

***Revitalizing the Indonesian National Values to Strengthen
the Nation's Character***

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Abstract

National values are a set of values that are manifested in the collective consciousness of the society of a nation, which eventually become the consciousness of the nation state as a whole. In their development, national values are interacting with all the dynamics of a global culture. At a certain level, the global culture replaces the values of national culture. The global culture even becomes a new identity of the affected society, thus causing the values of national culture the subordinate of the global culture. The impact of globalization has been eliminating patriotism, fading away nationalism, and increasing consumerism and individualism, all of which are away from the values of national culture. It is not surprising that in the next ten or twenty years, the young generations no longer have the national identity. The loss of identity may bring a nation into ruin. As a nation, Indonesia has its own national values, called *Pancasila*. These national values are extracted from the noble values espoused by the various ethnic groups of Indonesia's archipelago. They become both the identity and the ideology of the nation. This paper discusses the ways to strengthen and revitalize the Indonesian national values by putting them into practice. As a nation state, Indonesia can use these values as tools for dealing with various obstacles and challenges.

Keywords: national values, national identity, Pancasila, revitalizing

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I. INTRODUCTION

Indonesia, as a nation state, will be 100 years old in the year of 2045 since its independence on 17th August 1945. Indonesia is a multi-ethnic, multicultural, multi-religious and pluralistic country. The diversity is united in a collective consciousness that is derived from a variety of values shared by the various ethnic groups that exist in this archipelago. These shared values are formulated into five main basic values known as "Pancasila". When preparing Indonesia's independence, from Japan in 1945, the five basic values became the most important topics discussed by the Indonesian Independence Preparation Body (Dokoritsu Zyumbi Tso Sakai), because they would serve as the state philosophy (*Philosophische Grondslag*), and 'weltanschauung', or way of life of the nation. The members of Indonesian Independence Preparation Body believed that the five values would not only unify the existing diversities but also form a unity as a solid nation state. They also believed that the values would guide the people in nurturing the life of the nation and would become the bases for anticipating the dynamics of inter-relationships with other countries in the world. Furthermore, they believed that Indonesian people's sense of nationalism would not disappear as long as the nation state of Indonesia exists. Therefore, all of these five principles, as the patterns of nationalism, should always be revitalized in the soul of every Indonesian citizen.

On its journey as a nation state, Indonesia has had many challenges. One of them is the question concerning the significance of Pancasila as the state philosophy of Indonesia. In fact, globalization that has affected borders between countries, tastes, and lifestyles of the communities of many nations has driven the cultural orientation towards the world culture (Ali, 2010: 6). Aside from that, the process of globalization has eclipsed the national moral values which may impact on the loss of people's national identity, whereas identity is something that is believed to be shared in their nation's moral values. National identity has become very important when a nation interacts with other nations because every country plays its role and function in order to achieve their national objectives. National identity is something that is institutionally embedded to a nation, and it can become a country's competitive advantage if a positive image can be created to it.

Maintaining the basic principles of the nation is very important in order to unite the people, thus preventing them from losing their national identity. Otherwise, people will not only lose their nation but also lose sight and direction to be addressed. This condition is in accordance with what was described by Gardner (1995) in his book *Can We Be Equal and Excellent Too*. Gardner wrote " *No nation can be great if you do not believe in something, and that something you believe does not have the moral teachings to bring the progress of civilization* ". The essence of Pancasila, which are believed to be the identity of the Indonesian people and the guidance in running their national life, is crucial to be continuously revitalized so that it can guide every action of Indonesian people, both as individuals and as the organizer of the state.

