

THE ROLE OF PANCASILA IN VIEW FROM THE SOCIOLOGY OF RELIGION IN THE GLOBALISATION ERA

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Abstract

Globalisation has positive and negative impacts on humans. The positive effect, of course, provides benefits for humans. However, the negative impact is incomparable and must be fortified, especially for young Indonesians. This research is library research in the sense that the source of the data comes from written and digital materials related to the topics discussed, both in books, articles and other data in the library. The data collection technique used in this research is the documentation method, which is searching data on internet pages for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, and the results of studies and research. The documents needed in this research are data relating to globalisation, sociology, religious identity and Pancasila issues. Pancasila, as the basis of the life of the Indonesian people, plays an essential role in fortifying the nation. This study aims to analyse the part of Pancasila in terms of the sociology of religion in the current era of globalisation. The results show that Pancasila, as the symbol of the state, emphasises the people to have a religion, belief in God Almighty and its rules and teachings. So that in this way, the practice of Pancasila values can protect humans from the various negative impacts of globalisation. Humans will live by excellent and correct rules according to the foundation of state life, namely Pancasila and the rules of God Almighty.

Introduction

Globalisation has been greeted with excitement and fear associated with all localisms, including state, nation and society. This excitement and fear have been widely recognised as the most powerful force shaping the modern world. Some argue that the modern world is inescapable and widely seen as beyond human control, weakening resistance. Globalisation is a complex concept always connected with political, economic and socio-cultural aspects. However, although globalisation may sometimes bring economic, political and cultural benefits, it has been perceived

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as a severe threat. Culturally, globalisation is often interpreted as something that uproots old ways of life and threatens local livelihoods and culture.

Globalisation has also had a significant impact on local identities. Identity "refers to the ways in which individuals and collectivities are distinguished in social relations with other individuals and collectivities" (Rinaldy, 2021) dan (Hidayat, 2020). The identity of a nation or society is, of course, essential. This is a unique character that distinguishes it from other nations or societies, which at the same time expresses the personality of the nation. Therefore, maintaining identity is an essential mission for every nation or society. When everything is globalised, there will be no distinguishing features.

Consequently, there will be no particular identity. This is a severe problem, and there have been several attempts to address it. The interrelationships between globalisation and localism, encompassing the state, nation and society, have attracted the attention of scholars and researchers worldwide, and many studies have been carried out with their emphasis.

Among the research and studies, one emphasises the link between globalisation and religious identity. Some point to the harmful effects of globalisation on religious identity. For example, (Solihah, Nur, & Ristiani, 2020) assert that globalisation with the advent of Information and Communication Technology (ICT) can advance the destruction of existing cultural and religious identities. Indonesia is an archipelagic country with a diversity of people's cultures, religions and customs. The existence of various conditions of cultural background, religion, and customs is sometimes prone to conflict. This conflict occurs because of the existence of a pluralistic country and multiculturalism and pluralism. All of this can be overcome if all citizens practice self-control at a time when globalisation is on the rise, namely by pr.

Pancasila has five precepts along with Pancasila points that can be appropriately practised in everyday life. The points in Pancasila are teachings that are related to one another. To practice Pancasila well, start with family life, the surrounding environment, and school. When everything is well organised, the state's life will naturally be suitable in conditions of pluralism. Based on the socio-cultural context, this diversity is divided into eight categories, namely gender, sexual orientation, religion/belief, ability and disability, language, racial group, ethnicity, and social class.

Of course, these differences do not necessarily lead to peace. If not handled properly and correctly, differences will lead to divisions and prolonged conflicts. Even the worst is the war within the country itself (Irham, 2017); (Suradi, Kenedi, & Surahman, 2020). This conflict occurred in various countries. In Indonesia and several western countries, there were conflicts several years ago. This is where the importance of the concept of multiculturalism lies. This concept recognises differences and plurality so that everything becomes harmonious (Irham, 2017). Other studies show the positive and challenging effects of globalisation on religious identity. (Arikunto, 2010) globalisation has pushed back to the past world civilisation and religion as a system of culture and community imagination. El (Hariyanti, 2020) says that globalisation helps religion gain strength and fertile ground to spread globally.

Globalisation is considered to "make religions more" aware of themselves as "world religions" that reinforce each particular identity", however it is challenging due to their rejection of globalisation values such as liberalism, consumerism, rationalism . Similarly, (Golebiewski, 2014) shows that globalisation has brought religions into cycles of conflict that reinforce their specific identities, and that the relationship between religion and globalisation has brought new possibilities but also continued challenges. From the beginning Indonesia was known as a "religious" country. state" where there is no separation between state and religion.

