May 13, 15, 17 1998, which occurred in Jakarta, Solo, Surabaya, Palembang, Medan, Ambon, Maluku, Nusa Tenggara, East Java (Situbondo), Central Java (Temanggung), Yogyakarta, West Java (Cirebon, Indramayu), Banten, and in DKI Jakarta as well as other riots.

Although recently no physical social conflict has been found, conflicts through the media, especially social media, the issue of religious diversity often become objects of mutual slander through fake news (hoaxes) using political vehicles at the time of the election and regional head elections.⁸

Several series of riots in Indonesia were more inclined to have social, economic, political and religious nuances. Including a case study of intolerance in the capital city when it was facing the PILKADA. Intolerance conflicts have crystallized by using the pretext of religion, culture, politics, ethnicity, and the media as triggering tools. Sociologically, social conflicts are commonplace, for that we need theories and methods of conflict management in the context of reconciliation and agreement to make commitments for change (in a positive direction).⁹

However, the issue of majority and minority can be a source of conflict, while national stability is an important factor in national development (Ishamudin, 1996:24). The social conflict as intended must be immediately resolved or resolved so that it does not occur for a prolonged period, so that it does not cause more physical or material impacts or sacrifices. On this basis, a system or strategy for resolving socio-religious conflicts is needed (Dahrendorf, 1986:42-43).¹⁰

The media in this case is considered very appropriate to be used as one of the considerations in reducing conflicts or practices of intolerance. The basic reason is that currently the mass media, both print, electronic and social media, are one of the main forces in influencing the views of individuals and society in implementing the value of religious freedom.¹¹

Mass media discourse often offers an alternative meaning framework for audiences to define themselves, others, social environment, events, and objects in society (Achmad, 2001:29).

Pancasila as the basis and ideology of the state is the result of the agreement of the founding fathers of the nation when the Indonesian state was founded, and until now in the era of globalization, the Indonesian state still adheres to Pancasila as the basis of the state. As the basis of the state, Pancasila must be a

⁸ Mulyadi, 2017.

⁹ Mulyadi, 2017, pp. 10-11.

¹⁰ Mulyadi.

¹¹ Kristiono, Natal. "Penguatan Ideologi Pancasila di Kalangan Mahasiswa Universitas Negeri Semarang." *Harmony: Jurnal Pembelajaran IPS dan PKN* 2, No. 2 (2017): 193-204.

reference for the state in facing various global challenges in the world that continues to develop.¹²

In this era of globalization, the role of Pancasila is certainly very important to maintain the existence of the personality of the Indonesian nation, because with globalization the boundaries between countries seem invisible, so that various foreign cultures can easily enter society. This can have a positive and negative impact on the Indonesian nation, if we can filter well the various things that arise from the impact of globalization, of course globalization will be a positive thing because it can add insight and strengthen relations between nations and countries in the world, while the negative things the impact of globalization can damage the morale of the nation and the existence of Indonesian culture.¹³

In this regard, the young generation as pillars of the nation are expected to have the spirit of patriotism, nationalism and tolerance values by persisting in the cultural values of the Indonesian nation even though many foreign cultures enter Indonesia through the current flow of globalization and still respect each other's differences. both racial, religious, ethnic and cultural differences. Based on Pancasila, it is hoped that foreign cultural influences can be filtered out so that the younger generation can become a generation that truly loves the Indonesian homeland, whatever the circumstances.¹⁴

In this regard, this paper will discuss the role of Pancasila in fostering a sense of nationalism among the Indonesian people in the era of globalization in all fields, both in the fields of religion, economy, culture, politics and social fields. This paper aims to analyze the problems that are reflected in the fading sense of tolerance among the multicultural Indonesian people in the global era; knowing the importance of Pancasila in fostering a sense of tolerance among Indonesian people in the global era and providing an overview to the younger generation of the importance of tolerance for the multicultural Indonesian society in the life of the nation and state.¹⁵

¹² Kristiono.

¹³ Kristiono.

¹⁴ Fauzi, Agus. "Agama, Pancasila dan Konflik Sosial di Indonesia." *Lentera Hukum* 4 (2017), p. 125.

¹⁵ Fauzi, 2017. *See also* Fathani, Aqil Teguh, and Zuly Qodir. "Agama Musuh Pancasila? Studi Sejarah dan Peran Agama dalam Lahirnya Pancasila." *Al-Qalam* 26, No. 1 (2020): 117-128; Nisa, Nurul, and Dinie Anggraeni Dewi. "Pancasila Sebagai Dasar dalam Kebebasan Beragama." *Jurnal Pendidikan Tambusai* 5, No. 1 (2021): 890-896; Shaleh, Ali Ismail, and Fifiana

B. Literature Review

Indonesia is a multicultural country that has a diversity of cultures, races, ethnicities, religions and groups, all of which are priceless assets of the Indonesian people. Selo Soemardjan (Alfian, 1991: 173) argues that when the Republic of Indonesia was prepared based on Pancasila, it seems that our leaders realized the reality that in our homeland there are various cultures, each of which is embodied in a tribe. This reality cannot be ignored and must be recognized rationally. The Founding Father of the nation is aware that the diversity of the nation is a reality that must be maintained in the unity and integrity of the nation.¹⁶

The diversity that exists, often referred to by different terms, Muhammad Yusri FM (2008: 1) reveals that there are three terms that are often used to describe a society consisting of different religions, races, languages, and cultures, namely plurality. (plurality), diversity (diversity), and multicultural (multicultural). All three of them represent the same thing, namely the state of being more than one or plural. Furthermore, Farida Hanum and Setya Raharja (2011: 114) explain that diversity affects human behavior, attitudes, and mindsets, so that humans have ways (usage), habits (folk ways), rules (mores). even customs (customs) are different from each other. If the above situation cannot be understood properly by one party or another,¹⁷

Wisnaeni. "Hubungan Agama Dan Negara Menurut Pancasila Dan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945." *Jurnal Pembangunan Hukum Indonesia* 1, No. 2 (2019): 237-249; 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); Khoirina, Nur Jannatul, Faqih Hakim Al-Majiid, and Keylie Alisah Great. "Pancasila Character Education for Millennials in Higher Education: The Future Challenges for Indonesia in Global Prespective." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, No. 1 (2022).

¹⁶ Tholikhah, Imam. "Potensi Intoleransi Keagamaan Siswa Sekolah di Jawa dan Sulawesi." *Edukasi* 11, No. 1 (2013): 294716.

¹⁷ Tholikhah, 2013. *See also* Tholikhah, Imam. "Pendidikan Toleransi Keagamaan: Studi Kasus SMA Muhammadiyah Kupang Nusa Tenggara Timur." *Edukasi* 11, No. 2 (2013): 294591; Mumin, U. Abdullah. "Pendidikan toleransi perspektif pendidikan agama Islam (telaah muatan pendekatan pembelajaran di sekolah)." *Al-Afkar, Journal for Islamic Studies* 1, No. 2 (2018): 15-26; Fitriani, Shofiah. "Keberagaman dan Toleransi Antar Umat Beragama." *Analisis: Jurnal Studi Keislaman* 20, No. 2 (2020): 179-192; Hafidzi, Anwar. "Konsep toleransi dan kematangan Agama dalam konflik beragama di masyarakat Indonesia." *Potret Pemikiran* 23, No. 2 (2019): 51-61.

This is where multicultural values need to play their role. Multicultural values which in Farida Hanum and Setya Raharja (2011: 116) are stated in the language of the vision and mission of multicultural education by always upholding and respecting pluralism, democracy, and humanism, then with these three things students are expected to become a generation that always upholds morality. , discipline, humanistic concern, and honesty in daily behavior.¹⁸

Meanwhile, according to HAR Tilaar in Zakiyatun Baidhawiy in Maemunah (2007: 77-95) explains some of the existing multicultural values, at least there are indicators as follows: learning to live in differences, building mutual trust, maintaining mutual understanding, upholding mutual respect, open-mindedness, appreciation and interdependence, conflict resolution and non-violent reconciliation. Meanwhile, to understand multicultural values in general, there are four core values, including: First, appreciation of the reality of cultural plurality in society.¹⁹Second, the recognition of human dignity and human rights. Third, the development of global community responsibility. Fourth, the development of human responsibility towards planet earth.²⁰

Multiculturalism is etymologically formed from three words, namely: *Multi* (many), *Kultur* (culture), *Isme* (school/ understanding). Which means multiculturalism is a flow or understanding of many cultures which means it leads to cultural diversity. In (HAR Tilaar, 2004: 82) multiculturalism contains a very complex meaning, namely "multi" which means plural, "culturalism" contains the notion of culture or culture. The term prulal has various meanings, because Pluralism is not just an acknowledgment of the existence of various things, but these claims also have political, social, and economic implications. (HAR Tilaar, 2004: 387) further defines the term multiculturalism which means the institutionalization of cultural diversity possessed by ethnic groups within a nation-state through fields or legal systems, education, government policies in health and housing, language, religious practices and other fields.²¹

Meanwhile, according to Parekh in Farida Hanum and Setya Raharja (2011: 115) put forward the notion of multiculturalism includes three things. First, multiculturalism is concerned with culture; second, refers to the diversity that

¹⁸ Tholkhah.

¹⁹ Ibid page 44

²⁰ Ibid page 44

²¹ Saidi, Anas. "Relasi Pancasila, Agama dan Kebudayaan: Sebuah Refleksi." *Jurnal Masyarakat dan Budaya* 11, No. 1 (2009): 25-50.

exists; third, with regard to specific actions in response to such diversity. The suffix "ism" denotes a normative doctrine that is expected to work for everyone in the context of a multicultural society. Meanwhile, Musa Asy'arie in Choirul Mahfud (2008: 103) argues that multiculturalism is the wisdom to see cultural diversity as a fundamental reality in social life. That wisdom immediately appears, if someone opens himself to live a life together by seeing plural reality as a natural necessity of life,²²

The term multiculturalism was widely used in the 1950s in Canada. This term is derived from the word multicultural popularized by newspapers in Canada, which describes the people of Montreal as a multicultural and multilingual society. The notion of multiculturalism has two main characteristics: first, the need for recognition, second, the legitimacy of cultural diversity or cultural pluralism.²³

In his book, HAR Tilaar said that after World War II the multiculturalism movement developed rapidly. This happened because of the migration of the world's population caused by, among other things, the need for labor for rebuilding after World War II. In addition, in the Declaration of Human Rights, it is recognized that everyone can live in another country by getting the same rights. In Germany there is a fairly large group of people from Eastern Europe and Turkey. The migration of foreign residents is known as guest-worker (*gast arbeiter*). Some of these guest workers later became German citizens and were respected for their own cultural values, although of course they had to comply with the laws of the countries visited.²⁴

In England, multiculturalism is not only used as an academic review at the University of Birmingham as Cultural Studies, but it has also discussed the existence of elite culture and common people culture, both of which have the same degree. Likewise, in the post-World War II era, the power of the Labor Party increased which of course brought the culture of ordinary people to be recognized in British society. In the United States, multiculturalism was born out

²² Tholkhah, Imam. "Potensi Intoleransi Keagamaan Siswa Sekolah di Jawa dan Sulawesi." *Edukasi* 11, No. 1 (2013): 294-716.

²³ I Gusti Ayu Rachmi Handayani. "Pancasila The Source of Values for the Religious Diversity of the Indonesian Nation". *National Seminar on Law* 2, No. 1 (2016), p. 294

²⁴ Hasan, Moh Abdul Kholiq. "Interfaith Tolerance and Its Relevance to the Indonesian Diversity: A Study on Ibn 'Ashūr's al-Taḥrīr Wa al-Tanwīr." *Ulumuna* 22, No. 2 (2018): 333-362; Nurdin, A. R., et al. "Forum Kerukunan Umat Beragama in Aceh: Strategies, Roles and Barriers in Maintaining Interfaith Harmony." *Ulumuna* 25, No. 2 (2021): 306-328.

of resistance to the segregation policy that differentiated between white and black cultures. is Dr. Martin Luther King, who in 1965 overthrew the notion of segregation when he led a demonstration in Washington DC. The movement for the abolition of segregation was affirmed at the American Congress of Higher Education at the University of Illinois in 1990. Thus, it can be said that the politics and practice of segregation in American life, including in the world of education, has been abolished. As a result, among others, is the birth of an Obama, as the President of the United States who is of mixed black blood.²⁵

Parsudi Suparlan wrote, "The concept of multiculturalism cannot be equated with the concept of ethnic diversity or ethnic culture that characterizes a pluralistic society, because multi-culturalism emphasizes cultural diversity in equality. A review on multiculturalism will inevitably also cover various issues that support this ideology, namely politics and democracy, justice and law enforcement, employment and business opportunities, human rights, cultural rights of communities and minorities, ethical and moral principles, and level and quality of productivity (Suparlan, 2002). Multiculturalism was born from the seeds of the same concept as democracy, the rule of law, human rights, and egalitarian socio-political ethical and moral principles (Fay, 1996; Rex, 1985 in Suparlan, 2002).²⁶

The birth of the understanding of multiculturalism is based on the need for recognition of cultural pluralism, which is the daily reality of many nations, including Indonesia. Therefore, from the beginning, multiculturalism must be recognized as an ideology, as a tool or vehicle to increase appreciation for the equality of all humans and their humanity which is operationally manifested through social institutions, namely culture as a guide for the daily life of a group of humans. In this context, multiculturalism is a concept that legitimizes cultural diversity. We see the strength of the principle of equality and the principle of recognition in various definitions of multiculturalism: 'Multiculturalism' is basically a world view which can then be translated into various cultural policies that emphasize acceptance of the religious, plurality, and multicultural realities that exist in people's lives. Multiculturalism can also be understood as a world view which is then manifested in political awareness (Azyumardi Azra, 2007).