II. THE MEANINGS OF THE NATIONAL VALUES OF PANCASILA

The establishment of a state must be based on a mutual agreement of the people that live in the state. Collective agreements are embodied in the form of ideals and common goals based on a philosophy. Andrews (1968: 12) states that the country is established based on "the shared general goal of its society or the shared philosophy of government". While Indonesia was preparing for its freedom, the main thing to be firstly set was a collective agreement on the basis for an independent state. This agreement was formulated from the common values espoused by all ethnics in the Indonesia's archipelagos. The founders of the nation finally came up with five principles which they believed to be the life foundations of all the Indonesian societies for many

years and to make them strong in facing all the challenges in the future. These values were formulated into five, and they called them Pancasila. Panca means five, and sila means basis or principles. Thus, Pancasila is the five principles. Pancasila has become a collective consciousness of Indonesian people as well as a social contract of the nation.

2.1. The First Principle: The Only Supreme God

The first principle of Pancasila reads 'the only supreme God'. Within this principle, it is explained that the Indonesian people are religious, meaning that the entire population of Indonesia believe in God. Indonesia guarantees its every citizen to profess their religion and to worship according to their religion. In the belief of true divinity, human existence is seen as the crystallization of God's love. Every believer must respect one another. The view of believing in God is reflected in the behaviors of the believers in their daily life, for example the behavior of ready to help one another, the behavior of caring for others, and the behavior that reflects their great soul. The attitude of tolerance in religion must always be maintained. Aside from a tolerant attitude, another value contained in the first principle is the strong conviction of the power of God Almighty. Such beliefs produce noble spirit in every individual, because they are convinced that God would watch over their behaviors. They will always try not to do things that are reprehensible and are prohibited by their religion. With such behaviors, it is expected that they will avoid criminal actions, thus ensuring security and peace in Indonesia.

In fact, there are many crimes that undermine the nation, such as rampant corruption, human rights violations, severe criminal acts, terrorism, and others. Corruption Perception Index (CPI) 2014, which was published globally by Transparency International, ranked Indonesia as a country with high level of corruption. In 2014, CPI ranked Indonesia 117th out of 175 corrupt countries in the world with a score of 34 on a scale of 0-100 (0 means highly corrupt and 100 means very clean). Corruption is included in the top list of 18 (eighteen) factors inhibiting the ease of doing business in Indonesia. Corruption is regarded to cause high-cost economy and to weaken the competitiveness of Indonesia.

2.2. The Second Principle: Just and Civilized Humanity

The meaning of this second principle is that the Indonesian people must have a sense of humanity that is based on fairness and civility. Indonesian people are used to be tolerant, caring, working collaboratively, and respecting the rights of others. A human is not running healthy and sustainable life without their willingness to live with other humans and without loving others. Living together with love is to respect every person, to uphold every person's human rights, to uphold peace, freedom, justice, and civility. In his lecture about Pancasila, Soekarno, the first President of Indonesia as well as one of the founding fathers of Indonesia explained this second principle as humanitarian and fraternal world.

The meaning of just and civilized humanity contains the national humanitarian vision with a great commitment to establish brotherhood in the association with the world as well as the interactions with fellow countries, which is based on the values of justice and civility that honor the human rights (Latif, 2014: 242). In line with what Soekarno explained, Muhammad Hatta (the first Vice President of Indonesia) further described that the second principle had the inward and outward looking consequences. Inward looking consequences mean that the values within this principle are the fundamentals for exalting the values of humanity and human rights. In this context, Indonesia, as the nation state, tries to adopt these values in its daily life through the realization of the state's goals, namely, to protect the country in every aspect, promote the

general welfare, and educate the nation. In the outward looking consequences, Indonesia tries to establish the world order based on an everlasting peace basis.

2.3. The Third Principle: The Unity of Indonesia.

The 3rd principle of Pancasila is the unity of Indonesia. It has been well known that Indonesia is a pluralistic nation. Indonesia is formed by a lot of similarities in diversities. A wide variety of ethnics, cultures, languages, religions, social classes, and other aspects of primordialism are united on the basis of commonality to form a nation state. The commonality was formulated in the 3rd principle of Pancasila 'Bhineka Tunggal Ika', which means unity in diversity.

