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The Actualization of Pancasila Values as an Effort to Preserve Indonesian as a National Identity

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Abstract

Pancasila is believed to be a weltanschauung (an outlook on life), meaning that the values of Pancasila constitute the ethics of communal life of the Indonesian nation that have existed since long ago. Pancasila is the result of a crystallization drawn directly from the authentic life of Indonesian society. The actualization of Pancasila's values must be regarded as highly important for preserving the existence of Indonesian as a National Identity. The noble values contained in Pancasila should genuinely serve every citizen as a safeguard and as a distinguishing characteristic from other nations. The results of this study show that using and preserving Indonesian in daily life is a form of love for the homeland, and that a correct understanding of the values of Pancasila will encourage citizens to take part in safeguarding National Identity.

Keywords: *Indonesian Language, National Identity, Pancasila Values, Actualization.*

INTRODUCTION

Pancasila has played an important role in every aspect of communal life since Indonesia's independence in 1945 and continues to do so today, serving as a guide for attitude, thought, and action that must be upheld. The values of Pancasila are aligned with the character of the Indonesian nation itself. Religious, justice, cultural, social, and deliberative values reflect the nation's outlook on life as initiated by the founding fathers of Indonesia. Pancasila serves as the norm governing economic, legal, educational, social, and cultural aspects, as well as communal life. The noble values of Pancasila are sometimes forgotten in practice in real life, so that these noble values can fade away on their own. In reality, the unity of the principles (sila) of Pancasila involves ontological, epistemological, and axiological foundations, beyond merely formal unity. The principles of Pancasila are not only uniform in number and content but also carry hierarchical meaning. Philosophically, Pancasila is a philosophical system distinct from other philosophical systems, such as

materialism, liberalism, pragmatism, communism, idealism, and so on.¹ A thorough study of how the values of Pancasila are reflected in preserving Indonesian as a National Identity is therefore highly important for efforts to implement the values of Pancasila in safeguarding this identity as a national ideal. It becomes a dilemma when social and cultural change and modern life, along with the currents of globalization, present their own challenges to upholding the principles of Pancasila. As a result, the values of Pancasila should be adapted wisely and prudently to the needs of society and the times. Pancasila as a National Identity means that this identity is a reflection of the nation itself, derived from family, gender, culture, ethnicity, and the process of socialization. National identity is able to preserve the existence and continuity of a nation's life. The state possesses authority and honor as a nation equal to other nations, and this unites the nation concerned.

Selfhood, commonly also called identity, is a distinctive characteristic that marks a person, a group of people, or a nation. If that characteristic becomes the shared property of a nation, it becomes a marker of that nation's identity. Like other nations, Indonesia also has an identity that distinguishes it from other nations in the world. This identity at the same time signifies the existence of the Indonesian nation among other nations. One symbol of the Indonesian nation's identity is language, in this case Indonesian. This is in line with the long-familiar slogan that "language" shows a nation to be distinct from other nations in its life. National Identity is essentially the manifestation of cultural values that grow and develop in various aspects of a nation's life, with characteristics that differ from those of other nations.²

This presents its own challenge for Indonesian citizens when viewed against the dynamics of the times and the currents of modernization and globalization, given that the values of Pancasila must remain genuinely present within society. Understanding and awareness of the principles of Pancasila in the context of national life must continue to be maintained, if Pancasila is still believed to be the foundation of the state (*Philosofische Grondslag*). All elements of the state—from the government, the executive, and the legislature, to educators, researchers, members of the press, and even civil society—should work together to address this issue. Through strong cooperation and good coordination, in the form of applying the values of Pancasila in real life—whether in office settings,

¹Tukiran Taniredja dan Suyahmo. 2020. *Pancasila Dasar Negara Paripurna*. Jakarta: Prenada Media.

²Srijanti, dkk. 2009. *Pendidikan Kewarganegaraan untuk Mahasiswa*. Yogyakarta: Graha Ilmu.

administration, news media writing, or everyday language use—concrete evidence is provided of efforts to preserve Indonesian as a National Identity. Pancasila has two very important roles for the Indonesian nation, namely as an entity and as the identity of the Indonesian nation. Pancasila as an entity means something that has a unique and distinct existence, although not necessarily in physical form. In this regard, Pancasila as the entity of the Indonesian nation has its own distinctive characteristic, namely the diversity of values contained within it. Meanwhile, Pancasila as national identity means that this identity is a reflection of the nation itself, derived from family, gender, culture, ethnicity, and the process of socialization. This identity also marks a distinctive characteristic that differs from other nations, because the entire society continually reflects on the values or guidelines contained in Pancasila. The values of Pancasila, as the foundation of the national philosophy, are essentially the source of all law in the state of Indonesia. As the source of all sources of law, they represent an objective view of life, awareness, legal ideals, and the noble moral ideals related to the character and disposition of the Indonesian nation, summarized and abstracted from 18 August 1945.³

Problem Statement

1. How is the actualization of Pancasila's values realized in preserving Indonesian as a National Identity?
2. How does Indonesian exist as a National Identity?