²⁵ Hasan, pp. 11-13

²⁶ Rumagit, Stev Koresy. "Kekerasan dan diskriminasi antar umat beragama di Indonesia." *Lex Administratum* 1, No. 2 (2013).

A multicultural society is a society consisting of several kinds of cultural communities with all their advantages, with slightly different conceptions of the world, a system of meanings, values, forms of social organization, history, customs and habits (Parekh, 1997 quoted from Azra, 2007).²⁷

Multiculturalism includes an understanding, appreciation and assessment of one's culture, as well as a respect and curiosity about other people's ethnic cultures (Lawrence Blum, quoted by Lubis, 2006:174), an ideology that recognizes and glorifies differences in equality both individually and culturally (Lawrence Blum, quoted by Lubis, 2006:174). Suparlan, 2002, summarizes Fay 2006, Jari and Jary 1991, Watson 2000).

Multiculturalism includes ideas, perspectives, policies, attitudes and actions, by the people of a country, which are diverse in terms of ethnicity, culture, religion and so on, but have the aspiration to develop the same national spirit and have pride in maintaining this plurality (A Rifai Harahap, 2007, citing M. Atho' Muzhar).²⁸

The consequence of multiculturalism is an attitude against and against, or at least a problem with, monoculturalism and assimilation which have been normal norms of a nation state since the 19th century. Monoculturalism requires the existence of cultural unity normatively, because what monoculturalism is aiming for is homogeneity, even though the homogeneity is still at the stage of hope or discourse and has not been realized (pre-existing). Meanwhile, assimilation is the emergence of a desire to unite between two or more different cultures by reducing differences to form a new culture. The contradiction between multiculturalism and monoculturalism is evident from the basic assumptions that contradict each other, one legitimizing differences while the other minimizing differences.²⁹

Diversity is a natural thing as long as its existence is realized and internalized as something that must be addressed with tolerance. This plurality has grown and developed for hundreds of years as a legacy from the ancestors of the Indonesian people. Hefner (in Mahfud, 2009: 83) explains that: Cultural pluralism in Southeast Asia, especially Indonesia, Malaysia, and Singapore are very striking, there are only a few other regions in the world that have such cultural pluralism. For this reason, in Western political theory in the 1930s and

²⁷ Ibid page 17

²⁸ Mohd Abdul Kholiq Hasan, 2013.

²⁹ Natal Kristono, 2017.

1940s, this region, especially Indonesia, was seen as a "classic locus" for the concept of plural society which was introduced to the world.³⁰

According to Din Syamsudin as President of the Asian Religious and Peace Committee at the 2016 World Culture Forum (WCF) event held on October 12, 2016 in Nusa Dua Bali, that in order to build unity through multiculturalism, first, there must be awareness about the importance of multiculturalism, which in the view of Islam is a law (decree) of God, and secondly, it develops a culture in society of mutual respect and tolerance. Indeed there are differences between community groups, but on the other hand, there are also similarities, therefore it is important to find common ground. Indonesia is very fortunate because the founder of this nation has bequeathed two guidelines that can unite pluralism in society, namely Pancasila and Bhinneka Tunggal Ika. Need a spirit of togetherness, cooperation,³¹

According to Magnis-Suseno (2005: 216), a multicultural Indonesian nation must absolutely be viewed from the perspective of multiculturalism, Indonesia can only be united, if plurality which is a social reality is respected. This means that the enforcement of Indonesian unity is not about eliminating the identity of each component of the nation, but the hope is that all of them become Indonesian citizens without feeling alienated. Mutual respect for each other's identity and a willingness not to impose one's own views on "good" to anyone are prerequisites for Indonesia's future success.³²

Differences in ethnicity, race and religion have practically become effective weapons to create horizontal conflicts in various interests. Komnas HAM noted that there had been an increase in reports of cases of freedom of religion and belief. In 2015 the number of reports submitted to Komnas HAM increased, from 74 complaints in 2014 to 87 complaints, where each complaint can include more than one action. The increase in reports of cases of freedom of religion and belief can also be seen in the Wahid Institute report, which increased in 2015 to 190 incidents with 249 actions. This number is up 23 percent from 2014 where the number of incidents reported was 158 incidents with 187 acts of violation of freedom of religion and belief. Meanwhile, from 2016 to early 2017, the condition of the Indonesian nation does not also give a signal of decline, conflicts in the name of religion tend to increase. Such is the case with the case of freedom of

³⁰ Anas Saidi, 2009.

³¹ Ibid page 34

³² Anas Saidi, 2009.

religion and belief that recently occurred in Depok. The Depok City Satpol PP on 23 February 2017 sealed the Al-Hidayah Mosque belonging to the Sawangan Ahmadiyya Community, so that some members of the Ahmadiyya Jama'ah could only perform Friday prayers in the courtyard of the mosque, despite being urged not to do so and receiving threats.³³

Pancasila is the basis of the state, the ideology of the nation and the philosophy and way of life of the nation, which contains basic values, instrumental values and practical values. In addition, Pancasila as an open ideology has at least two dimensions of values, namely ideal and actual values. However, these values are influenced by the values brought by globalization, so that it has an impact on a shift in civilization, which also brings changes in the meaning and positioning of Pancasila (Sultan Hamengku Buwono X, Pancasila Congress IV, UGM 2012). The influences of foreign cultures can be avoided if we, the younger generation, are able to filter out foreign cultures by using the values of Pancasila as the basis for reference in our lives.

Pancasila which has the motto *Bhinneka Tunggal Ika*, with pluralism and multiculturalism which must be united by a "shared sense" in the nation-state idiom and the spirit of nationalism that accompanies it. Sri Edi Swasono is of the opinion that nationalism emphasizes that national interests must be prioritized, without neglecting global responsibilities. Thus Pancasila has a different meaning but remains one, many varieties but still embodies unity. As written by Empu Tantular: "*Bhinneka Tunggal Ika Tan Hana Darma Mangrwa*". Shows that Pancasila is a tool of national unity in the Indonesian state, multicultural and also pluralistic of the Indonesian nation. *Tan Hana Darma Mangrwa* according to Empu Tantular is that there is no ambiguous obligation, meaning that it is only for the sake of the nation and state. This is the form of loyalty expected from the motto *Bhinneka Tunggal Ika Tan Hana Darma Mangrwa*". Loyalty to the Indonesian nation and state, a sense of nationalism and patriotism towards the Indonesian nation and state.³⁴

Furthermore, Sri Edi Swasono said that if Indonesian youths are not able to have an Nusantara perspective, do not know their own homeland, do not know Sabang, Merauke and the diversity in it, then this is an embryonal defect for Indonesian nationalism. The term tolerance comes from the Latin word

³³ Ibid page 35

³⁴ Yee, Hon Kai, et al. "Why gadget usage among preschoolers should matter to teachers? A pilot study." *GESJ: Education Science and Psychology* 40, No. 3 (2016): 14.

"Tolerare" which means patiently letting something go. The broad understanding of tolerance is a human behavior or attitude that does not deviate from the rules, where someone respects or appreciates every action taken by others (Ihsan, 2009:24-25).³⁵

In Arabic, the term commonly used as the equivalent of the word tolerance is *samanah* or *tasamuh*, meaning an open-minded or open attitude in dealing with differences that come from a noble personality (Enginer, 2004: 8). Thus, the meaning of the word *tasamuh* has virtue, because it symbolizes an attitude of self-respect and sincerity.

In the long history of the Indonesian nation, plurality has given birth to beautiful collaborations in various forms of cultural *muzaid*s that are thick with pluralism. This means that various ethnic groups, religions, races, customs, cultures and groups can coexist and have a very high negotiation space in everyday life which we know as tolerance. Kuntowijoyo (1985) explains that the beauty of the people of an equatorial country like Indonesia is a testimony to the international community. However, the world was "shaken to pieces" of beauty by an exclusive attitude that grew from the narrow primordialism of ethnicity, religion, race, and certain groups in the form of conflict. Various conflicts that are motivated by religion, ethnicity, language, economy, and politics cannot be avoided (Rasimin, 2016:100).³⁶

The first thing that must be understood from the definition of tolerance-intolerant is that it is an "action", not a thought, let alone a rule. Called tolerant, according to Cohen (2004) is a deliberate action by the actor with the principle of refraining from intervening (against) their behavior in situations of diversity, even though the actor believes he has the power to interfere (Cohen 2004, p. 69). This means that tolerance contains two key words, which also act as principles, namely (1) "intentional" and (2) "non-interference". Both are equally important elements.³⁷

³⁵ Atabik, Ahmad. "The Living Qur'an: Potret Budaya Tahfiz al-Qur'an di Nusantara." *Jurnal penelitian* 8, No. 1 (2014): 161-178; Wijaya, Aksin. "Relasi Al-Qur'an dan Budaya Lokal: Sebuah tatapan Epistemologis." *HERMENEIA: Jurnal Kajian Islam Interdisipliner* 4, No. 2 (2005): 235-257.

³⁶ Suneki, Sri. "Dampak globalisasi terhadap eksistensi budaya daerah." *CIVIS* 2, No. 1 (2012); Nahak, Hildgardis MI. "Upaya melestarikan budaya indonesia di era globalisasi." *Jurnal Sosiologi Nusantara* 5, No. 1 (2019): 65-76.

³⁷ Nahak, 2019.

Russell Powell and Steve Clarke in *Religion, Tolerance and Intolerance: Views from Across the Disciplines*, even position the element of “non-distraction” as the essence of tolerance. And this non-disturbing attitude must be direct. Powell gives an example: A Catholic is called tolerant is he who allows the practice of Protestant religion in society, even though he does not agree and has the ability to prohibit but instead chooses not to interfere with it (see Powell & Clarke, Oxford Univ, p.4-5). Another example we may find; A Muslim (M) who allows his Christian friend (N) to celebrate Christmas, even though M chooses not to say “Merry Christmas” to his best friend because he knows that it is against his belief. So, in Powell and Clark's perspective, that is, only by "deliberately-not-disturbing" (intent to non-interfere) towards others can a person be called tolerant. Deliberately becomes very important, because if a person does not disturb just because he is indifferent and indifferent, then he cannot be called tolerant. Meanwhile, the meaning of "intolerance" is the opposite of all the principles contained in tolerance.³⁸ There are at least three components of intolerance; (1) the inability to refrain from liking other people, (2) interfering with and or opposing the attitudes or beliefs of others, and (3) deliberately disturbing others.

According to Hunsberger (1995), intolerance is a negative action that is motivated by false simplifications, or "over-generalized beliefs". This kind of prejudice has three components; (1) the cognitive component includes the stereotype of the “outclassed demeanor”; (2) the affective component in the form of a deep disgust or dislike of the outside group; and (3) the component of negative actions towards out-group members, both interpersonally and in terms of political-social policies (Hunsberger's, 1995:113-29).