Indonesia in the past was well-known as a country that succeeded in a maritime-based civilization. Many kingdoms in its archipelagos managed to control shipping in the region of Asia and even to venture to Europe. The glory of the ancestors had united the Indonesian archipelagos as well as linked the archipelagos with the world. Apart from that, the formation of the nation state of Indonesia has strengthened the unity among the ethnic groups who regarded Indonesia as one. The 3rd principle of Pancasila is a golden bridge to overcome all the differences and to form a national spirit that has made this country as a nation state. The national spirit which is based on the 3rd principle has been developing a sense of belonging and love to the country. Consequently, there is a growing spirit of self-sacrifice to defend the country and always strive to provide the best for each individual citizen.

2.4. The Forth Principle: Democracy Led by the Wisdom in the Consultative Assembly

The fourth principle confirms the mutual agreement of the nation to become a democratic state. Democracy means that the people have a significant role in determining the success of the country to achieve its objectives. Democracy is not only a technical tool; rather it has to be reflected in the personality and behaviors of each individual society and the state officials.

Latif (2014: 473) concluded that the Indonesian democracy is based on a deliberation. In a democratically political decision, something is said to be true if it meets at least four prerequisites. First, it is impartial, which means involving and considering the opinions of all parties (albeit the minority) inclusively to counteract the dictatorial tyranny of the majority as well as the minority. Second, it is dedicated to the interests of many people, not in the interests of an individual or a group. Third, it is much oriented to the future, not for the sake of short-term interests through transactional accommodation destructions. Fourth, it should be based on the principles of rationality and justice, not only based on ideological subjectivity and interests.

2.5. The Fifth Principle: Social Justice For All the People of Indonesia

The State is formed with the purpose of protecting the whole country and the people as well as giving them happiness and prosperity. To be able to achieve the welfare state, the government should use the principle of justice for all. It will be achieved by not only relying on the state's role, but also by involving all elements of the society to jointly work to improve the well-being. Fair and prosperous society is the final destination of the country.

The embodiment of the state objectives essentially depends on the quality and integrity of the state officials and citizens. Therefore, they must have the characters of responsibility, a sense of humanity and justice, people-oriented, and a strong understanding of the state objectives. People can rely on the state to raise their dignity and to be liberated from poverty and ignorance.

III. CHALLENGES IN THE GLOBALIZATION

Globalization may erode the national identity and rid the country of the goals to be achieved. The grips of both the capitalism and the ideology of materialism brought about by globalization have been impacting the personality of the Indonesian nation. The erosion of human faith and the turning away from the religious teachings that should otherwise lead them to good character and good moral behavior will cause various forms of violence. Apart from that, a sense of purity and compassion as well as the spirit of tolerance will be lost. In fact, to come out as winners in this globalization era, a nation must have a strong resilience and a strong personality. The divinity values of Pancasila, as expressed by Soekarno, are cultured and civilized divinity values. They were defined as the values of ethical divinity unearthed from the value of the prophetic religions i.e. liberating, exalting justice, and brotherhood; spacious tolerant divinity and encouragement of cooperativeness in order to fill the social ethics in the life of the nation.

Belief in the teachings of the religion will be reflected in real life, in such forms as honest behavior, respect, disciplined, gratitude by working hard, time appreciation, and care for others. Those characters will grow willpower, morale, high productivity, and the increasing care for the needy. Those are the qualities that are needed for each individual citizen and the state apparatus in order to survive in the era of globalization.

Globalization is a phenomenon that cannot be avoided by any country in the world including Indonesia. The wave of globalization is increasingly powerful, sweeping anyone who is not prepared to deal with it. Latif (2014: 243) explains: "In the midst of the pressures of globalization which are increasingly broad in its scope, deep in its penetration, and high in its speed, the nature of Indonesian society tends to be flexible in accepting the global influence which can be either positive or negative. It is positive if it absorbs the positive-constructive elements according to the values of fair and civilized humanity, which strengthens the ideals of freedom, peace, and social justice. It is negative if it absorbs the negative-destructive elements like the cause of dependency (neocolonialism), hostility, and injustice".