Indonesia has a diversity of religions, with six officially recognised by the state. There is a Ministry of Religion which is responsible for administering religious affairs. Globalisation's positive and negative impacts will inevitably affect religious identity in Indonesia, and we need to maintain national religious identity. This paper aims to emphasise that Pancasila is still qualified and worthy of being used as a foundation for maintaining and strengthening the national religious identity of Indonesian people in the global era. By basing global identity on the local context, Indonesian people can enjoy globalisation without losing their national and regional identities.

The first phase of globalisation has positively affected the growth of human life. One of the positive impacts of globalisation is also seen in the rapid development of science, especially information and communication technology and transportation, which can easily connect individuals in various parts of the world. Human movement is becoming increasingly dynamic. Globalisation also has an impact on job creation. Economic globalisation requires the removal of all restrictions and barriers to the flow of capital, goods and services. When economic globalisation occurs, the boundaries of a country will become blurred, and the linkages between the national economy and the international economy will become tighter.

On the one hand, globalisation will open market opportunities for products from domestic to international markets in a competitive manner. On the other hand, it also opens opportunities for global products to enter the domestic market. Advances in computer and internet technology have also made it easier for individuals to communicate and access information from other parts of the world, thus increasing tolerance and enthusiasm to help people in the world. The ease of individual communication between countries in the world has also enriched the culture of the nation's elements. Interaction between countries can increase learning about socio-cultural values, way of life, good mindsets, and science and technology from other developed countries.

Thus there is the acculturation of culture between tribes and races, which enriches the nation's culture. As well as other positive impacts of globalisation itself. However, in addition to the positive impacts caused by globalisation, especially the current development of science and technology, on the other hand, the globalisation of science and technology has also harmed human civilisation itself, especially in the character development of the younger generation. The current young generation, often referred to as the millennial generation, was born in the digital technology era, where all aspects of life are always in touch and use digital technology, which in turn gives birth to a generation that depends on the technology itself.

Globalisation can affect the cultural values of young Indonesian people. The era of globalisation, like it or not, has shifted existing values. These values can be positive or negative. All of this is a threat, a challenge, and an opportunity for the Indonesian people to be creative and innovate in all aspects of life. In this era of globalisation, relations between countries are getting tighter. Borders between countries have almost faded and are no longer a barrier. In the interaction between nations that is getting thicker, there will be a process of imitating acculturation and mutual influence between cultures.

The rapid flow of information results in greater public access to negative foreign values. If this process is not stopped immediately, it will have more severe consequences, so in the end, they are not proud of their nation. The younger generation is the nation's next generation, and the hope of the nation in the future is a determinant of the existence of a nation and state. The rapid flow of information technology in the current era of globalisation makes it easy for young people to access various kinds of information, including information about other nations' cultures. The Indonesian generation must always be equipped with character education that has been possessed for a long time as the nation's noble value and cultural heritage, namely the character of Pancasila and religious rules.

It has become the agreement of all Indonesian people that Pancasila has been used as the basis of the state, the ideology of the nation and the state, as a way of life for all Indonesian people in carrying out their lives. The commitment of the Indonesian people to adhere to religious values, which form the basis of the life of the nation and state, has become the main foundation in starting all life so that it animates and becomes the spirit for all aspects of national and state life. Through the first precept of Pancasila, "Belief in One Almighty God", it is emphasised that the Indonesian nation and state is a nation that believes in God Almighty, believes in the truth of religion and upholds religious values in all aspects of life. This study aims to analyse the role of Pancasila when viewed from the perspective of the sociology of religion.

Method

This quantitative research uses data sources from written and digital materials related to the topics discussed in books, articles and other data in the library. The data collection technique used in this research is the documentation method, which is searching data on internet pages for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, and the results of studies and research. The documents needed in this research are data relating to globalisation, sociology, religious identity and Pancasila issues. Data analysis was carried out using the descriptive-analytic method, namely, explaining the research topic and then analysing it as carefully as possible to conclude. The approach used is historical, namely tracing the history of Pancasila as the foundation of the state philosophy, which is expected to become a strengthening basis capable of becoming a common ground and, at the same time, a cultural characteristic of Indonesia's national religious identity.