According to Haidt (2001), the three components of prejudice tend to influence each other considering the nature of the mind can have a negative effect and react to disgust and dislike attitudes. And logically it is not difficult to imagine how negative attitudes can mediate negative actions. Powell and Clarke also affirm this, that a person who thinks negatively is not necessarily willing to act intolerantly. However, this combination may be an exception (Powell & Clarke: 18). That is, a person who acts intolerantly can certainly have a

³⁸ Wicaksono, Indra. "Membumikan Pancasila Arti Penting Menegakkan HAM Sebagai Tameng Toleransi Keberagaman." *Lex Scientia Law Review* 2, No. 2 (2018): 169-176; Faridah, Siti. "Kebebasan Beragama Dan Ranah Toleransinya." *Lex Scientia Law Review* 2, No. 2 (2018): 199-214.

stereotypical/negative view of people. On the other hand, a person who only thinks negatively may not be an intolerant person. The loose correlation between thoughts and actions makes it difficult to identify a person or group as tolerant or intolerant. Tolerance even becomes odd when measured by statistical figures, although it is not impossible to do so. In the context of the public sphere, ideally, this area should be free from subjective claims, let alone discriminatory actions.

Jurgen Habermas, the drafter of the Public Space, underlines three important points about the ideal public sphere, namely: (1) Participation and non-discrimination. That is, the public sphere should be a forum open to all. (2) Autonomy, namely the public sphere must be autonomous because the autonomous environment is conducive to critical and rational debate. And (3) Contains Rational or analytical debate, which is the essence of public space (Habermas 1989: 36). That is, an ideal Religious Public Space is a common area that accommodates all religious sparks without any obstacles. That is, all religious attitudes and symbols of any group to be allowed to appear and be celebrated. namely the public sphere must be autonomous because the autonomous environment is conducive to critical and rational debate. And (3) Contains Rational or analytical debate, which is the essence of public space (Habermas 1989: 36). That is, an ideal Religious Public Space is a common area that accommodates all religious sparks without any obstacles.

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³⁹ Mardia Ainun Harahap, Concepts and Strategies of Character Education In School In Curriculum Development 2013, Journal of Darul 'Ilmi Vol. 04, No. 01 January 2016

However, the recognition of religious equality in the public sphere should not be understood 'arbitrarily' with the intention of uniting religions in their specific theological context, but only in the sociological-dialogical realm. Such a dialogue can bring religions together in peace, without having to "disarm" each other's faith. Because "Tolerance is not assimilation. We need to respect their existence in their diversity." According to Father Franz Magnis. Similar to the concept of Tasamuh in Islam, namely respecting the differences of other religions with firm principles without the need to touch each other.

Globalization and the advancement of the internet have contributed to creating the preconditions for violent events to occur in New Zealand. It seems as though the spread of extreme ideology and the violence that follows it is inevitable in this day and age. However, we must not succumb to that ideology. Extreme ideology is not a necessity. In a spirit of compassion, we have the power to prevent and end the development of violent extremism.⁴⁰

The solidarity and support for victims from various backgrounds shown by the world's citizens after the Christchurch incident shows that humans have great power to defeat terror. Extremely divisive ideologies can be defeated and subject to genuine solidarity and empathy. Extreme ideology that breeds hatred can indeed affect anyone.⁴¹

Violence rooted in the ideology of hatred can be committed by anyone. However, solidarity, respect for differences, and empathy will be able to get rid of all that and leave no room for hatred to grow. The intolerant attitude shown by the shooter is an example of how intolerance only brings violence and destruction. Intolerance only makes a werewolf to others.⁴²

Still fresh in our minds, last Monday, February 4, 2019, the Human Fraternity document was published which was signed by Pope Francis and the high priest of Al Azhar Dr. Ahmed al-Tayeb. This document is a historic document for the world because it contains 12 things that must be upheld by today's society to create peace and world peace. In the first point it is said, "The belief that religion is rooted in the values of peace, mutual understanding, human brotherhood, harmony, building return wisdom, justice, and love." Religion has

⁴⁰ Dicky Hastjarjo, Developing Students' Critical Thinking, ISSN: 0854 - 7108, Psychology Bulletin, Year VII, No.1

⁴¹ Zuly Qodir, Youth, Intolerance, and Religious Radicalism. Journal of Youth Studies VOL. 5, NO. 1, MAY 2016. Pg 24

⁴² Agus Fauzi. Religion, Pancasila and Social Conflict in Indonesia. e-Journal Lentera Hukum, Volume 4, Issue 2 (2017), p. 17

always been believed to unite all people to create peace in society. Through religion, it is hoped that all intolerant attitudes, extremism and radicalism will be eliminated.⁴³

Furthermore, in the sixth point it is stated, "Protection of places of worship is an obligation guaranteed by international law and treaties. Any attempt to attack places of worship or threaten them with violent attacks, bombings or destruction, is a violation and violation of international law." And we can all see the attitude of New Zealand society after the incident. They flocked to the mosque to protect their Muslim brothers and sisters who were praying. This kind of tolerance and mutual protection should be lived by all of us. New Zealand society has shown the world what to do for our fellow brothers and sisters in need of help and protection.

The Human Fraternity document describes one belief from the crisis of the modern world, namely the human conscience that has lost its sensitivity in the form of distancing itself from religious values. There are contradictions in the modern world; on the one hand there is very rapid progress in the field of science and technology, on the other hand there is a decline in values and spirituality. As a result, there is a sense of frustration and alienation that causes people to fall into the maelstrom of extremism and intolerance. Intolerance by nature never brings peace and we must fight it. In the case of New Zealand, it is appropriate that we fight it. There is no place for intolerance because it only leads us to destruction and division. It is more than enough that we have witnessed murders committed by intolerant people.⁴⁴

The crisis of tolerance always ends in bloodshed and violence against others. Forty-nine innocent lives became victims of extremism, intolerance, and radicalism. Violence in the name of extremism, intolerance, and radicalism is a phenomenon that we often encounter and has even thrived in our society. Therefore, it would be better if all people with good will unite to fight extremism, intolerance, and radicalism so that they understand it is not passed on to the next generation. Let's fight it together.⁴⁵

⁴³ Anas Saidi. *Pancasila, Religion and Culture Relations: A Reflection*. Journal of Society & Culture, Volume 11 No. 1 of 2009. Page 33

⁴⁴ Dhanang Respati Puguh, *Preserving and Developing Cultural Heritage: Cultural Policy*, Citra Lekha History Journal, Vol. 2, No. 1, 2017, p. 48-60

⁴⁵ Christmas Christo. *Strengthening Pancasila Ideology Among Students Semarang State University*. Harmony Volume 2 No. November 2, 2017. Pg 25

Wahid Institute researcher Alamsyah M Dja'far assessed the widespread spread of hatred through social media as a symptom of intolerance. "Intolerance is the most visible symptom on social media, so efforts must be made to neutralize or respond to hate speech on social media and restrict websites that contain hate speech, and it's the public's duty to report such problems and take action. , "explained Alamsyah. He said the public and also the apparatus must be aware of it and try so that the message of intolerance does not spread widely and trigger acts of violence. "Obviously, if there is hate speech, violence and discrimination are limited by the authorities, otherwise it can go viral and turn violent," Alamsyah told BBC Indonesia. ⁴⁶

Furthermore, Alamsyah observed that social media was often used to spread intolerant messages before the regional head election or during the last presidential election. He said the spread of intolerant messages tends to increase ahead of the regional elections or presidential elections which are full of political content. "That happens whenever there is an opportunity, and the opportunities that are usually used are political moments such as the regional election and presidential election, I think the government, officials and the wider community must be careful to ensure that the use of this opportunity is not excessive and causes an explosion of violence, so when there is violence it can improve and I think that's our homework," explained Alamsyah. According to Damar, intolerant messages have indeed increased on social media lately, but it needs to be further proven whether it is related to the emergence of identity politics.

According to Damar, identity politics can generate intolerant messages or not. "Not if in communication it is used to retaliate for past marginalized behavior against the oppressors. In this case, for example Islamic identity politics, it should be aimed at the New Order government for years. years of repressing them. But yes, if in communication it is used instead to oppress different identity groups," explained Damar. "Could they forget that this is Indonesia, which is diverse, lest they forget that this is Indonesia and not a country belonging to any particular ethnicity, religion, race," added Damar.⁴⁷

⁴⁶ Mohd Abdul Kholiq Hasan. Knitting Harmony in Religious Diversity in Indonesia (The Perspective of Al-Quran Values). *Journal of Islamic Studies*, Vol. 14, No. 1, June 2013. Pg 11

⁴⁷ Imam Tholkha. Potential of Students' Religious Intolerance *Schools in Java and Sulawesi*. *Education* Volume 11, Number 1, January-April 2013. Page 42

Meanwhile in his opening speech at the Bali Democracy Forum, President Jokowi highlighted the issue of tolerance by saying religious differences should not be a barrier to democracy and tolerance between countries and fellow human beings. The president also said Indonesia is home to various religions. "Indonesian history teaches that the teachings of Islam entered Indonesia by peaceful means. This value of peace is still held by Indonesian Muslims. Apart from Islam, Indonesia is home to Christians, Catholics, Hindus, Buddhists and Confucians. The value of peace is also firmly held by all people in Indonesia," said Jokowi.⁴⁸

The results of a survey by the Wahid Institute with the Indonesian Survey Institute (LSI) in 2016 found that the potential for intolerance to intolerance in Indonesia is still very worrying. Of the total 1,520 respondents, 59.9 percent belonged to a hated group. The hated groups include those with non-Muslim religious backgrounds, Chinese groups, communists, and others. Of the 59.9 percent, 92.2 percent do not agree if members of the groups they hate become government officials in Indonesia. As many as 82.4 percent are not even willing to let members of the hated group become their neighbors (Kompas.com, 1/8/2016). Based on the survey results above, it can be said that gradually this nation will experience a huge intolerance crisis if it is not handled wisely through various programs to strengthen Pancasila values, tolerance and massive diversity in our society. The spread of radical ideas is now very structured and systematic in our society, both through educational institutions from PAUD to tertiary institutions, indictment institutions, as well as social communities in society. The dissemination methods used are also very soft and even religious principles and values are used as justification for justifying the way they are taking. This method is even quite significant in influencing the way of thinking and actions of our society whose critical attitude is still very low.⁴⁹

Pancasila as the basis and philosophy of life as a nation and state is a force that unites all elements of Indonesian society from Sabang to Mauroke with various ethnic and cultural backgrounds, races and religions. Pancasila was excavated on the basis of the cultural, religious, and moral richness of the Indonesian people themselves. The values contained in Pancasila are absolute

⁴⁸ Anas Saidi. Pancasila, Religion and Culture Relations: *A Reflection*. Journal of Society & Culture, Volume 11 No. 1 of 2009. Page 33

⁴⁹ Zuly Qodir, Youth, Intolerance, and Religious Radicalism. Journal of Youth Studies VOL. 5 , NO. 1 , MAY 2016. Pg 24

and have the virtue of regulating all aspects of the life of the Indonesian nation and state. The Indonesian people should be proud and grateful that with Pancasila we can all be united. Pancasila is actually the basic capital and source of intelligence in building a just and civilized Indonesian nation-building civilization.⁵⁰

Pancasila must be reflected and implemented in real by all Indonesian people without exception. Pancasila if interpreted in depth can certainly bring Indonesia towards the ideals of independence that had previously been instilled in the minds of every child of the nation. The entire Indonesian people have full responsibility in maintaining and preserving Pancasila and the values contained therein from the influences of radicalism and intolerant attitudes that divide the unity and integrity of the Indonesian nation. All elements of the nation, regardless of ethnicity, religion, or ethnicity, must support and dare to speak up for Pancasila.⁵¹

Pancasila is the basic norm (*grundnorm*) according to Hans Kelsen and the state's fundamental norm (*staatsfundamentalnorn*) according to Hans Nawiasky. According to Soekarno, Pancasila is a philosophical philosophy, namely as a foundation, philosophy, deep thought. Pancasila is a unifying nation and way of life (*way of life*), so that Pancasila is the basis and ideology of the state as well as the philosophical basis of the state, then any material content of regulations, material content of laws and regulations must not conflict with the values contained in Pancasila (Secretariat). General MPR RI, 2014b). Pancasila is the source of all sources of state law, so that in the implementation of state power based on law, Pancasila must always be used as a reference in legal development.

In its position as the basis and ideology of the state which is undisputed and even strong, then Pancasila must be used as a paradigm (*frame of thought, source of values, and orientation of direction*) in legal development, including all efforts to reform it. Pancasila as the basis of the state does have a juridical connotation, in the sense of giving birth to various laws and regulations that are hierarchically structured and sourced from it, while Pancasila as an ideology can be connoted as a socio-political program, where the law is one of its tools, and therefore must also be sourced from it (Mahfud MD, 2010a).

