

## Application of Pancasila Values in Against the Radicalism of Indonesia

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### Abstract

*Indonesia is a country that has diverse religions, ethnicities and cultures. Based on the Pancasila, making this country have a strong national ideology that is expected to embrace all the differences in this country. In the Pancasila which has a long history, which finally by the nation's father (Bung Karno) sparked five principles as the basis of the Indonesian state namely Indonesian nationality, internationalism or humanity, unity and unity, social welfare, and the Supreme God who later called the Pancasila was born on June 1, 1945. The basic value of the Pancasila must be embedded in every human being so that it is not possible for other ideologies to replace the figure of Pancasila as a national identity. It is undeniable that Bung Karno's wild thinking of nationalist, religious and communist ideals made humans have wild thoughts that would make him a radical without remembering Pancasila identity which has become a philosophy of gongsag in this country. So it is very important for everyone to apply Pancasila values so that radical thinking does not arise that tries to deviate from the noble values of Pancasila.*

### Keywords

Pancasila values; radicalism



## I. Introduction

Radicalism is an ideology or ideology that demands change and renewal of social and political systems by means of violence. In terms of the word Radicalism comes from Latin, the word "radix" which means root. An ensemble of radicalism is the attitude of the soul in carrying out change. The demand for change by those who adhere to this understanding is a drastic change that is far different from the current system. In achieving their goals, they often use violence. Radicalism is often associated with terrorism, because they will do everything, they can to kill their enemies. Radicalism is often associated with movements of extreme groups in a particular religion<sup>1</sup>. Actually, the concept of radicalism has emerged since mankind existed, however, when speaking of history, the word "Radical" was first introduced by Charles James Fox. the country's parliament. But over time, the ideology of radicalism began to scatter and accept the ideology of liberalism.

Radicalism as an understanding that requires a change in its development experiences a pluralism of understanding. There are those who interpret radicalism as a positive understanding, an understanding that provides goodness for the state order. The assumption is based on the meaning of radicalism which requires change. However, others criticized the existence of radicalism, especially seeing the discourse embedded by radicalism which is closely linked to Islamic religious beliefs (Dalimunte, R. et al. 2021).

Radical means more objective. So, people who think radically mean to have a more detailed and deep understanding, like a strong tree root, and determination to maintain their beliefs. This understanding, seemingly uncommon, creates a distorted impression in the community. Radicalism can be interpreted positively, namely renewal, improvement and a spirit of change towards goodness. It is hoped in the life of the nation and state of radical thinkers as a supporter of long-term reform. Thus the meaning of radicalism can be developed, into a perspective or way of thinking of someone who wants quality improvement, improvement, and peace in a multidimensional environment, so that all levels of society can live in harmony and peace. (Munawir, Z. et al. 2020).

As we know that radicalism is often associated with religion. The religion that is most often targeted is Islam. The beginning of Islamic targeting in modern times is after the defeat of the Soviet Union to Afghanistan and also the events of 11 September (9/11) in the United States in 2001. Coupled with the development of ISIS that spread terror throughout the world. The last bombing took place in Surabaya by carrying out bomb attacks in various churches and carried out by veiled people, as if describing that Islam is a religion that always teaches jihad by means of violence. Since the beginning, it has developed a basic assumption that intolerance is the starting point of terrorism, and terrorism is the culmination of intolerance.

There is no religion that teaches violence, all religions teach peace and mutual tolerance, so that any violence in the name of religion cannot be justified. We can find this from each of the views of religion in assessing the importance of doing good and living a harmonious and peaceful life for all humans on this earth.

## **II. Review of Literature**

### **2.1. Islam in View of Peace**

Likewise in the Qur'an which means "He is Allah Almighty who has no God but Him, the king, the Most Holy, the Most Peaceful, who gives security, the all-rounder ..." Whereas in other verses it is also explained "And we did not send you, but as a mercy of the universe" (Surat al-Anbiya: 107).

### **2.2. Christians in View of Peace**

That Jesus is the bearer of peace for mankind. Jesus is believed to be the one who directs those who believe in Him to the path of peace as prophesied by Zechariah (Luke 1:79). And Jesus declares to those who bring peace and are called children of God: "Blessed are those who bring peace, because they will be called children of God" (Matthew: 5: 9).

### **2.3. Buddha in View of Peace**

The Buddha said: "When exploring all directions with the mind, one does not find anyone dearer to him, so everyone sees himself as dear. Therefore, those who love themselves should not harm others." (Samyutta Nikaya I, 75; Udana 47).