The national spirit in the era of globalization is even more crucial. Globalization makes every country is increasingly looking for measures to protect itself from the threat of openness that can infect a wide range of 'disease' if it does not have a strong resistance. In this case, a spirit of progressive nationalism, in which each citizen cultivates his passion for love, is willingness of a citizen to sacrifice for the nation, to performs and contributes his/her best, and to put the interests of the nation above the interests of individuals and groups.

Indonesia's democracy is a democracy that gives emphasis on the principle of consultation. Deliberation means taking account of all interests whether it is the majority or minority's interest. Every political decision should be oriented on a consensus for the common interest. Intervention of global forces can distort the principle of consultation in decision-making and policy-making. As a result, many policies have rid the country of its national goals, and could threaten the country's sovereignty. Significantly neocolonialism has gripped the nation in its various aspects, such as economic, political, physical, defense and state security. Therefore we need a review of the fundamentals of democracy in Indonesia in accordance with the noble values of Pancasila.

The final goal of the state is a welfare state. Welfare should be enjoyed by all based on social justice for all the society. Liberalism and capitalism brought about by globalization use the principles of freedom that can strengthen the strength and weaken the weakness. The belief like this is not in accordance with the principles of kinship and mutual cooperation that characterizes

the Indonesian nation. Economic development in accordance with Pancasila, mandated by the state constitution, is structured as a joint venture based on the principle of the family. In this concept, the country's progress and prosperity can only be achieved if all the elements in the country work together to benefit together. The state's role is very significant in realizing the welfare of society, because the state is obliged to protect and promote the general welfare in accordance with the objectives of the country. Therefore, no private sector in the Indonesian economy that aims solely to create maximum profit is allowed. Indonesian economic democracy is a kinship economic democracy

IV. REVITALIZING THE NATIONAL VALUES

Indonesia should revive the noble values of Pancasila as its nation's character. The nation's character is a strong capital to mobilize all its potentials to realize the goals. A nation will be strong and advanced when its human character is reflected in every citizen. This will enable the nation to compete in all the challenges at all times. Indonesian national character is formed from good tradition, experience, as well as the achievement for the nation to overcome the attempts to attack Pancasila. In other words, the formation of Indonesian national characters has been guided by the noble values and the shared philosophy.

In this globalization era, the nation is facing a range of problems. These problems cannot be separated from the human factor. Indonesian people's national character is deemed absent from the noble values of Pancasila, because most of their behaviors no longer reflect the values of Pancasila.

The problems encountered today are the evidence of ignoring the noble values of Pancasila. Those problems will crush and slow down the development of the country. Among of those problems are a weak law enforcement, moral decline of society and public officials, rampant corruption, conflicts between groups, as well as the behaviors of the political elites who often behave based on the principles of materialism and solely creating good image for the sake of winning power. All of the problems, derived from the human factors, will again put the nation further away from the goals of its independence that was achieved through a long struggle and extraordinary sacrifices. If these problems cannot be overcome, the goals of Indonesian independence--which was set almost seven decades ago, namely: just and prosperous country—will likely harder to realize. Therefore, we have to 're-instill' the noble values into every Indonesian individual so that their behaviors reflect the values of Pancasila. Turning Pancasila as the nation's character is very urgent to overcome the on-going deterioration of morals, ethics, and integrity of the nation. The trick is to ask every Indonesian individual to learn, to appreciate, and to practice the values of Pancasila in real life.

Revitalizing the values of Pancasila can be done by individual members of the public, by groups or organizations in the community, by the government and by any other state institutions. Practicing the values of Pancasila in daily life for the individual citizen can be done by restoring the values into their mindset as well as by asking them to react to and do things in accordance with the five values of Pancasila. In terms of community groups/ organizations, re-actualization of Pancasila should be reflected in the reasons, characters, and behaviors of the organization. In The government order, re-actualization of Pancasila can be done through producing legislations or public policies that are in line with the values of Pancasila.