⁵⁰ Ibid page 25

⁵¹ Ibid page 25

As a legal development paradigm, Pancasila has at least four guiding principles that must be used as guidelines in the formation and enforcement of law in Indonesia. First, the law must protect the whole nation and ensure the integrity of the nation and therefore it is not allowed to have laws that plant the seeds of disintegration. Second, the law must be able to guarantee social justice by providing special protection for the weak so as not to be exploited in free competition against the strong. Third, the law must be built democratically as well as build democracy in line with nomocracy (state of law). Fourth, the law must not be discriminatory based on any primordial ties and must encourage the creation of religious tolerance based on humanity and civility (Mahfud MD, 2010b).

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The presence of the state through the special institution of the Presidential Working Unit for the Development of Pancasila Ideology (UKP PIP) which was formed by President Jokowi through Presidential Regulation Number 54 of 2017 is a breath of fresh air for the nation and is expected to be able to consolidate the understanding of Pancasila to all levels of society. The President's Working Unit for the Development of the Pancasila Ideology is also expected to be able to embrace all educational institutions and social and religious communities in order to re-ground Pancasila in various community activities. Pancasila should not be just a slogan or mere writing, but Pancasila should be a lifestyle that must be lived by every citizen of this nation. The Presidential Working Unit for the

⁵² Stev Koresy Rumagit. Violence and Discrimination Between Religions in Indonesia. *Lex Administration*, Vol. I No.2 Jan-March 2013. Pg 18

Development of Pancasila Ideology (UKP PIP) has the responsibility to re-awaken all elements of the nation's society so that a sense of belonging to Pancasila can be continuously cultivated. The spirit and spirit of Pancasila, which is The Power of National Ideology, must be able to become a driving force in every process of Indonesian nation-building activities and in dealing with every existing nation's problem.⁵³

Currently, many people are discussing about the Indonesian millennial generation, which are generally students and university students. However, this study of the millennial generation has not touched on substantive things. The millennial generation itself can be interpreted as a generation born between 1980-2000 or today's young generation aged between 15-34 years. In addition to youth in general, this millennial generation also includes students and students. The millennial generation has a very high dependence on the latest digital and online technology developments.⁵⁴ However, several studies say that this millennial generation is one of the generation groups that are very vulnerable to the effects of radicalism and intolerant actions amid the rapid flow of information circulating on social media and the internet. Because a lot of information is not filtered and even becomes uncontrollable. The dangers of the anti-Pancasila movement and the radicalism movement are also now starting to appear and spread among students and students who are a group from this millennial generation. Seeing this reality, the inculcation of Pancasila values should focus and accommodate the millennial generation group with a formulation or learning methods that are relevant to the development of today's technological sophistication. So that, this millennial generation is not apathetic with learning Pancasila values and is critical of the influence of radical ideologies and intolerant attitudes. Pancasila must be used as a guide and principle of life for the millennial generation of Indonesia in the face of the current rapid advances in modern technology. The millennial generation must be able to practice Pancasila, Bhinneka Tunggal Ika and the values of tolerance of the Indonesian nation in order to continue to exist and stand strong.⁵⁵

Pancasila as the Life View of the Indonesian Nation. As stated in the MPR Decree No. II/MPR/1979, then Pancasila is the soul of all Indonesian people, the

⁵³ Christmas Christo. Strengthening Pancasila Ideology Among Students *Semarang State University*. Harmony Volume 2 No. November 2, 2017. Pg 25

⁵⁴ Ibid page 26.

⁵⁵ Ibid page 36

way of life of the Indonesian people and the foundation of our country. Every nation that wants to stand firm and know clearly the direction and goals it wants to achieve, really needs noble values that are upheld as views/philosophies of life. In the association of life, there are basic concepts about the life aspired by a nation, contained the deepest thoughts and ideas of a nation regarding the form of life that is considered good. Thus, Pancasila as the way of life of the Indonesian nation must also be based on Bhineka Tunggal Ika which is the unifying principle of the nation so that it cannot kill diversity.⁵⁶

The essence of Bhineka Tunggal Ika as a formulation in one of the elaboration of the meaning and meaning of Pancasila according to Notonegoro is that the difference is the innate nature of humans as creatures of God Almighty, but the differences are not to be contradicted and sharpened, but the differences are to be united, synthesized in a synthesis that positive in a state of togetherness, the Unitary State of Indonesia. Every nation has aspirations for the future and faces common problems in achieving common goals. Our ideals as Indonesians are stated in the Preamble to the 1945 Constitution, namely, to create a just and materially and spiritually just and prosperous society based on Pancasila. Like a family, a nation that is determined to achieve common goals requires a view of life. Without a view of life, a nation will be tossed about. With a view of life, a nation can clearly know the direction to be achieved.⁵⁷

C. Results & Discussion

1. Pancasila as a Guide to Facing Intolerance of Religious Life in Indonesia in the Flow of Globalization

According to Otto Soemarwoto, humans as living beings have three basic hierarchical needs, namely:

- 1) Basic biological needs such as water, air and food.
- 2) Basic human needs, the realization of these basic needs shows that it is not enough for humans to fulfill basic biological needs, for example in fulfilling food needs, it will be adjusted to human abilities that recognize taste, color, and shape.

⁵⁶ Agus Fauzi. Religion, Pancasila and Social Conflict in Indonesia. e-Journal Lentera Hukum, Volume 4, Issue 2 (2017), p. 17

⁵⁷ Anas Saidi. Pancasila, Religion and Culture Relations: *A Reflection*. Journal of Society & Culture, Volume 11 No. 1 of 2009. p. 33

- 3) Basic needs choose. This need is related to the ability of humans to create a culture so that it exceeds their biological needs. (Otto Soemarwoto, 2008: 62-70)⁵⁸

Regarding the fulfillment of these three basic needs, Otto Soemarwoto stated that the development of civilization made it possible for humans to have a philosophy of the nature and dignity of themselves as individuals and in relation to other humans, nature, and their Creator as reflected in religious teachings. (Otto Soemarwoto 2008: 67). Religion, citing the definition put forward by Mukti Ali (former minister of religion, RI) is a belief in the existence of God Almighty and the laws revealed to His messengers for the happiness of life in this world and the hereafter. (Djenar Respati, 2014: 22). Religion is a manifestation of the nature of human nature as a creature of God Almighty. In connection with religion directly related to human nature, religion is included in its initial development stage in the history of human life, be it animism,⁵⁹

The Indonesian nation has so much diversity, not only in terms of customs or culture, art, language and race, but also including religious issues. Even though the majority of the Indonesian population embraces Islam, there are several other religions and beliefs that this population also adheres to. Christianity, Catholicism, Hinduism, Buddhism and Confucianism are examples of religions that are also widely embraced by Indonesian citizens. Every religion has its own rules for worship. However, this difference is not a reason for division. As one brother in the same homeland, every citizen of Indonesia is obliged to maintain religious harmony in Indonesia so that this country remains a unified whole and achieves its goals as a prosperous and socially just country.⁶⁰

However, despite this diversity, a challenge or problem arises that must be faced by the Indonesian people, namely the problem of intolerance in religious life. Many cases occur due to a lack of tolerance between fellow religious communities in Indonesia. Such violence in the name of religion occurred during 2009-2013 with no less than 56 cases, as reported by the Setara Institute and the Center for Religion and Cultural Studies (CRCS), UGM in their annual report.⁶¹ Meanwhile, from 2016 to early 2017, the condition of the Indonesian people did not signal a decline, conflicts in the name of religion tended to

⁵⁸ Greg Genep Sukendro, *Pancasila Your History Now* (Jakarta: Tifa and grafisocial 2012) p. 33.

⁵⁹ *Ibid*, p. 33.

⁶⁰ *Ibid*, p. 33.

⁶¹ *Ibid*, page 34

increase. Such is the case with the case of freedom of religion and belief that recently occurred in Depok. The Depok City Satpol PP on 23 February 2017 sealed the Al-Hidayah mosque belonging to the Sawangan Ahmadiyya Community, so that some members of the Ahmadiyya Jama'ah could only perform Friday prayers in the courtyard of the mosque, despite being urged not to do so and receiving threats.⁶²

This violence and discrimination between religious communities in Indonesia makes our country considered unsafe to carry out religious routines and rituals. This also makes the Indonesian public considered unsafe for international countries. The Indonesian government was urged to address religious intolerance by Human Rights Watch. Human Rights Watch assessed that Indonesia had failed to respond to the increasing violence against religious minorities, including the Ahmadiyya, Christians and Shiites. They also asked the Indonesian government to take concrete steps to overcome religious intolerance. Indonesia needs to recognize that laws and policies have oppressed minority religious groups through violence and discrimination.⁶³

The mass media has a role, namely as a means of conveying information and education for all Indonesian people. Aspects of educating become an inseparable part of the mass media. News that is published about a matter will become material for the community because the aspect of the news itself is a provider of information to the community. The mass media as agents of change are required to always be responsible for their role as a channel of opinion to the public. For this reason, the news published by the mass media must be a benchmark in the culture of tolerance between religious communities, namely as a unifying aspect for every level of society. The role of the media as a communication instrument makes a major contribution to personal and even social mobility.⁶⁴

The role of the media is still very significant in disseminating information to a wide audience. The media has a diverse target audience, so the news presented will obviously vary according to the needs of the targeted audience. In the era of information disclosure, the media appears as an expansive information

⁶² <http://www.bbc.com/indonesia/indonesia-39076611>

⁶³ Stev Koresy Rumagit. Violence And Discrimination Between Religions In Indonesia. *Lex Administratum*, Vol.I/No.2/Jan-Mrt/2013. page 57

⁶⁴ *Ibid*, p. 58

center marked by the speed with which news enters and is released to the public.⁶⁵

Currently, print, electronic, and social media have mushroomed at the local and national levels. As part of the practice of a democratic system, the media is the main channel of socio-political information that is also useful as a means of thinking for the community, not only for politics, but also providing the dynamics of national life. in Indonesia. The media participate in building public awareness about issues that are developing in the countries they live in (McDevitt (1996:270), and Lindsey (1994: 163) states that the media has a central role in filtering information and shaping public opinion.⁶⁶

When a very diverse society in Indonesia is given access to information through unlimited media, this actually has a positive and negative impact. The public can become more careful in obtaining information, so that what they absorb is not only news that is more provocation in nature, but also how they can behave more wisely and not be provoked by their emotions.⁶⁷

A very visible example in terms of the above is on social media, where there is a spread of news links and public responses can be directly seen in interactions in the form of comments which can even be responded directly in the form of agreement or disagreement.

Interestingly, from the social interactions of the community, it can be seen that people's attitudes, especially those related to the issue of diversity and tolerance, have recently been debated by various groups. The openness of public reaction to news at this time is a hallmark of democracy, something that is very expensive compared to the Soeharto era. In this day and age, there is no doubt for society to give a strong critique of developing issues.⁶⁸

Furthermore, the issue of ethnicity and religion which should not be an issue that should be exaggerated because Indonesians live in diversity is increasingly being reported, and it is not uncommon for negative responses that deny the existence of diversity to appear more often and tend to display reciprocal statements. and comments (Santosa, 2017:199-214). This will eventually lead to sharp segregation of the majority and minority groups, the two camps that are seen more from ethnic and religious identities (Saerang, 2000:12).

⁶⁵ Ibid, p. 57

⁶⁶ Ibid, p. 58

⁶⁷ Ibid, p. 59

⁶⁸ Ibid, p. 60

As a tool for social control, the media should be able to play a more significant role in the life of the diversity of people in Indonesia. The news content in the media is indeed in a corridor that is already more freely accessible to the public, and indeed it cannot be blamed if in the end the news content is considered to be increasingly sharpening. the situation is already hot, as happened in the news of the burning of places of worship in Tanjung Balai, Tolikara, and several other cases.⁶⁹

The objectivity of any media coverage is necessary to avoid misperceptions from the public, so that issues related to ethnicity and religion do not further exacerbate the conflict between the two majority and minority groups, as well as reduce mutual suspicion. So, this study does not corner the existence of certain media, but rather on the role of society in using social media, especially in conveying social events that are not wrong and raise issues of intolerance.⁷⁰

Pancasila as the basis of the state philosophy is contained in the fourth paragraph of the 1945 Constitution of the Republic of Indonesia, with the first principle "Belief in One Supreme God" not only being the spiritual and moral basis of the nation's life, but also implicitly containing religious tolerance. The concept of the right to freedom of religion and worship which is based on the first precepts of Pancasila, which then animates from Article 28 E paragraph (1) and Article 29 of the 1945 Constitution of the Republic of Indonesia. Religious tolerance in this case respects the religion and beliefs of others, respects religion and beliefs even though do not believe in the teachings of their religion.⁷¹

In accordance with the sound of the first precepts of Pancasila above, we can know that all Indonesian citizens must act wisely and are obliged to respect and respect the diversity of religions that exist in Indonesia, including in the flow of information or social media. We must be able to filter sensitive news about religious differences and not be provoked by news spread in the media whose truth is still in doubt, so as to minimize the emergence of conflicts of intolerance that develop in society so that unity in Indonesia is maintained.