RESEARCH METHOD

This study aims to explore the regulation of the actualization of Pancasila's values in preserving Indonesian as a National Identity, using a descriptive qualitative approach. Through in-depth analysis of qualitative data obtained from journal references, observation, and/or document analysis, this study seeks to comprehensively describe the phenomenon under study, understand the perspectives and experiences of the individuals involved, and explore the patterns, themes, and relationships that emerge. This research is a form of library research. Library research is a series of activities related to methods of collecting library data,

³Karunia, Insan Danar Alfonsus, dkk. 2023. Nilai-nilai Pancasila sebagai Identitas Nasional. Jurnal Indigenous Knowledge. Vol. 2, No. 3.

reading and taking notes, and processing library collection materials only, without requiring field research.⁴

RESULTS AND DISCUSSION

1. The Actualization of Pancasila's Values in Indonesian as a National Identity

Pancasila positions itself as a noble heritage that gave rise to the formulation of the foundation of the independent state of Indonesia by the nation's founders. Pancasila as a way of life also functions as the foundation of the state—provided all citizens have practiced Pancasila as a way of life (possessing the moral values of Pancasila). To this day, legal scholars still disagree on whether Pancasila, the Preamble of the 1945 Constitution, or the Proclamation of Independence truly constitutes the source of law.⁵ In daily life, Pancasila as a way of life serves as the guideline and strength for the nation to behave nobly in communal, national, and state life. The Indonesian nation's outlook on life is Pancasila, which is the soul of the Indonesian nation, subsequently manifested in behavior and deeds that become the nation's character. A strong national character ultimately becomes an outlook on life, and it is this outlook on life that the Indonesian nation regards as its national philosophy and the philosophical foundation of the state.⁶ Actualization (*pengejawantahan*) refers to the concrete manifestation or realization of an ideal or abstract value into real action. In the linguistic context, the values of Pancasila are visible in the community's language ethics, styles, and conventions.

⁴Mestika Zed. 2004. *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.

⁵Notonagoro, "Pembukaan Undang-Undang Dasar 1945 (Pokok Kaidah Fundamental Negara Indonesia)" dalam *Pancasila Dasar Falsafah Negara*, Cetakan keempat, (Jakarta: Pantjuran Tudjuh, tanpa tahun). Dalam Jimly Asshiddiqie, *Ideologi, Pancasila, dan Konstitusi*, Mahkamah Konstitusi Republik Indonesia, hlm. 11.

⁶Noor Ms Bakry. 2010. *Pendidikan Pancasila*, Edisi Revisi, Cet. 1. Yogyakarta: Pustaka Pelajar.

Beyond functioning as a symbol of national unity, Indonesian plays a significant role as the main medium for transmitting and internalizing the values of Pancasila, implemented in both formal and non-formal educational activities. The use of ethical, argumentative, and meaningful language in the learning process, public discourse, social media interaction, and social deliberation forums encourages society to interpret Pancasila not merely as the state ideology, but as a foundation of values in communal life. Through this role, Indonesian becomes a connecting instrument that bridges the ideal values of Pancasila with their implementation in everyday social practice. Pancasila is the result of formulating the nation's cultural values, functioning as an adhesive of unity for Indonesian society, which consists of various ethnic, racial, linguistic, religious, and regional differences. In addressing the condition of a pluralistic society, the five principles of Pancasila function strategically as a reference for building an inclusive social life without erasing the diversity that exists. These values of Pancasila serve as the primary foundation for realizing a harmonious, just social order that upholds the principles of civility.⁷

In addition, Pancasila also functions as a national identity. "National identity" is composed of two words: "identity" and "national." Identity means selfhood, while national relates to nationhood. National identity is understood as the selfhood or characteristics present in a nation. From this, it can be understood that it is a distinctive feature inherent to a state that cannot be found in any other state.

Study of the Actualization of Each Principle of Pancasila

Pancasila Principle	Realization in the Use of Indonesian
1st Principle: Belief in the One and Only God	Realized in the ethics of polite language that upholds religious norms, the practice of greetings, expressions of gratitude, and avoidance of speech that insults or defiles others' beliefs.
2nd Principle: Just and Civilized Humanity	Indonesian has an egalitarian structure, with no "caste" of language. Its use reflects mutual respect and freedom from hate speech, discrimination, and threats.

⁷Tajul Qulub, Qo'imuddin Muhammad, dkk. 2026. Peran Bahasa Indonesia Sebagai Penguat Karakter Pancasila di Era Globalisasi. *Al-Zain: Jurnal Ilmu Sosial & Hukum*. Vol. 4, No. 1.

Pancasila Principle	Realization in the Use of Indonesian
3rd Principle: The Unity of Indonesia	Indonesian serves as a unifying tool for hundreds of regional languages. The national language bridges inter-ethnic communication without eliminating the presence of mother tongues/regional languages.
4th Principle: Democracy Guided by Inner Wisdom in Unanimity Arising Out of Deliberation Among Representatives	Realized through the custom of deliberation (musyawarah). Language use that promotes discussion, honesty, and courtesy in expressing opinions, and respect for differing social/political views.
5th Principle: Social Justice for All the People of Indonesia	Indonesian is open to all levels of society regardless of social or economic status. Equitable language literacy provides fair access to information for all citizens.