### **2.4. Khonghucu in View of Peace**

Confucianism is taught about an ethic in life such as love or empathy (Jin), solidarity (Gi), courtesy (Lee), about wisdom or wisdom (Ti), and trust (Sin). If the five things can be applied in everyday life, then there will be a life of peace, security, peace and harmony. Noting the above Confucian teachings, especially the five noble qualities above where Confucianism strongly emphasizes a very harmonious relationship between human beings and other human beings, in addition to a harmonious relationship with God and also between humans and the natural environment. Every Confucian believer should be able to understand

and practice the five characteristics above, so that harmony or harmony between relationships can be realized without looking at and differentiating religion from belief.

## 2.5. Hindu in View of Peace

Hinduism teaches the teachings of Trikaya Parisudha namely: right action (kayika parisudha), right mind (manacika parisudha), and right speech (wacika parisudha). These three teachings include human perfection if this teaching is carried out, then violence is not that a person's behavior can be seen from his words. In order to signify self-reflection, Hinduism teaches its people to meditate in order to prevent acts that can cause violence.

Religion is the main source that teaches harmony and peace, but why is there any conflict in the world, the terror that is spread and the teachings of violence that exist always in the name of religion. Like a terror attack that always corners Muslims, Islam never teaches violence, if only there was violence done by people who happened to be Muslim.

Radical ideas that emerge in Indonesia can be seen as a form or form of protest in the condition of some people who do not have space in this country, so that they form their own space in order to destroy the existing space. According to T. Robert Gurr, in the complexity of human motivation, neurophysiologists find two large appetitive systems as motivators that occur in humans. Stimulation of one of these systems results in feelings of joy, satisfaction, and love. Other system stimulations produce a sensation of anxiety, terror, depression, and anger. These feelings color human perception of the world and encourage its actions. This means that for acts of terror that are radical in nature, with the intention of anger against an existing system, it encourages him to commit terror and that after making the community anxious, his heart feels happy, because the terror efforts he made succeeded in making people feel afraid.

As a great nation, we need to be proud of having Pancasila as the nation's ideology, a nation that does not get intimidation from other nations, a nation that upholds the value of religion with its first precepts, a nation that upholds humanity with the second principle. This indicates that in this nation's identity is deeply embedded in religious values and humanity, from here it is very sad that this great country must be solved by radicalism not in accordance with the noble values of Pancasila.

Pancasila as Grondslag Philosophy has an understanding of Pancasila as the Philosophy (Philosophy) of the Indonesian people. Soekarno was determined that this nation must have its own philosophy, not from borrowing the philosophy of life of others. "We will not establish our nation above the United States Independent Declaration. Not even with the Communist Manifesto. We cannot borrow other people's philosophy of life (the people's tongue). "To liberate his nation, Soekarno did his analysis during his exile in Ende Flores, Soekarno's findings about his country's philosophy as a form of his love for Indonesia which had long been colonized, and wanted to explore the values according to the condition of this great nation, which is not owned by other nations. Furthermore, history records the five beautiful and hidden pearls that Sukarno extracted are Nationalism, Internationalism, Democracy, Social Justice, and Godhead of the One God. The five pearls of Soekarno's creation were finally made on June 1, 1945, precisely on the last day of the trial of the Investigative Agency for the Preparations for the Independence of Indonesia (hereinafter referred to as BPUPKI), then agreed by all participants of the session, as the basis of the Indonesian state known as Pancasila.

As an open ideology, Pancasila is different from other ideologies, Pancasila is not an ideology that prioritizes selfishness in loving its country, Pancasila is an open ideology that respects other ideologies but is not influenced by other ideologies. This means that Pancasila must have a flexible nature, without assuming it is better than other ideologies. The meaning

that Pancasila is an open ideology that the basic values of the Pancasila such as Godhead, Humanity, Population, and justice can be developed in accordance with the dynamics of Indonesian life and the demands of the times creatively by paying attention to the level of needs and development of Indonesian society itself, and not coming out of existence and identity as an Indonesian nation.

It is very important if this nation adheres to the Pancasila values, mutual respect and respect are the key points of difference. Ideas that are not in accordance with the Pancasila values must be destroyed, destroyed, does not mean that you have to lose your life, but that all elements of society must be held to stick to the basis of our country. So it is very important to implement it in efforts to prevent radicalism that has the potential to terrorize in Indonesia.

### **III. Research Methods**

Based on the formulation of the problem and the purpose of this study, this research is more likely to be an examination of "normative juris" conducted by collecting primary legal materials. To find out an existing legal rule, it is necessary to collect relevant legal materials to be taken into consideration in reviewing a formulation of problems arising from legal issues so as to provide legal research on terrorism and radicalism which is a crime against human rights.