⁶⁹ Eko Digdoyo, Studies on issues of religious tolerance, culture and social media responsibility. JPK: Journal of Pancasila and Citizenship, Vol. 3, No. 1, January 2018. Pg 42.

⁷⁰ Ibid

⁷¹ Ibid, p. 43

2. Pancasila as a Guide to Dealing with Cultural Intolerance in Indonesia in the Flow of Globalization

The Indonesian nation is a pluralistic nation because it consists of various ethnic groups, customs, regional languages, and different religions. This diversity is found in various areas spread from Sabang to Merauke. This raises an undeniable fact that the Indonesian people and nation can simply be called a culturally diverse society.

The context of understanding a pluralistic society, in addition to the culture of ethnic groups, Indonesian society also consists of various regional cultures which are a meeting of various cultures of ethnic groups in the area. With a population of more than 237,000,000 people who live scattered across the islands of Indonesia. So it can be said that Indonesia is one of the countries with a high level of cultural diversity or heterogeneity.

Not only the cultural diversity of ethnic groups but also cultural diversity in the context of traditional to modern civilization and regionalism. The Indonesian nation has more than 1,128 ethnic groups, each with different living habits. In the end, the principle of unity is needed because the uniformity of ethnicity, nation, religion, and culture inherited by the Indonesian people in history requires the Indonesian people to unite. Diversity is a wealth that must be united but must not be uniform. Thus, the meaning of the principle of Indonesian unity is not narrowed down.

To be able to unite, it is necessary to have a guide that can unify views and behavior in everyday life. The guideline is Pancasila.⁷²

Pancasila in this case acts as a way of life that plays a role in connecting the barrier of diversity. This is in line with the formulation of Pancasila, namely the third precept which reads; the unity of Indonesia. This precept emphasizes that the Indonesian nation is a national state. A nation that has the will to unite, has unity because of the unity of fate, as well as a nation that is bound to its homeland. A nation that will be protected from the possibility of having chauvinism. Unity itself comes from the word one which means whole and

⁷² MPR Leaders and the 2009-2014 MPR Socialization Working Team, *The Four Pillars of the Life of the Nation and State*, (Jakarta: Secretariat General of the MPR RI, 2013)

cannot be broken up. Unity also implies the meaning of diversity in the sense of uniting various diverse patterns into one whole.⁷³

However, in this case, challenges to multicultural threats are increasingly prevalent among the community. The emergence of unclear issues that divide the image of Indonesia which is glorified as a unitary state. The mastermind is none other than the advancement of science and technology as a result of globalization. Advances in science and technology have led to progress in various fields, one of which is faster access to information. However, this progress is often not accompanied by a filter on what is entered. People tend to be open to new cultures. And what is worrying is the emergence of the assumption that the new culture is superior to one's own culture even though this new culture is not necessarily compatible with the implementation of Pancasila as the guideline for the Indonesian nation.

The disappearance of the existence of this national identity is usually marked by the loss of the noble values of Pancasila in Indonesian society itself. This will have an impact on moral changes in both attitudes and behavior of the community. One of them that we should highlight is the attitude of tolerance. We know very well that Indonesia is a multicultural country. However, until now, issues of cultural/multicultural diversity are still a hot topic of discussion in Indonesia. The differences that exist cause friction between groups with thoughts that think their own group is the most correct.⁷⁴With the advancement of information like today, which should facilitate communication, it even triggers friction.

The means of communication and dissemination of information that often trigger divisions are social media and mass media. Often social media users are intolerant of what they write and the impact of their writing. It is often found that insults are in the form of scorn or ridicule that led to racial and cultural insults. Even though a social media user may only want to offend one or two individuals, they don't think that what he or she is alluding to is not just one person, but one race or culture. From the feeling of being offended will arise conflict. This conflict will cause division. Likewise in the mass media.

⁷³ Semarang State University, Improving the Personal Quality of Counselors as an Effort to Respond to Cultural Intolerance in Indonesia, *Bikotetik Journal*. Volume 02 Number 01 Year 2018, 73 - 114

⁷⁴ JPK: Journal of Pancasila and Citizenship, Vol 3, No. 1, January 2018 ISSN 2527-7057, ISSN 2545-2683

The mass media has a role, namely as a means of conveying information and education for all Indonesian people. Aspects of educating become an inseparable part of the mass media. News that is published about something will become material for the community because the aspect of the news itself is the information provider to the community. 3) However, this mass media is often misused. This mass media is often used as a means of provocation and as a tool to divide the nation.

In addition, the lifestyle of today's society is very different from the past. This is also the impact of globalization, so it needs better handling. Another impact of globalization is the development of advanced technologies that really help humans but can also damage the mental and morale of the younger generation. For example, in the NTT community, which used to highly uphold the culture of gotong royong in completing work in agriculture, at this time people tend to use machines ranging from planting to rice milling processes, so the culture of gotong royong which is very strong in society is slowly being forgotten. in the younger generation.⁷⁵

Whereas culture is a process, namely the community's efforts to answer the challenges faced by it.⁷⁶If culture alone has begun to erode, then how does society face challenges such as the development of science and technology which is currently booming, while in this context people perceive culture as a process. The development of science and technology has a very real impact. The real example is the use of gadgets. Users of this gadget gradually experience changes in attitudes and behavior due to being too focused on gadgets. This creates a situation where the user and the gadget cannot be separated. Wherever whenever using gadgets. To forget the time and emotionally disturbed. According to the results of research, gadgets are a serious problem experienced by every level, this will result in the emergence of a less sensitive attitude and even tend to not care about their environment.⁷⁷

The danger of social development in question is the upheaval of the Indonesian national character which without us realizing it has begun to slide and be cultured with foreign cultures. Basically, improving the character of this

⁷⁵ Hildigardis MI Nahak, Efforts to Preserve Indonesian Culture in the Era of Globalization, Journal of Sociology of the Archipelago Vol.5, No.1 , 2019

⁷⁶ Musya Asy'ary, Journal of Human Forming Culture in the Qur'an, Yogyakarta; Institute for the Study of Islamic Philosophy, 1991. p. 96

⁷⁷ Journal of "INFLUENCE OF GADGET USE ON SOCIAL INTERACTION ABILITY", PEDAGOGIC Vol. VI, No. 1, February 2018

nation is one of the efforts that can be made to improve, shape, and rebuild the foundation of the noble values of the nation that are aspired to in the points of Pancasila.⁷⁸We know very well that due to this era of globalization, the flow of information is getting faster. As a result, people's access to negative foreign values is getting bigger. If this process is not dammed, it will have more serious consequences where in the end they are no longer proud of their nation and country. And in the end, one culture with another is no longer considered an appreciation on the basis of diversity.

These things will lead to mutual intolerance towards the culture that they should be proud of. Intolerance itself in the context of culture is the view and attitude of belittling different cultures, ethnicities, and races. 8) Problems that often cause the existence of Pancasila to be threatened. Regarding the intolerance of diversity in Indonesia, it is still visible even in the political years the issue of intolerance is increasingly complex. The issue of intolerance is currently more dominant to differences in culture, race, and ethnicity, especially considering that we are a multicultural country. So, it will be more prone to split.

If intolerance grows in Indonesia, then this is certainly not in accordance with what Pancasila aspires to. Whereas tolerance itself has become a value that is applied in social interactions in various regions of the archipelago since the first, so that it has become the character of the Indonesian nation. However, if it is like the fact that intolerance has grown and developed, then this is where the character of the nation needs to be considered.

The character of the nation itself cannot be separated from the Pancasila guidelines. Because according to Selo Soemardjan, when the Republic of Indonesia was prepared based on Pancasila, it seemed that our leaders realized the reality that in our homeland there were various cultures, each of which was embodied in a tribe.⁷⁹Because Pancasila has also been adapted to the Indonesian people, it is Pancasila that is used as a guideline. These guidelines must also be accompanied by the existence of personal resilience that is grown and developed in accordance with the progress of the times and is based on national guidelines.

Personal resilience that is developed needs to be based on correct principles and noble values that can be learned from religion, tradition, and the role of

⁷⁸ Syarbaini Syahrial, *Pancasila Education in Higher Education*, (Bogor: Ghalia Indonesia Publisher, 2015)

⁷⁹ Lestari Gina, *Bhineka Tunggal Ika: Indonesia's Multicultural Treasure in the Middle of Sara's Life*, *Journal of Pancasila and Citizenship Education*, Th. 28, Number 1, February 2015

education so that they are selectively able to accept or reject environmental influences. Personal resilience that is developed from this Pancasila personality must have the following characteristics:

- a. Have confidence and stick to principles.
- b. Free from dependence but longing for togetherness.
- c. Have a creative dynamic spirit and never give up.⁸⁰

This personal resilience can be realized by strengthening each other's character. And we know very well that the young people of the nation are expected to become agents of change in the future. So, this character strengthening should have started early. The introduction of the basics of character who loves the homeland, has a high tolerance spirit, and has a patriotic spirit can be formed through approaches from schools and universities. School is a means of bringing together diversity that will make a teaching about basic tolerance in character education.

Character education is essentially an education that seeks to familiarize and spread virtue. Thus, character education does not lie in learning materials, but in activities that are inherent, accompanying and accompanying an atmosphere that colors, reflects and surrounds the learning process, habituation of good attitudes and behavior. Thus character education is not based on material but emphasizes more on activities.⁸¹ So, it can be concluded that character education is not about theory but about its implementation in the field without them even realizing it.

However, it is not unimportant to have confirmation through theory. This is just as important if we look further. For example, the holding of learning about civic education at the intervals of elementary, junior high, and high school / vocational school and Pancasila education in universities. In order to strengthen the new generation to face challenges such as Intolerance which is currently rife.

Our country does seem funny. We are hailed as a country with high tolerance. But in reality, if you are provoked even a little by issues of unclear origin, they will immediately overflow. To cause conflict, damage and even fatalities. Where are the three precepts of the exalted Pancasila? This is not about the wrong Pancasila or the wrong formulator of Pancasila. However, this is the fault of the Indonesians themselves, who are too funny to admit that they are the

⁸⁰ Soedarsono Soemarno, *Personal Resilience and Family Resilience as the Foundations of National Resilience*, (Jakarta: PT Intermedia, 1997)

⁸¹ Mardia Ainun Harahap, *Concepts and Strategies Of Character Education In School In Curriculum Development 2013*, *Journal of Darul 'Ilmi* Vol. 04, No. 01 January 2016

ones who made the flames bigger. They themselves blow and they themselves complain.

This antic is also implied in a sentence in the book *Human Indonesia* by Mochtar Lubis which reads "A main knight must abstain from arrogance (adigang-adigung) in any difficulty, remain steadfast and uphold his dharma as the main human being."⁸² However, it seems that the culture in the form of the writings of the poets is just a joke, even being used as an object of ridicule and laughter. So, it can be concluded that globalization will affect the fading of culture while if the culture fades then intolerance and other problems arise.

In this case we need to be more critical of this further. Reaffirming the values of Pancasila and restructuring the culture so that it is not inferior to the new culture. Because basically people, especially the millennial generation like now, are more interested in new things. Therefore, let us together create a renewable cultural innovation that can compete in the international arena. It's not just that we are easily divided just because of mere issues. This diversity is not an arena for intolerance, but an opportunity for us to intensify cultural innovations that work hand in hand in realizing Indonesia's ideals without betraying Pancasila.

Especially considering that the role of the millennial generation is as an agent of change which is basically required to think critically. Critical in this regard is "the tendency and skill to carry out activities with reflective skepticism focused on making decisions about what to believe or do".⁸³ So you should be wise in making decisions. The decision to sort out what is good and what is bad. What is exemplary and what is not. All of this depends on the perspective of each. But again, if it is not in accordance with our guidelines, Pancasila is not a good thing for our nation either. Culture is not to be abandoned. Culture, both values and hereditary heritage must be preserved.

Therefore, it is necessary to apply a cultural policy in the form of strategic steps to preserve and develop culture.⁸⁴ This is done by making cultural policies and implementing them consistently and sustainably. Without similarities between cultures because cultures have its own characteristics and advantages that differ from region to region.