Results and Discussion

A. Pancasila Values Unite Indonesia

Pancasila is a value system extracted from the noble values of the Indonesian nation itself. These noble values existed long before the Indonesian nation became independent. The noble values of Pancasila have been instilled in the Indonesian nation so far as kingdoms in the archipelago. Evidence of these values is an article in the Sutasoma book by Mpu Prapanca during the Majapahit kingdom. Other evidence is the existence of inscriptions and temples, believed to be proof of belief in God Almighty, and a culture of deliberation and cooperation, which can also be seen in every temple relief throughout the country.

These Pancasila values are then studied and formulated into an order of norms and values called Pancasila. The concept of the Pancasila Formula itself has a long history until finally. It was used as the founding deed of the Indonesian nation, which was declared the "basic norm of the state". Pancasila includes universal (general) values developed and developed in humans according to their nature as personal and social beings. For the Indonesian nation, as a value system, Pancasila has its uniqueness because Pancasila values have a permanent and sequential status.

Therefore, each principle cannot be separated from one another. This specificity is an identity for the Indonesian nation (Negara). As the state ideology of Indonesia, Pancasila functions as the basis of the state, the outlook on national life, and the ideology of the nation and state. These functions have been very central to the momentum in uniting the life of the nation and state of Indonesia recently. Pancasila as the basis of the state means that Pancasila is used as the basis for the

implementation of national and state life. The function of Pancasila was implemented in the 1945 Constitution, which later became a source of law and order in Indonesia.

In the legal system in Indonesia, the 1945 Constitution is the highest written law. Pancasila's function in Indonesia's legal system is as a source of all sources of law. The values of Pancasila must be imbued in every law and regulation that applies in Indonesia, meaning that the laws and regulations that apply in Indonesia must not conflict with Pancasila and the 1945 Constitution. Pancasila as the ideology of the nation and state means that the values of Pancasila become a way of life in social, national and state life. Pancasila, as the ideology of the nation and state, in addition to containing a picture of life in society, nation and state, is also an important step to achieve the desired goals as stated in the 1945 Constitution.

Pancasila as an ideology contains dimensions of reality, idealistic dimensions, and dimensions of ways and strategies for the life of the nation and state. The reality dimension is understanding the social situation that grows and develops as a product of past ideals. The dimension is a figure of a new situation or life one aspires to, while the dimensions of ways and strategies are the steps to achieve the desired goal with this essential function. Pancasila is expected to be able to grow and adapt along with the development of a global society that continues to change without knowing national boundaries.

It cannot be denied that the existence of Pancasila education in the current era of globalisation can be contaminated by various aspects that affect the function of Pancasila. When viewed from various aspects of the problems currently faced by the Indonesian people, it is fitting for us to re-apply the values contained in Pancasila. The principal embodiment of the values of Pancasila in the life of the nation and state is through the embodiment of the first precept, namely Belief in the One and Only God, by upholding the principles of religious values and having a religion under each other's beliefs and beliefs.

The first precept of Pancasila, namely Belief in the One and Only God, implies that the Indonesian people have the freedom to embrace religion and practice worship according to the teachings of their religion. This first principle also calls on the Indonesian people to create a life in harmony and balance among Indonesians, nations, and God's creatures. Practising the first precepts of Pancasila, it is hoped, will further strengthen faith and devotion to God, giving birth to generations of Pancasila people religiously.

B. Pancasila And Religion, The Foundation Of The Life Of The Indonesian Nation

Religion is an essential and fundamental human need. Humans without religious guidance will be more corrupt in behaviour than wild animals because humans have lust. In order to balance basic human needs, the existence of religion is present in order to realise humans according to the purpose of their creation. Several benefits of religion can be obtained by humans, including:

1. Give people guidance and teachings about life. Through religion, humans are guided to worship and do good in life. Humans are taught by religion to help one another, to tolerate each other in accepting diversity of ethnicity, religion, race

and class. Religion also teaches people not to do things that harm other people and the environment.

2. Give answers about things that humans cannot answer. Religion is the source of human life and knowledge. Many things and events cannot be answered with the limitations that exist in humans. Humans must be able to accept provisions that have never been thought of before or regarding life after living in the world and will experience the process of death. These things are difficult for humans to answer with the limitations of existing reason, so through the media of religion, they provide answers to life phenomena that cannot be found by human reason.
3. They were introducing the bad and the good. Humans want to get everything in this world because of the lust that is in each of them. With the existence of religion and its teachings in religion, humans can know which things can be done and which things cannot.
4. You are a balance between the physical and human spirit. According to the ancient Greek philosopher Plato, humans are seen as dualistic as consisting of elements of body and soul. Human health is not only seen from the physical but also from the soul. Religion guides humans to obtain peace and inner maturity in worship to balance the physical and spiritual needs of humans.