2. The Existence of Indonesian as a National Identity

Indonesia consists of a wide variety of ethnic groups, cultures, and languages. To build strong self-confidence, a nation requires an identity. Politically, several forms of Indonesia's national identity that help build the character of the Indonesian nation include: the national flag Sang Merah Putih (the Red and White), Indonesian as the national/state language, the state emblem Garuda Pancasila, and the national anthem Indonesia Raya. These forms of national identity have been regulated in legislation, both in the 1945 Constitution and in more specific regulations. The flag, language, state emblem, and national anthem are regulated in specific legislation set out in Law No. 24 of 2009 concerning the Flag, Language, and State Emblem, and the National Anthem. In the context of civic education, national identity is closely related to selfhood, namely the characteristics or feelings/beliefs about nationhood that distinguish the Indonesian nation from other nations. If the Indonesian nation possesses a national identity, other nations will easily recognize and be able to distinguish the Indonesian nation from others.

Regarding the elements of national identity, Indonesia's national identity refers to a pluralistic nation. This plurality is a combination of elements forming national identity, which include:

1. Ethnicity is one of the elements forming national identity. It is a distinct social group that is ascriptive, meaning present from birth, similar in nature to age group and gender. In

Indonesia in particular, there are a great many ethnic groups, with no fewer than three hundred language dialects.

2. Religion is one of the elements forming national identity. The Indonesian nation is known as a religious society (grounded in religious values). The religions that have grown and developed across the archipelago are Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, and Confucianism.

3. Culture is one of the elements forming national identity. It is human knowledge as a social being, comprising sets or models of knowledge collectively used by its adherents to interpret and understand the environment they face, and used as a reference or guideline for action.

4. Language is one of the elements forming national identity. In this regard, language is understood as a system of symbols arbitrarily formed from elements of human speech sounds and used as a means of interaction between people.⁸

The existence of Indonesian is influenced by the strength of its speakers; in addition, the existence of Indonesian is also supported by its ability to express newly developing phenomena, since Indonesian will develop rapidly depending on the degree of success in creating new vocabulary and terms. The existence of Indonesian is greatly influenced by foreign languages, particularly English, which serves as the international language of communication. It cannot be denied that the absorption of English words and terms affects the progress and development of Indonesian itself. The absorption of foreign languages in the advancement and development of this language is not without risk—Indonesian could lose its identity as a national language.⁹

The way to preserve Indonesian is by instilling it from an early age. Indonesian language education in formal institutions begins in elementary school. Indonesian has a very important role in supporting the development of the Indonesian nation. Below are several important roles of Indonesian:

⁸Luh Putu Swandewi Antari. 2019. Bahasa Indonesia sebagai Identitas Nasional Indonesia. *Jurnal Stilistika*. Vol. 8, No. 1.

⁹Radhiyah, Isyatur. 2021. Mempertahankan Eksistensi Bahasa Indonesia dengan Sikap Berbahasa. *Jurnal Cross-border*. Vol. 4, No. 2.

1. Indonesian is the official language of the state and a means of communication that unites various races, cultures, and religions throughout Indonesia. This helps build national unity and cohesion.
2. Indonesian is the medium of instruction in the national education system, from elementary school through higher education. It therefore plays an important role in providing equal educational opportunities to all citizens.
3. Proficiency in Indonesian is very important for human resource development in professional and social fields. Good and correct language use facilitates learning, communication, and collaboration in the workplace.
4. Indonesian is used in state administrative procedures, including the drafting of legislation, official documents, correspondence, and communication between the government and society.
5. Indonesian is a medium for disseminating information through print and electronic media such as newspapers, books, magazines, television, radio, and the internet. This helps spread knowledge and raise awareness of important issues in society.
6. Through Indonesian, Indonesian literary and artistic works can be accessed, studied, and appreciated by the wider community, becoming part of the nation's identity.
7. Indonesian tourism has become a means of communication between domestic and foreign tourists and the local population, fostering communication.¹⁰

CONCLUSION

Indonesian functions as a national symbol, a symbol of the nation's identity, and a unifying tool that weaves together the plurality of ethnic groups, cultures, and regional languages throughout the archipelago. Its presence affirms the sovereignty of the state and reflects the values and identity of the Indonesian nation in the eyes of the world. In the modern era, the position of Indonesian as a national identity faces challenges from globalization and the influx of foreign languages. Therefore, shared awareness is needed to continue preserving, taking pride in, and using it correctly and properly. Indonesian is not merely a verbal tool, but the face and soul of Indonesian society. The actualization of

¹⁰Pratama, Songkup Raja, dkk. 2024. Peran Bahasa Dalam Pembangunan Bangsa. Jurnal Ilmu Pendidikan, Bahasa, Sastra dan Budaya. Vol. 2, No. 3.

Pancasila's values in Indonesian is an absolute requirement for preserving cultural sovereignty and national identity. By using Indonesian correctly, properly, and politely, society not only communicates but also actively nurtures Pancasila and strengthens the nation's identity amid global competition.

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