⁸² Lubis Mochtar, *Indonesian Man*, (Jakarta: Indonesia Torch Foundation, 2008)

⁸³ Dicky Hastjarjo, *Developing Students' Critical Thinking*, ISSN: 0854 - 7108, *Psychology Bulletin*, Year VII, No.1

⁸⁴ Dhanang Respati Puguh, *Preserving and Developing Cultural Heritage: Cultural Policy*, *Citra Lekha History Journal*, Vol. 2, No. 1, 2017, p. 48-60

3. Pancasila as a Guide to Facing Intolerance in Social Life in Indonesia in the Flow of Globalization

The attitude of individualism means considering oneself more important than the interests of others, such as the case in big cities which are now booming, this case was written by Aditya Fajar Irawan in the title *Children Criminalize Parents Signs of Indonesian Society to be More Individualistic, this is due to the same problem, namely the seizure of assets*. The sociologist at Gadjah Mada University (UGM) Yogyakarta, Derajad Sulisty Widhyharto, assessed that one of the reasons was the change in norms in society that had changed with selfishness. One of the changes can be seen from the change in the size of life from non-material to material.⁸⁵

Even though it is clearly stated in Pancasila which is used as the basic ideology of the Indonesian nation which was inherited by the founding fathers of the nation⁸⁶and violates several precepts in Pancasila:

- a) Pancasila precepts 1 which reads "Belief in the One and Only God" cannot be separated from human nature as God's creatures or social beings so that they can control themselves and their interests to understand the rights and obligations of each individual.
- b) The second principle of Pancasila which reads "Just and Civilized Humanity" which means being able to love fellow humans by upholding human values and tolerant as high as possible.

The attitude of individualism is usually also caused by several factors including:

1) Globalization

Globalization according to Selo Soemarjan (2002:70) is "a process of forming organization and communication between people around the world to follow the same system and rules that have an impact and impact on society"⁸⁷. One of the effects is the emergence of individualism caused by the advancement of increasingly sophisticated technology⁸⁸thus causing them to feel that they do not need other people and in the end, they forget that they are social beings who still need or are needed. his help, that's where the lack of humanity began to emerge

⁸⁵ Indrawan, AF (2017). Children Criminalize Parents Signs Indonesian Society is More Individualistic. <https://news.detik.com/>.

⁸⁶ Suprayogi, d. (2018). Pancasila Education Book. Semarang: UNNES PRESS.

⁸⁷ Neni, N. (2014). Globalization. Digilib.Unila.Ac.Id.

⁸⁸ Musa, M. (2015). Impact of Globalization Influence. www.jurnal.unsyiah.ac.id.

causing loss of sense of caring for fellow human beings. Not only that, but the more frightening impact of globalization is also the erosion of the values that are the original identity of the nation.⁸⁹

2) Internet (Social Media)

In this era of globalization, the internet has become an important need that is no less important than primary needs, many internet features are made only to express what is on their minds and hearts. Whereas usually those who often express through the virtual world in their real life are people who tend to close themselves off, they have many friends in cyberspace, so they use social media as a means of interacting, but in contrast to the real world where they only have a few friends and only interact with capacity. minimum. In conclusion, social media can serve to expand friendships, but also create disruption in social life⁹⁰

3) Gadgets

Smartphone is an item that is familiar among people in the era of globalization. In fact, it is almost impossible if they go or go out without a gadget/mobile phone. The current era of globalization which causes everyone to be busy playing their own gadgets even though there are relatives around them, this makes a person's individualism increase.

4) Less sociable

The definition of socialization according to Charlotte Buhler (1978: 55) is a process that helps individuals learn and adapt, how to live, and think in their groups so that they can play a role and function with the group.⁹¹In essence, every individual is a social being who has the urge to socialize, this means that humans are driven to socialize or interact with other people.⁹²Indonesia is known as a country that is rich in hospitality, but with globalization the socialization process is fading. Usually, people who lack the ability to socialize because of where they come from, if they come from a respected family, they usually think they have everything and don't need anyone else. The attitude of individualism that occurs in everyday life not only has an impact on the people around, but also has an impact on the individual

⁸⁹Agustinah, S. (2019). The Impact of Globalization on Student Learning Behavior. <https://journal.unnes.ac.id>.

⁹⁰ Agustinus Sugeng Priyatno, d. (2018). Citizenship Education in Higher Education. Semarang: UNNES PRESS, p. 144.

⁹¹ Kusumaningtyas, P. (2019). Definition of Socialization. eprints.umm.ac.id.

⁹² Individualist and Social Attitudes. (2016). eprints.ums.ac.id.

himself. Apart from being caused by the environment where he came from, it is also the environment that will react if there are people who behave like that, most of them all will usually get a reaction from the surrounding community to be ostracized, this is caused because he feels he can do everything without help from others, thus making him not care about his surroundings and feel unneeded in his environment. In fact, community members who live in a certain area depend on each other to meet their needs.⁹³ For some people, the attitude of individualism has a positive impact on themselves to develop their independent attitude, but in addition to having a positive impact on the individual himself, it also has a negative impact on himself:

5) Selfish

Selfishness is behavior to always put oneself first, difficult to understand, does not want to know the condition of other people, who is known only to himself, even this can arise prejudice from other people if he does not want to know the condition of the other person. Prejudice from other people also contains a kind of basic tendency that is less favorable for certain people or groups,⁹⁴ which can have a negative impact on people who behave like that. Human behavior like this is usually driven by the demands, desires and desires that exist within him to achieve what he wants without any obstacles.⁹⁵

6) Feeling himself the most correct

Individualism is caused by a lack of socializing between humans, with this lack of socialization causing a lack of interaction with others. The definition of interaction according to Gillin (in Soekanto, 2007:55) is dynamic social relations involving between individuals, between human groups and between individuals and human groups. Social interaction is also the key to all social life, because without social interaction, there will be no life together, Young and W. Mack (in Soekanto, 2007:54)⁹⁶, with a lack of interaction, it causes a person to be less appreciative of the opinions of others, because according to him that he has done is the best and does not want to be blamed.

⁹³ Sudarsono, A. (2016). Introduction to Sociology. Yogyakarta: UNY PRESS.

⁹⁴ Sobur, DA (2016). General Psychology Book. Faithful Library.

⁹⁵ Fu'adah, L. (2015). The Problem of Humans As Social Beings. digilin.uinsby.ac.id.

⁹⁶ Social interaction. (2015). digilb.unila.ac.id.

7) Don't Care About Others

According to Bender (2003) caring is making we related to other people and whatever happens to them. People who put the needs and feelings of others before their own are caring people. Caring people don't hurt other people's feelings. They always try to appreciate, do good, and make others happy. Many values are part of caring, such as kindness, generosity, caring, helping, and compassion.⁹⁷ According to Bintarto (1989: 54), that the busyness of every citizen in a fairly high tempo can reduce attention to each other. If this is excessive, it will lead to indifference or lack of social tolerance.⁹⁸ Caring begins with awareness of others, awareness to empathize with others. Individualism causes a lack of concern for someone who needs our help, usually that person is indifferent, unconsciously he forgets that his nature is only as social beings who need each other.

8) Can't work with a certain person or group

Individualism is caused by a lack of communication between people, he thinks he doesn't need anyone because he thinks he can do it himself, but if his condition is changed in an activity this results in a lack of balancing opinions in his own group, so that individualism is what causes a lack of cooperation with someone. Individualism is caused by a lack of communication between people, he thinks he doesn't need anyone because he thinks he can do it himself, but if his condition is changed in an activity this results in a lack of balancing opinions in his own group, so that individualism is what causes a lack of cooperation with someone. .

From this we can see that the negative impact of individualism is actually more directed towards our own individuals, and we will also get reactions from the surrounding community, such as being ostracized by those around us, besides that this also keeps us away from the real people. want to care about our situation, therefore as living beings who are natured as social beings whose essence is to help each other when someone is in need and complement each other we should fix each other personally to be better and more open if there is who ask for help so that expectations are achieved in accordance with social ethics that promote tolerance, care for others, love, understand each other,

⁹⁷ Concern. (2015). repository.usu.ac.id.

⁹⁸ Sumardjito, S. (nd). Urban Problems. <https://media.neliti.com>.

respect each other, help each other.⁹⁹Therefore, let's find out what solutions should be done to avoid individualism:

- a) Be unselfish without taking sides with anyone

Globalization does bring a lot of influence to us, but to avoid individualism, we should be more sincere in helping someone regardless of social inequality. Soekanto (1998:401) explains that social inequality is a state of social imbalance that exists in society which makes a very striking difference so we should be fairer to anyone in need.¹⁰⁰

- b) Do not harm others in seeking self-profit

Trying to respect and respect others by not harming others for our own sake, the nature of individualism arises because of the selfishness of the individual himself.

- c) Selfless

If we are needed by others, don't be indifferent, start to care about those around us, things like that are needed everywhere, so that if we have difficulties they will also help.

- d) Understanding other people's feelings.

Trying to put yourself in other people's shoes, for example if they are in trouble and no one is there to help, things like that should be considered if we are in that position.

4. Intolerance in the Economy

The definition of economic intolerance itself is a condition and action where one party with another does not want to cooperate or one party harms the other and views a party on the basis of ethnicity, taste or religion (SARA) in the economic sphere. Intolerance in the Indonesian economy also often occurs as cases of intolerance in other fields. Economic intolerance takes various forms. The forms of economic intolerance itself such as the existence of economic injustice. There are countless cases of economic injustice or inequality that are visible or invisible directly in front of us. In fact, many economic injustices are produced by the state and the government itself which is carried out through state apparatus.

⁹⁹ Social interaction. (2015). digilb.unila.ac.id.

¹⁰⁰ Rahman, H. (2018). Portrait of Economic Growth, Inequality and Poverty in Indonesia. journal.unas.ac.id.

So that economic injustice can be said as a form of economic intolerance because the government only provides justice in terms of the economy to certain parties and not to the people as a whole, especially the small community.¹⁰¹. Of course, economic intolerance is also related to SARA (Ethnicity, Religion, Race, and Inter-Group) issues, namely looking at a party or individual based on ethnicity, religion or group, but SARA (Ethnicity, Religion, Race, and Inter-Group) issues that often occur in society. Economic intolerance is certainly related to a group, namely the absence of cooperation between parties because they view and only want to accept other parties based on certain groups.

One example of a case of economic injustice in society is the case of the reclamation of the Jakarta Bay which, when viewed from studies conducted by several experts, is not feasible to apply. But instead, the state forced this reclamation project to occur on the basis of considerations to increase the country's economic benefits. The role of the government in the reclamation development of the Jakarta Bay, greatly influences various developments related to reclamation. Through government policies, the development can be controlled through the private sector. Government policies since the New Order era until the reformation period have not been implemented, because the government, with its various regulations, has not been able to convince fishing communities who are very dependent on natural resources.

Besides that, the issue of environmental damage is increasingly being debated, because the issue is related to the sustainability of resources and if the sustainability of marine water resources is disturbed and damaged, everyone, including the government and the private sector, will suffer losses, so that the conflict between small fishermen and big fishermen is a matter of fighting for access. resources between local communities and businesses where all parties have their own interests. Small fishermen access the sea only for their daily needs and because of this it is also what triggers a conflict between the interests of business people and fishermen in accessing the sea because these parties have different differences, making the Jakarta Bay conflict still ongoing. can be unresolved because the issue is related to resource sustainability and if the sustainability of marine water resources is disturbed and damaged, everyone including the government and the private sector will suffer losses so that the conflict between small fishermen and big fishermen is about the struggle for

¹⁰¹ Literature, Eka, *Economic Gap: Realizing Social Justice in Indonesia*, 2017, p. 36.

access to resources between local communities and business people. where all parties have their own interests. Small fishermen access the sea only for their daily needs and because of this it is also what triggers a conflict between the interests of business people and fishermen in accessing the sea because these parties have different differences, making the Jakarta Bay conflict still ongoing. can be unresolved because the issue is related to resource sustainability and if the sustainability of marine water resources is disturbed and damaged, everyone including the government and the private sector will suffer losses so that the conflict between small fishermen and big fishermen is about the struggle for access to resources between local communities and business people. where all parties have their own interests. Small fishermen access the sea only for their daily needs and because of this it is also what triggers a conflict between the interests of business people and fishermen in accessing the sea because these parties have different differences, making the Jakarta Bay conflict still ongoing. can be unresolved¹⁰².