4.1. The Role of Leaders

The need for immediate revitalization of Pancasila values requires the right strategy that can be carried out simultaneously throughout Indonesia, and the acceleration of the impact can be felt in a relatively short time. The strategy can be done, for example by making use of the role of leaders. A leader has attributes or particular characteristics so that he/she is able to do things that not everyone can do. Therefore, the Indonesian nation today requires leaders who can provide exemplary in growing the nation's character. The concrete examples or exemplary by the leaders exceed all theories (Sutrisno, 2013: 15).

Being a leader can be anywhere. Leaders are those who are prominent and have visions. Leaders are acceptable in their environment. Therefore, leaders should set an exemplary standard before their followers. Leaders can be both formal and non-formal. In fact, according to the teachings of religion, everyone is a leader, at least for himself/herself. In this philosophy, the role of a leader should be run with a full awareness. The role is actualized in performing the following tasks:

First, a leader is a person who sets a vision. Leaders socialize the vision to the followers and instill a strong commitment so that everyone understands what is important, and is able to decide which one is the priority. Leaders also build a spirit of working together to achieve the shared vision. By doing so, the leaders can expect their followers' commitment, increase their followers' sense of belonging, and help their followers understand the importance of the targeted vision.

In the context of revitalizing the values of Pancasila in order to shape the character of Indonesian people, the leaders needs to remind the community members of the current condition they are in, of the shared ideals of the nation, of the needs for change, and of the meaning contained in the proclamation of Indonesian independence. A sense of nationalism and unity of the citizens needs to be promoted so that their love for their homeland continues to grow.

In the intensification of various international influences, the needs of political and civil leadership are even stronger. Leadership that can make selection and create a synthesis between the global vision and local wisdom and between national interests and global benefit.

The second role of leaders is building human character. In this context, it is related to increasing one's motivation. The ultimate goals that the leaders must have are to build the capacity, commitment, and love of their followers; to improve the knowledge and skills of their followers; and to boost the spirit of their followers to apply the knowledge and skills they possess to achieve a common goal. Operationally, the leaders' duties are to give an understanding, to facilitate and provide support for the fulfillment of the needs of the followers, and to provide opportunities for their followers' self-actualization. In situations that require changes, the role of the leaders are to become the best model and to give exemplary standard. Leaders are those who have integrity; words and deeds are not enough.

To instill the values of Pancasila into Indonesian people's minds in order to overcome the crisis of the national identity, as the main crises among the multi-dimensional crises that are taking place, leaders giving an exemplary standard to the followers is indispensable. Leaders need to remind the followers that they have to make changes and to acquire the noble values of the nation. Leaders become models for exercising the noble values in their daily life by providing concrete examples.

Another role of leaders is that they are able to build the environment. By doing so, leaders are demonstrating how to build a sense of self-belonging, tolerance, mutual respect, mutual cooperation for the good and progress of all. Leaders take action by providing the same treatment and facilities to all of their followers. The followers should be able to identify that there is a sense of justice in any treatment given by their leader. In a formal organization, the actions of leaders to instill the values of Pancasila can be done by creating a conducive working atmosphere for the collaborative culture. Fair treatment in the workplace also needs to be always applied. Law enforcement with justice, and no discrimination, is crucial. Then, the welfare can be enjoyed equally.

Leaders can also give assignments on certain people according to their skills and capabilities. In this matter, the expected impact of the change will be more widespread. Instilling the values of Pancasila should not only be done rhetorically. It should be reflected in the leaders' behaviors in their everyday life. The same approach can also be applied to both the formal organization and non-formal groups in the society.

4.2 The Role of Education

The Law on National Education System No. 20 of 2003 states: "Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing their potentials to have the religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, and the nation". Chapter 2 Section 3 of the same Act states that the national education serves to develop the ability, character, and civilization of the nation. In the context of the intellectual life of the nation, the aims of the national education are to develop the students' potentials in order to make them to be a man of faith and fear of God Almighty; to have healthy noble morals; and to be knowledgeable, skillful, creative, independent, democratic, and accountable.