The religious perspective is critical and is associated with social welfare. The religious perspective must be based on Pancasila and Bhinneka Tunggal Ika to see this nation as one unit. The religious perspective will be strengthened when we see this nation as one unit. All nations must collaborate to simultaneously counter the negative impacts of globalisation. Social welfare will be maintained if all people live in harmony. The concept of multiculturalism is present in building an attitude of mutual tolerance between communities.

This concept should not only stop at the idea but must be realised. Multiculturalism means accepting the existence of different cultures (multicultural). Multiculturalism means the willingness to accept differences in any case. So the differences and plurality must be maintained. The awareness that all humans crave peace, compassion, and love is necessary to maintain harmony in multiculturalism. Recognising equal rights and obligations in society is the key. Lack of tolerance is generally due to a lack of education and the right mindset.

The existence of six religions in Indonesia, namely Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism, requires effort and understanding always to maintain harmony in religion or multiculturalism (Suradi et al., 2020). There are various strategies to realise multiculturalism. The most important thing is systematic and measurable. One of them can be through education. Indonesia is a multicultural country. Multi means many, culture means culture or tradition, while ism means understanding or flow. This concept was first popularised in Canada. This country, for the first time, recognised the existence of various cultures. Applying the concept of multiculturalism in Indonesia means respecting differences in culture, social class, age, gender, and religion.

The concept of multiculturalism is in line with democracy which recognises human rights. So multiculturalism emphasises a culture of equality without ignoring the rights and existence of other cultures (Amalia, 2014). Even religious minorities

still feel safe because they are treated equally and equally (Hoon, 2017). Multiculturalism-based education can prevent conflicts due to misunderstandings and cultural differences. This effort will create good friendships and harmony in society. In multicultural education, there are three forms of transformation. The first is self-transformation. The second involves school transformation. The last is the transformation of society which plays an active role in creating local wisdom and national and global justice (Irham, 2017).

In particular, Tilaar stated that there are six dimensions to developing multicultural education in Indonesia. First, the system must recognise cultural rights and the wisdom of local cultural identity. The national value system must guide the second. The third is to recognise the plurality of various ethnic groups and their cultures. Fourth is trying to see that this diverse social life is already good. The fifth teaches the principle of equality (equality) between all humans with cultural differences. Sixth is national unity. This system is different from the western concept.

This system prioritises character and culture (Irham, 2017). Humans are different and heterogeneous. This is the importance of getting to know each other and adapting. Egocentrism must be avoided. Tolerance, mutual respect, and upholding justice and humanity will maintain harmony in multiculturalism (Irham, 2017); (Suradi et al., 2020).

Practising the noble values of Pancasila is also a strong bulwark against divisions in overcoming cultural and religious differences. The main principle is based on the first precept, namely the Belief in One Supreme God. However, the first principle is complemented by the second, third and fifth precepts to implement harmony in religious multiculturalism. Likewise, the point of implementation of Pancasila must continue to be pursued in daily life. What must be remembered is that any religion does not teach violence to its followers. Religion prioritises compassion.

If there is violence in the name of religion, it is destructive. Several things are necessary to build tolerance and harmony in religious multiculturalism—first, cultural reformulation and reinterpretation of religious doctrine, which is used as an excuse to commit violence. Second, conducting dialogue between various religious leaders in society about tradition, multi-culture, and religion with modern ideas. Third, religion teaches humans how to respect, love, and help each other based on concrete actions. Fourth, religion teaches peace in plural conditions (Suradi et al., 2020).

The condition of Southeast Asian society, including Indonesian society, is very plural. The situation in Southeast Asian countries generally consists of two or more social elements that coexist side by side without mixing with a political unit. Problems arise if there are divisions due to colonialism and chauvinism, which consider their group better. In contrast, other groups who are weaker should be colonised, harmed, or made into enslaved people. Some think that race members of minorities are better served as scapegoats with racial hierarchies, which are highly disadvantageous to minority groups (Hoon, 2017).

The existence of these differences must increase efforts and efforts to seek peaceful coexistence among various religious, ethnic and cultural groups in a familiar social order. This pluralism has the impact of forming a society that recognises and accommodates differences where tolerance and mutual respect are the main

foundations of the life of the nation and state. Under conditions of pluralism, all these religions are recognised without distinction (Hoon, 2017). Catholicism, Christianity, Islam, Hinduism, Buddhism and Confucianism coexist peacefully (Suradi et al., 2020).