This indicates a reflection of a long series of economic interests played by interested actors, the Jakarta Bay conflict is a conflict due to the holding of reclamation in which the marine and fisheries sectors often lead to conflicts, as a consequence of the sea as an open space resource which results in the opening of space. for different interests¹⁰³. The profits from the reclamation results can only be enjoyed by the actors or business leaders who manage their business in the reclamation area. This advantage is not also felt by the surrounding community who live in the reclamation area which causes economic imbalances and inequality so that economic intolerance is also related to economic inequality. If it is damaged, it will suffer losses for everyone, including the government and the private sector. This reclamation case is also inseparable from the flow of information where this reclamation case has become very well known to the wider community through news information and in social media networks that contain issues regarding this reclamation case. We can see, that with the news of this reclamation case, it creates a polemic in the community that causes differences in views and opinions to create intolerance again in society. And also the Jakarta Bay reclamation case is of course also included in the SARA (Ethnic, Religion, Race, and Inter-Group) problem because in this case the government

¹⁰² Sjafrizal, *Regional Economic Analysis and Its Application in Indonesia*, 2018, p. 48.

¹⁰³ Royandi, E., & Keiya, R, (2019), Actor Contest in Coastal Resource Management in the Jakarta Bay Reclamation Development Area, *TEMALI: Journal of Social Development*, 2(1), 7.

only sided with one particular group, namely high-ranking officials and business actors, not to all groups, namely the entire community so that More specifically, it can be said that the authorities only take sides and only want to interact with one group, causing the intolerance between the groups previously mentioned.

But that's an example of a general case of economic intolerance, which usually involves only inter-group elements. However, it is possible that economic intolerance, especially economic injustice, also involves other elements of SARA (Ethnicity, Religion, Race, and Inter-Group), namely involving religious or ethnic elements, as in the case examples that very often occur, namely between ethnic Chinese and the community. Another Indonesia where the ethnic Chinese are seen and considered as the people who control most of the Indonesian economy and are also considered as the people who "colonize" the Indonesian economy. But with this kind of economic intolerance, not only intolerance in the economic field, but this intolerance has also led to racism itself, which concerns other people's ethnic groups or ethnicities. Actually, not all ethnic Chinese as a whole have a high economic level or are well established. The economy of this country is not only held by the Chinese but is also held and controlled by the entire Indonesian people. However, because of the stigma in most communities that all ethnic Chinese people have a good economic level, it causes a feeling of being threatened in most people and also causes a sense of jealousy over the ethnic Chinese to quickly arise among the general public. But actually, The most real threat to the Indonesian economy is the problem of economic penetration from foreign countries. That is a threat that all Indonesian people should address, not threats to other ethnicities.

However, ordinary people who lack knowledge and understanding that there is such a problem, so they immediately vent their frustration only on the Chinese. So that we as Indonesian people should avoid such intolerance and unite to solve these problems. And if it is concluded that the problem between the ethnic Chinese in Indonesia and the rest of the Indonesian people is actually not a problem of racism but a problem of economic inequality. But it must be underlined here that not all ethnic Chinese people have an adequate level of economy. However, it must also be understood that the majority of the Chinese community has a rapidly growing business sector. So that with these conditions and situations, other Indonesian people should be even more excited to be better than before so that there will also be equality in the economy and business in Indonesian society. Like Bung Hatta's confession of Indonesian citizens of

Chinese descent. Bung Hatta admitted that they were very much needed in the future to help build the country's development. So that with this kind of recognition, it can create a sense of kinship in all Indonesian people in entrepreneurship and in doing business. So that all Indonesian people can strengthen each other instead of insulting or demeaning one another and if a situation like this is created, the sentiment of race or ethnicity will disappear from the Indonesian people and the Indonesian nation can be more harmonious and every society can always work together. And the relationship with the flow of information that is growing rapidly every year is of course most of us know that there are a lot of blasphemies and content that contains things that corner a certain tribe or ethnicity, especially this topic, namely the Chinese. and not infrequently these blasphemy concerns the economy of the Chinese people of Indonesia. These blasphemies can be found on social media so that it can cause intolerance among people to get even worse. With this kind of blasphemy, the whole community is required not to be easily provoked and wise in understanding and viewing the contents that contain these things so that there are no acts of intolerance in society.

Another form of economic intolerance is the corporatocracy. According to Perkins, the notion of the corporatocracy itself is a system of government that is controlled/controlled/run by several corporations. So that usually these corporates are high-ranking entrepreneurs who have very large funds to control policies such as in the political, economic, socio-cultural, and other fields within a country. Based on the opinion of Frans Magnis Suseno, "Injustice is the root of all intolerant attitudes" which means that economic rights do not work well or there is a discrimination and socio-economic segregation against weak economic actors, for example, intolerant attitudes will surely emerge. Therefore,¹⁰⁴

And as an economic foundation to solve this economic problem, namely economic intolerance, so that it can be resolved and does not occur, it should be implemented a Pancasila economic system where the concept of this economic system was first developed by Prof. Mubyarto. The Pancasila Economic System was explored based on the idea that the Economic System was closely related to the ideology, value system and socio-cultural (institutional) of the society in which the system was developed. Prof. Mubyarto stated clearly that the Pancasila

¹⁰⁴ Hidayat, M, F, (2017), Politics of Business Competition Law in Indonesia, Journal of Light Justice, 5(1), 78.

economy is an economic system that is unique to Indonesia, which is explored and developed based on the real-life economy of the Indonesian people. The Pancasila economy is based on a combination of normative ideas and empirical facts that have been formulated by the nation's founding fathers in the form of the precepts in Pancasila, the Preamble to the 1945 Constitution, and the articles (economics) of the 1945 Constitution (original), namely Article 27 (paragraph 2), 31, 33, and 34. Pancasila Economy is an Economic System that refers to the precepts in Pancasila, which is embodied in five economic foundations, namely a moralistic economy (belief in God), humanitarian economy, economic nationalism, economic democracy (people's economy), and is directed at achieving social justice for all Indonesian people.

In particular, there are five principles for implementing the Pancasila Economic System, namely: First, the wheels of the nation's economic activities are driven by economic, social and moral stimuli. Second, there is a strong will of citizens to realize social equality, namely not allowing the occurrence and development of economic inequality and social inequality. Third, the spirit of economic nationalism; In the era of globalization, it is increasingly clear that there is an urgency for the realization of a strong, resilient, and independent national economy. Fourth, economic democracy based on people and kinship: cooperatives and cooperative efforts animate the economic behavior of individuals and communities. Fifth, a harmonious, efficient, and fair balance between national planning and economic decentralization and broad, free and responsible autonomy, towards the realization of social justice for all Indonesian people. In the era of globalization, it is increasingly clear that there is an urgency for the realization of a strong, resilient, and independent national economy. Fourth, economic democracy based on people and kinship: cooperatives and cooperative efforts animate the economic behavior of individuals and communities. Fifth, a harmonious, efficient, and fair balance between national planning and economic decentralization and broad, free and responsible autonomy, towards the realization of social justice for all Indonesian people. In the era of globalization, it is increasingly clear that there is an urgency for the realization of a strong, resilient, and independent national economy. Fourth, economic democracy based on people and kinship: cooperatives and cooperative efforts animate the economic behavior of individuals and communities. Fifth, a harmonious, efficient, and fair balance between national planning and economic decentralization and broad, free and responsible autonomy, towards the

realization of social justice for all Indonesian people.¹⁰⁵ Although Article 33 of the 1945 Constitution and its explanation are brief, the ideology contained in it is clear and firm, so that it fulfills the requirements to be called an economic system. Because it departs from the Pancasila principle in particular to realize the 5th (five) precepts, namely social justice for all Indonesian people, it was agreed to name the meaning contained in Article 33 the Pancasila Economic System (SEP).¹⁰⁶

The order or mandate contained in Article 33 and its explanation is clear and unequivocal because it emphasizes the basics, what is controlled by the state, and the goal to be achieved, namely realizing the prosperity of the community, not the prosperity of individuals. Therefore, the process or mechanism towards the goal to be achieved must not deviate or contradict its main goal, namely the prosperity of the people. This means that from the outset all efforts or processes to realize social justice must be aligned, not distorted or delayed for various reasons, as has often happened so far.¹⁰⁷ It can be concluded that the Pancasila economic system is to achieve prosperity for all Indonesian people so that there is no intolerance in society so that intolerance itself can be overcome in society. However, the Pancasila economic system cannot stand alone and must be supported by the application of the people's economic paradigm. What is meant by people's economy is the economy of all Indonesian people. However, in a developing real context, the term people's economy emerged as a result of dissatisfaction with the national economy which was biased towards large business units. Therefore, the meaning of the people's economy refers more to the economy of the majority of the Indonesian people, which are generally still classified as weak economy.¹⁰⁸ So that the people's economy itself is an economic system to involve all levels of society in the development process, so there is a government alignment for all people who are trying to formulate fair economic rules that place the people's economy in an equal position.¹⁰⁹

¹⁰⁵ Reform, S, (1998), Indonesian Economic System and Reform, p. 13-15

¹⁰⁶ Dumairy, Nugroho, Tarli. The Pancasila Economy Legacy of Mubyarto's Thoughts, 2018, p. 32

¹⁰⁷ Bawazier, F, (2017), The Pancasila Economic System: Meaning Article 33 of the 1945 Constitution, Journal of National Security, 3(2), 233–252.

¹⁰⁸ Hosein, Z. A, (2016), The Role of the State in the Development of a People's Economic System according to the 1945 Constitution, Journal of Law IUS QUIA IUSTUM, 23(3), 503–528.

¹⁰⁹ Machmud, D, (2016), The Struggle of People's Economy Paradigm Thoughts in the Flow of Globalization, p. 4.

The legal basis for this economic intolerance can be taken as from the Law of the Republic of Indonesia Number 5 of 1999 concerning the Prohibition of Monopolistic Practices and Unfair Business Competition against Price Discrimination.¹¹⁰ and the Republic of Indonesia Law Number 20 of 2008 concerning Micro, Small and Medium Enterprises¹¹¹. In Law Number 5 of 1999 concerning Prohibition of Monopolistic Practices and Unfair Business Competition against Price Discrimination, it can be concluded that there is protection against unfair business competition and security guarantees and prohibition of monopolistic practices.¹¹² Meanwhile, in the Law of the Republic of Indonesia Number 20 of 2008 concerning Micro, Small and Medium Enterprises, it can be concluded that the government in this case the state guarantees the sustainability of small businesses in the community so that people do not have to worry about things such as conglomeration and corporatocracy. And of course the most important and most basic legal basis is Article 33 of the 1945 Constitution which is contained in Paragraph (1) and Paragraph (4).¹¹³ namely in the first paragraph which reads "The economy is structured as a joint effort based on the principle of kinship" and in the fourth paragraph which reads "The national economy is organized based on economic democracy with the principles of togetherness, efficiency, justice, sustainability, environmental insight, independence, and by maintaining balance of progress and national economic unity.

In the first paragraph, it is explained that the national economy is the result of a joint effort based on the principle of kinship so that the economy of the Indonesian state is not only the result of the efforts of a handful of certain groups or ethnicities but the result of the efforts of all Indonesian people. And in the fourth paragraph it is explained that the national economy is carried out based on the principles of togetherness, efficiency with justice, sustainability, environmental insight, independence, and by maintaining a balance of progress and national economic unity. What needs to be emphasized in this paragraph is

¹¹⁰ State Law of the Republic of Indonesia Number 5 of 1999 concerning Prohibition of Monopolistic Practices and Unfair Business Competition against Price Discrimination

¹¹¹ State Law of the Republic of Indonesia Number 20 of 2008 concerning Micro, Small and Medium Enterprises

¹¹² Sugiarto, I, (2016), Perspective of Economics and Law Number 5 of 1999 concerning Prohibition of Monopolistic Practices and Unfair Business Competition Against Price Discrimination, *Journal of Yuridika Insights*, 33(2), 153.

¹¹³ The 1945 Constitution of the Republic of Indonesia Article 33 Paragraph (1) and Paragraph (4)

the principle of togetherness, efficiency with justice, and maintaining a balance of progress and national economic unity wherein the principle of togetherness of the Indonesian state economy is carried out jointly by all Indonesian people, on fair efficiency the Indonesian economy is a just economy that is fair for all the people of Indonesia, and lastly on the balance of progress and national economic unity means that the results of the progress of the Indonesian economy are for all the people of Indonesia. From these three principles, it can be concluded that the state guarantees the existence of a national economy which is the joint result of all Indonesian people that is just and progressive for all Indonesian people so that there are no differences in society. Thoughts, ideas, and ideas that underlie the formation of Article 33 of the 1945 Constitution, among others: first, the seriousness of the state in protecting the entire nation and the entire homeland of Indonesia based on unity as a real effort to realize social justice; second, the concept of "Social Welfare" which is intended for the state to provide welfare guarantees and governance to all people; third, the commitment of the drafters of the 1945 Constitution to believe in the ideals of social justice in the economic field to achieve equitable prosperity¹¹⁴.