### **IV. Result and Discussion**

#### **4.1 Preventive Legal Efforts that the Government Can Do Against Terror in Indonesia**

Terrorism is not an ordinary crime, but has become a crime against humanity because it is widespread and systematic, which has killed thousands of innocent people. Like the tragedy of the World Trade Center (WTC), the explosion of the Bali Bombing 1 and II, the explosion of the Madrid bomb, the explosion of the London bombs, the explosion of the Mumbai bomb, until the explosion of the Oslo bomb, increasingly shows the identity of terrorism as a latent danger that will emerge and continue in the environment the international community (Aulia Rosa Nasution, SH, M.Hum, Terrorism as a Humanitarian Crime)

Terrorism has become an international conversation including Indonesia after the collapse of the World Trade Center (WTC) building in America. But specifically for Indonesia, terrorism became a fear after the Bali bombings I and II, especially for victims, including for families who died and were injured. The government later with support from abroad especially the United States was persistent in carrying out crackdowns and seeking perpetrators.

Several times the phenomenal events carried out by the Government in carrying out the crackdown on terrorists can be witnessed directly by the public through television. Even the Government is considered to be able to catch terrorists like Amrozi, Imam Samudra et al. Their names have been widely heard and it seems like an artist has come out even though his life was lost by a hot bullet. And finally, before the anniversary of the city of Surabaya, terror bombs were heard everywhere, with bomb blasts beginning in three churches and other terrorist bombs. Even Surabaya police headquarters also received bomb attacks from irresponsible terrorists.

The victims seemed to condemn and even blaspheme, moreover all terrorism cases in the whole of Indonesia left casualties. While on the basis of what the perpetrators did their actions, to this day they have not been fully answered with certainty. Although the reason is then more to fight for religion and fight against the allies of the United States.

In its journey, actions taken by the Government in combating terrorism through a refractive approach. Finally, terrorist arrests are carried out with a very special scheme, broadcast by television stations directly which ends in the death of the perpetrator. Through Detachment 88 which was branded as successful in fighting terrorists, it finally showed that this country had succeeded in suppressing terrorists.

Furthermore, there are many cases of incidents which must also be criticized regarding terrorism cases in Indonesia. In addition to the death penalty for perpetrators, it also seems too easy to claim groups or people as terrorists. Then the connection between the rampant perpetrators who died on the scene, showed the speed of the apparatus taking steps so that there seemed to be victims. Because even though terrorism is later believed to be a crime of humanity, the apparatus also does not necessarily lose the lives of people, which is certainly also an inhumane act.

Terrorism is coordinated attacks aimed at arousing feelings of terror against a group of people. Terrorism is an extraordinary crime or known as Extraordinary Crime, therefore the need for extraordinary action in the process of eradicating the crime of terrorism. The acts of terrorism that occurred in the country gave birth to a lot of negative impacts that can lead to negative prejudice between community groups and may even lead to divisions which are certainly things we do not expect together.

Not just acts of terror, but acts of terrorism also violate human rights, namely the right to life. In the second amendment to Article 28A of the 1945 Constitution clearly states that everyone has the right to live and has the right to defend his life. Based on the fact that acts of terror that always occur, the Indonesian government feels the need to set up legislation concerning the Eradication of Criminal Acts of Terrorism, namely by drafting a Government Regulation in Lieu of Law (Perppu) Number 1 of 2002 concerning Eradication of Terrorism Crimes, which then passed into Law of the Republic of Indonesia Number 15 of 2003 concerning the Establishment of Government Regulation in Lieu of Law number 1 of 2002.

The term crime against humanity is inseparable from the declaration held by France, Russia and Britain on May 24, 1915. The actions taken by Turkey in committing crimes during the war against the Armenian population in Turkey. As a result of the massacre carried out by Turkey, the term crime against humanity and civilization was born.

As a result of large-scale loss of life and the birth of fear then theorists are included in that section. But for those who are labeled as terrorists, what they do is an act that is right and legal. Especially with legal dogmas such as sacred actions and through the conversion of missions resulting in large wages is a justification for militant and radical groups that are often labeled as terrorists.

While America and its allies, including Indonesia, declare terrorism as a humanitarian pursuit, on the other hand terrorist groups also claim legality and validity in every action they take. Moreover, of course every action they take for reasons such as the connection to the American attack on Iraq, or the Palestinian Israeli case. Even though later the pros and cons of terrorism were born, that every case which then lost lives and disturbed the community was wrong. Not only terrorist groups that have claimed lives and are unsettling and frightening for the community, other community groups also include the police, the TNI also cannot arbitrarily eliminate someone's life.

Because the principle is respect for humanity that must be upheld, not all terrorism must be destroyed or sentenced to death, many terrorists who can still be nurtured and



repented realize what they have done as a crime. The next issue is the responsibility of the State is to foster and give direction, maybe the language carries the right path.