Referring to the law, education is vital in developing the nation's abilities, characters, and civilization in accordance with the values underlying the spirit of Indonesian nationalism. The development of strong characters as the bases for the formation of human personality is very important. Character development based on the good values starts from the very early age and lasts for a lifetime. Education can be conducted in a formal, informal, non-formal way; in the family; and in the community.

Education is to build and develop the potential of learners. Therefore, the roles of educators are to provide guidance for, exemplary standard to, and encouragement for their students. Instilling good values into the students' mind is not easy. It requires the students' understanding, habituation, and internalization; the educators have to set concrete examples; and the students have to be aware of the benefits of holding the values in their life.

Education to build character in accordance with the noble values of nationalism is indispensable in this global era. Building a strong character is like growing a tree with strong roots, so it will grow as a shade tree, bear abundant fruits, and provide benefits for everyone. Big and strong trees are to be resistant to all kinds of threats and obstacles. That kind of resistance is what is needed in the era of this borderless world.

4.3 The Role of Government and Political Parties

A state is established to achieve certain goals. Indonesia has set its state goals, as mandated in its state constitution. The role of government is to realize the objectives of the establishment of the state of Indonesia. Therefore, the government is obliged to meet the objectives. In Indonesian state, the actions of government must be guided by the basic principles of Pancasila. All programs that are planned and implemented by the government should reflect the basic principles of Pancasila so that the programs do not lose their way in achieving the Indonesia state goals.

One of the goals of the Indonesian state is to create justice and prosperity for its people. Various potentials that are owned by the Indonesian state, such as physical, material, and non-physical (intangible) thing--for example the quality of the human capital of the Indonesian state—will help Indonesian state realize the goal. Therefore, the Indonesia state must be given full sovereignty in creating the welfare of its people. Any form of covert occupation would deprive the Indonesian state of achieving the above-mentioned goal.

The same thing applies to the political parties. A political party is a community organization that believes in a certain ideology, which serves as the guidelines in their work and is used as a tool to persuade others to support something that is considered good. Therefore, political parties in Indonesia should also implement all the basic principles of Pancasila in every of their political activity. Political parties must not orient themselves to sheer power. Instead, they must fight for the people.

V. CONCLUSION

Pancasila is the true nature of Indonesia. In the course of a state that upholds Pancasila as its ideology, Pancasila acts as a guidance in achieving Indonesia's goals. Pancasila has enabled Indonesia to unify Indonesian people as a nation. Indonesia with the multifaceted pluralistic nature of its society managed to survive in the past because there was a binder between its diversity. Although Indonesia faced many obstacles and difficulties in the past, it managed to pass through them. This was due to the fact that the people have the sense of belonging to this nation.

In the era of globalization, a growing number of challenges and obstacles lie ahead. As a country, Indonesia cannot live alone in this world. Indonesia must follow the dynamics that occur in this era, a borderless world. A nation has to be strong and resilient in order for the nation to survive. A country must have both comparative and competitive advantages in order to win competitions. Therefore, every individual citizen must have a strong identity so that he/she can identify himself/herself and understand what he/she wants. To determine his/her identity, every Indonesian must refer back to their ancestry's noble values. Revitalizing the noble values of Pancasila is very important in order to recognize the identity of Indonesian people.

Revitalizing the above-mentioned values can be done in various ways. In this case, three ways are proposed, namely (i) through the role of leaders, (ii) through education, and (iii) through the role of government and political parties. They must be done in an integrated manner as well as in a systematic and continuous national movement. By so doing, the acceleration of the implementation of Pancasila in the national life of the Indonesian people may be realized, thus making Indonesia a solid and resilient state as well as enabling Indonesia to realize its objectives that are in accordance with its national ideals.

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