One of the causes for the rise of economic intolerance is of course the flow of information that contains information that is not necessarily true and accurate. So that one of the actions that can prevent economic intolerance from happening again is to create a flow of information, be it news or mass media or content on social media that is more accurate and can be tested for truth and validity. But the role of the press is very important in problems like this. In times of conflict, the press should provide balanced, healthy information, and calm the atmosphere rather than inflaming or provoking the public to participate in escalating a conflict. Ideally, the press or media should provide honest,¹¹⁵.

In improving the economy of the community, especially the lower class, so that economic intolerance does not occur, and every community has the same position in the economy, an economic transformation must be carried out for the community, namely economic change into a digital economy so that with the use of this digital economy it can improve the economy of the whole community and

¹¹⁴ Syahuri, T, (2012), Political Economic Law Based on Article 33 of the 1945 Constitution, Journal of the Constitution, 9(2).

¹¹⁵ Santosa, B, A, (2017), The role of mass media in preventing conflict, Aspikom Journal, 3(2), p.201.

also the country.¹¹⁶ The use of social media as a means for the digital economy is something that must be known. Promotional media that used to be considered expensive because they had to spend a lot of money, are now more effective and cheaper and can be felt by all business people, including creative economy entrepreneurs, social media as a modern breakthrough of cheap promotional media and in taking part in its development the digital era economy as it is today¹¹⁷.

Of course, this economic intolerance violates the second precept, namely just and civilized humanity and the fifth precept of Pancasila, namely social justice for all Indonesian people. In the second precept, economic intolerance is a violation because in economic intolerance there is no sense of humanity which can be in the form of a sense of togetherness and kinship in running a joint economy among the community. And in the fifth precept, economic intolerance is also a form of violation because like the previous reclamation case, the government did not act fairly in improving the economy of the entire community and only to certain groups. So that these two precepts of Pancasila must be a guide in tolerance among fellow people, especially in economic relations, namely in the second precept,

5. Pancasila as a Guide to Dealing with Political Intolerance in Indonesia in the Flow of Globalization

Intolerance is an attitude of not respecting human differences both racially and politically, besides that this attitude is also an attitude of not respecting each other, hating, not respecting each other and not wanting to give in to Indonesia. formation in power.

Globalization comes from the word globalization, global which means the world, while lization which means process in the sense that globalization is a global process, a process that makes humans open to each other and depend on each other without time limits and it is undeniable that globalization affects the world both in terms of economy, social, culture, religion and politics, recently, Indonesia was rocked by political intolerance between factions blaming each other and thinking that their side was the most correct.

¹¹⁶ Adiningsih, Sri, *Digital-Based Economic Transformation in Indonesia*, 2019, p. 67.

¹¹⁷ Economics, F., & Muhammadiyah, U., *Proceedings of the 4th National Seminar and Call for Papers*, Faculty of Economics, University of Muhammadiyah Jember, (2018), p. 151.

Sample case: JAKARTA, KOMPAS.com - Indonesian Institute of Sciences (LIPI) researcher Amin Mudzakkir explained that political intolerance in Indonesia is expected to strengthen ahead of the 2019 General Election. Amin reflects on the findings of the LIPI survey released some time ago to 1800 respondents in the Indonesian provinces. "The point I can make is that we found the fact that there are very strong symptoms of increasing political intolerance, yes. Even though at the social level there is still tolerance," said Amin in the discussion on Electoral Mechanics in the Flow of Identity Politics at the PARA Syndicate, Jakarta, Friday (7 / 7). 12/2018) afternoon. This means, said Amin, the acceptance of community groups towards different groups in a social context is still quite good. However, acceptance of different political options tends to be low. Read also: Earthquake of Intolerance Threatens Indonesia "For example, let's say 57.8 percent of respondents said that we will only choose leaders who share the same religion. This starts from (leaders) at the RT level to the President. We simulate whether it's because of performance or what, but no, it turns out to be religion," said he. According to Amin, this has implications for the potential for an individual or a group to try to prevent other individuals or groups from taking a different choice of candidate for leader. "So we then discussed that what happened in the DKI Jakarta Pilkada, how many people refused, for example, blaming (the bodies) of people with different political choices was the impact of that," he said. other people choose a different leader. So that's the problem," Amin continued. Three factors Amin said that there are three factors that drive political intolerance to be high at this time. First, there is a feeling of being threatened and distrusting other parties who are different. "Distrust is very high.¹¹⁸From our data, for example, 18.4 percent of respondents believe that other religions dominate public life. Second, the high level of religious fanaticism which is inversely proportional to the low level of secularity," he said. Also read: Dampening Intolerance with the Spirit of the Youth Pledge The third factor, Amin explained, is the use of social media. According to him, social media is increasingly encouraging feelings of threat, disbelief and belief fanaticism. Amin gave an example of some respondents who believe in the issue of the rise of the Indonesian Communist Party (PKI) which is discussed on social media. "Of the respondents, 54.1 percent stated that they had heard news of the rise of the PKI

on social media. And of those, 42.8 percent agreed with the issue," he said.¹¹⁹ In organizational control, according to Lips, the position of women is more worrying than men's, so that in the pattern of gender relations there are still frequent inequalities. women's country.¹²⁰ based on the results of the 2010 Population Census conducted by the Central Statistics Agency, the number of Indonesian women is 118.010.413 people or about 49% of the total population Indonesiaa totaling 237,641,326 people.

It means, the ideal condition for the representation of Indonesian women in representative institutions or the legislature should reach the same ratio as the total female population of Indonesia. However, 12 times the election results show that achieving critical numbers of 30% of women's representation as stipulated as a temporary special measure is not an easy job and really requires support from many parties, both the government, non-governmental organizations (political parties, non-governmental organizations) and academics.

6. Political System

That politics are the kinds of activities in a political system (or state) which involve the process of determining the goals of the system and implementing those goals.¹²¹ National Politics is the principle, direction, effort, policy of the state within the framework of achieving its national goals by optimally utilizing all of its national potential.¹²²

Indonesia's instability stems from the lack of institutionalized structures and political procedures that are able to provide a place for the wider community to take part in the political process, theoretically political stability is largely determined by 3 variables, namely adequate economic development, good institutional development as well as the structure of the political process and political participation. Overall, in Indonesia's political history, the three variables measuring political stability can be observed. However detailed observations if the time dimension is considered.¹²³ kdeep impressions in the Indonesian political system. The role of the elite that is too dominant makes the community powerless

¹¹⁹ www.kompas.com.id

¹²⁰ Indonesian Legislation Journal. Vol 9 April 2014 page 74

¹²¹ Arbi Sanit. Indonesian Political System. Jakarta: CV Rajawali, 1981 page 15

¹²² SOCIODIDAKTIKTA Journal: Social Science Education Journal, 2 (2) 2015 page 122

¹²³ SOCIODIDAKTIKTA Journal: Social Science Education Journal, 2 (2) 2015 page 121

to build itself and be involved in creating a stable political system, on the contrary, several unresolved problems arise. The community or the people are the determinants of the running of a political system, because the community is considered the subject and object of the existing political system. The position of political parties becomes very strategic when Indonesia enters a new chapter in a more open political system. Political parties and political elites do not only depend on forces that lie outside the framework of the political system. The problem now is that political parties and political elites do not yet have the ability to trust themselves in determining their attitude.¹²⁴ The independence of political parties and political elites is very much needed so that they do not have a sense of dependence on the government, including in determining political attitudes to conduct an opposition or coalition. The courage of political parties to take a stand is very much needed to prevent the contamination of the interests of the ruling regime with the interests of the people. Supervision and control of power by the opposition shows the running of checks and balances system in the political system. If this does not happen, it is feared that extra-parliamentary activities to exert pressure on the government will increase.¹²⁵

The reforms expected by students and the community will experience changes that are not in line with expectations. Therefore, the power holders must try to control the ongoing democratic process. These considerations, for various reasons, do not justify all actions of the government (rulers) only to maintain power, whether in the form of high economic costs in democratic activities, political stability by simplifying political parties, or eliminating the role of the House of Representatives. In other words, it cannot be justified if the holder of power is solely oriented to maintaining power, especially if it is pursued through ways that are less sympathetic and detrimental to the interests of the people. In the era of democracy,¹²⁶

Not surprisingly, some political elites give certain portions to the military to occupy places that are considered very strategic from a political and economic perspective. Such actions are carried out solely to realize a pseudo-democracy, not an ideal democracy as aspired to in the life of the nation and state. Indonesia currently adheres to a presidential system of government, where there is a separation of powers, namely the Executive, Legislative and Judiciary based on

¹²⁴ JIKH Vol 12 No 2 2018 page 13011 Journal PEDAGOGIA Volume 4 No1 February 2015

¹²⁵ Journal of Youth Studies Vol 5 , No 1 May 2016 page 425

¹²⁶ Ibid page 425

the principle of "checks and balances", this provision is contained in the constitution, but improvements are still needed, especially the regulation of clear limits on power and authority between the three parties. the state agency. This research is normative legal research, which uses a normative juridical approach. In this research,¹²⁷

If the situation is to change, in the sense that legal products can truly provide justice for all people, the political configuration must be changed from authoritarian to democratic. The idea of a democratic state is not new to Indonesia because since the country was founded, the main ideas proposed in the administration of government and the pattern of government-people relations have been based on the concept of democracy. But the democracy in question is a model of democracy that is not liberal but is tied to the values of the nation.

7. Globalization and Its Impact to the Moral and Tolerance Rate

Globalization can be interpreted as the process of entering into the scope of the world. Many people realize that globalization has brought many positive impacts, including more sophisticated communication, globalization touches all important aspects of life. Globalization creates new challenges and problems that must be answered, solved in an effort to take advantage of globalization for the benefit of life¹²⁸We can see a simple example of internet technology, satellite dish and TV, people in any part of the world will be able to access news from other parts of the world. rapidly. This will lead to interactions between the world's people at large, which will eventually influence each other, especially in regional cultures, such as the culture of mutual cooperation, visiting sick neighbors and others will fade. Globalization also affects youth in life.

In the current era of globalization, there are many influences that affect teenagers. There is a positive influence there is also a negative influence. As a good teenager, we must take advantage of the tools / technology that is already sophisticated so that we are able to master it. Indonesia is a country whose people have good ethics. But nowadays there are many teenagers who are not polite, do not respect those who are older than them. Maybe it is a negative influence of Globalization.

¹²⁷ Ibid hkm426

¹²⁸ JIKH Vol 12 No 2 2018 page 125

Ethics should be taught from an early age by their parents. Children usually imitate the activities of their parents; therefore, parents should do activities that are able to give meaning to good ethics. And the child can understand. With good upbringing the child will become a polite child in the future. And the child must also have a strong faith. So, able to fight the bad influence of globalization.

Furthermore, educator is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves and society. Seas a driver of the future, youth is very important. Young people are the future of a nation that wants to move forward. Young people cannot be accused of being a disruptive group, but they are a community group that is on the move and continues to seek. Young people are still not inferior in age compared to the old. They are still aged 15-35 years as stated by UNESCO. But the age that is inferior to the elderly (elderly) who are above 35 years is not something that can be used as an excuse for young people to be blamed. In fact, it is in their hands that Indonesia's future will be. Because young people are still receiving education at the high school to university level, they cannot teach any subject matter or lecture material that is not in accordance with social reality. Our education must teach reality so that the nation's children will understand reality, not living in an abstract and virtual world. Education must teach the reality of diversity, social recognition of diversity, and teach the mission of peace to build a nation and a dignified human being in a broad dimension. Once again young people are not only objects, but they are subjects who have their own world.¹²⁹

D. Conclusion

This study concluded and emphasized that Indonesia is a multicultural country and is rich in diversity. As citizens of Indonesia, we are obliged to respect each other and respect all the differences that exist. We must not discriminate between one religion and another, with one ethnic group and another. This diversity can trigger conflicts if there are no tolerance values in society as stated in our Pancasila values as the nation's way of life. In the flow of information in the

¹²⁹ Ibid p. 20.

current era of globalization, we must always be vigilant and not easily provoked by news that triggers division, we must be able to filter information circulating through the media wisely and appropriately and continue to apply the values of Pancasila in our lives. daily.

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*To educate a man in mind
and not in morals is to
educate a menace to
society.*

Theodore Roosevelt