The concept of pluralism also means that all religions have equal rights and essential positions and truths. So here, no one religion is higher than other religions. So, oppression of other religions is prohibited and not allowed. Non-religious can say that only their teachings are correct and other religions are wrong. Therefore, here Pancasila is vital in becoming the foundation of religious life in Indonesia (Hoon, 2017). The Practice of Pancasila in the Life of Society, Nation and State The first precept, which reads "Faith in One Almighty God", promises a safe environment for all adherents of religions regardless of their background.

Pancasila is a guideline and guideline for a pluralistic society in this beloved country, Indonesia (Hoon, 2017). This principle of God Almighty must, of course, be juxtaposed with other Pancasila precepts, such as the second principle (just and civilised humanity), the third precept (Indonesian unity), the fourth principle (Populist led by wisdom in representative deliberations), and the last are the fifth precept (Social justice for all Indonesian people). So, the practice of all nobles regarding the values of Pancasila precepts will be essential for defending our country from hostile forces that want to divide national unity (Falk, 2001).

Religious teachings are universal and compassionate. No one religion teaches violence to followers of other religions. Humans must love one another to create peace and a conducive atmosphere, especially in a pluralistic situation like the Indonesian nation (Suradi et al., 2020). Dialogue between religious leaders must be developed. It aims to talk openly about traditions, cultural differences, and religion. Suppose this activity is carried out frequently over time. In that case, a habit will always be created to respect each other, and this will be an example for all religious communities in Indonesia (Suradi et al., 2020).

Developing the quality of human resources is critical to maintaining national harmony. Good character will increase nationalism. Peace must be emphasised and maintained in this country (Yuliana Yuliana, 2021). This good morality will be reflected in everyday life. The noble values of Pancasila must be maintained in every aspect of life (Hoon, 2017). Even though it is already in the digitalisation and modern era, Pancasila must be remembered. Foreign influence is easier to enter through the internet and social media.

Pancasila is still very relevant to protect all citizens from bad (nur Nur, Yulianah, & Sihabudin, 2021). Pancasila means the basis of the state and the basis of the state. Engineer Soekarno stated that Pancasila was the soul of the nation. The five central precepts in Pancasila are divinity, nationalism, internationalism, consensus, and welfare (nur Nur et al., 2021). The third principle of Pancasila is mainly concerned with prioritising the use of domestic products and loving the Indonesian language. This precept is related to reducing existing differences by using the national language.

Foreign products and languages can be learned to support the performance of the Indonesian nation, but Indonesian must still be prioritised (Hoon, 2017). Pancasila has values in accordance with all group interests, religious and socio-cultural. In Pancasila, there is a harmonisation between these differences. This can

be used to prevent conflict in society (Prayitno, 2014). A good identity can be developed through Pancasila practice, as stated in the first precepts. Pancasila (Belief in the One and Only God). This precept practice is embodied in mutual respect between all adherents of religions and beliefs. The six religions recognised in Indonesia are Islam, Christianity, Buddhism, Hinduism, Catholicism and Confucianism. They respect each other and do not impose their religion or belief on others. All religious adherents respect each other to create peace in pluralism and multiculturalism (Indah Yuliana, 2010)

Conclusion

Pancasila's vision is dynamic because it interacts with human actions and moral values in practising Pancasila's points. The embodiment of Pancasila values is embodied in all aspects starting from religion, culture, society, politics and economy, individually and collectively. The values in the Pancasila Precepts will affect individual and collective life. Pancasila can be used as the basis of common property to fortify the nation from bad influences that try to break up the unity of the nation. A strong character must always be built to create harmony in diversity.

The existing differences do not need to be preoccupied and become a conflict. The need for Pancasila must be upheld to prevent hoaxes and misunderstandings. Applying the values and points of the Pancasila precepts will increase unity over the existing differences. The interests of the nation and state will be upheld more than the differences of small groups. This can avoid conflict and division. All of this can start with oneself and one's family, then develop into a broader level, namely society and the state. The quality of human resources will ultimately be the determinant for avoiding conflict and division. Human resources who are cultured and ready to defend the country will be critical in realising the unity and integrity of this beloved Indonesian nation.

Improving the quality of human resources can be realised through character and cultured education based on the values contained in all the precepts of Pancasila. Pancasila can be used as a basis for better change. The main goal is to create a society with pluralism and multiculturalism that are always in harmony. Harmony, balance and peace will be maintained if the values of Pancasila are consistently practised.

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