Umar Patek is one of the cases of convicted corruption sentenced to life imprisonment, the intention to apologize and repent turned out to have little impact on him. Not being sentenced to death, then become an example for other terrorists. If the State emphasizes respect for humanity and does not impose the death penalty, Umar Patek's other sincere intentions are likely to be born. Furthermore, Indonesia without a terrorist will become a reality because the State turns out to respect humanity's value, its hope. Terrorism crimes are organized crime and include crimes of genocide.

Genocide is one of four gross human rights violations in the jurisdiction of the International Criminal Court. Other gross human rights violations are crimes against humanity, war crimes, and the crime of aggression.

According to the Rome Statute and Law no. 26 of 2000 concerning Human Rights Courts, genocide is an Act carried out with a view to destroying or destroying all or part of a nation, race, ethnic group, religious group by killing group members; resulting in severe physical or mental suffering towards group members; creating a group living condition that creates physical destruction partially or completely; take action to prevent births in groups; forcibly transfer children in groups to other groups.

#### **4.2. Law Enforcement Done by the Government against Radical Action Against a Mass Organization**

At present there may be no group that will publicly acknowledge that they adhere to radicalism, maybe even they themselves are not aware of it. Radicalism has been regarded as a false and misguided understanding.

Characteristics of radicalism:

1. Formed from the response to the ongoing conditions, the response is realized in the form of evaluation, rejection, and even resistance.
2. Never stop in an attempt to reject it before a drastic change occurs in the desired conditions.
3. Confidence is very strong in the program they will run.
4. Using violence in realizing its desires.
5. Think of all that contradicts him guilty.

As we have stated earlier in the final paragraph of the history of radicalism, this understanding is misunderstood and misguided, even though there are more shortcomings, radicalism still has advantages.

##### **a. Advantages of Radicalism**

- Have a clear and confident goal with that goal.
- Equality and great fighting spirit to achieve its goals.

##### **b. Disadvantages of Radicalism**

- Blindness is a reality because it is very stubborn with something that is considered true even though it is different from reality.
- Use violence and other negative ways to achieve its goals.
- Assume that all parties who disagree with him are enemies that must be destroyed.
- Does not respect human rights.

This radicalism arises due to a party's mistrust of the government, so they choose an extreme way to show rejection to the government in radical ways. Examples of such radical methods are, for example, attacking with acts of terror that disturb the public. They no longer believe in Pancasila as the highest ideology in this country. Or maybe they can also use

Pancasila as a form of claim that they feel the most Pancasila so that they can justify any means to achieve their goals.

In the context of the Radical Islamic movement, we can see that deradicalization from several organizations that have existed, for example Komando Jihad, Mujahidin Kayamanya, Laskar Jihad, and Jamaah Tarbiyah are examples and learning for deradicalization performance that is currently being carried out intensively. Or what has recently happened in Surabaya in the name of Jamaah Ansharut Daulah or JAD whose meaning is that the supporters of Daulah are supporters of ISIS in Indonesia, the goal is several points, namely as a forum to bring together ISIS supporters in Indonesia from various Islamic organizations, preparing Indonesian Muslims to welcome the arrival of the Islamic Khilafah, uniting understanding and manhaj from supporters of Ansar Daulah, and preparing people who want to go on jihad. These radical organizations that were born and mushroomed in Indonesia have deviated greatly from the noble values of Pancasila, as a country that has an open ideology, it does not necessarily hinder the ideology that exists throughout the world. But if the ideology can divide the nation and in the end it will create chaos so that there will be no more peace in the motherland as mandated in the establishment of the 1945 Constitution.

Open ideology is an ideology that can interact with the dynamics of the times. Open ideology is applied by many nations in the world so that the ideology they profess can adapt to the times. The following are open ideological features.

1. Open ideology exists only in a democratic system.
2. Open ideology is inclusive, not totalitarian, and cannot be used to legitimize the power of a group of people.
3. The values and ideals come from the moral culture of the community itself.
4. The nation's aspirations are achieved together and democratically agreed upon.

As an open ideology, Pancasila should be able to provide a future orientation that requires the Indonesian people to always be aware of the life they will face in the future, especially in the era of globalization and openness. The ideology of Pancasila requires the Indonesian people to survive in the soul and culture of the Indonesian people and in the bond of the Unitary Republic of Indonesia (NKRI). But people who have different views must also be embraced not removed, we value our opinions, but we can also give the view that this nation is a heterogeneous nation so that other movements are not possible such as changing the ideology of the nation with an inappropriate ideology, because in Pancasila all elements of religion, culture and humanity have been fulfilled.

Organizations are radical in achieving their goals, both political, religious, revenge motives and so on. That is why he can also be classified as collective violence, while as a crime he is an extraordinary crime. Based on that, actually it is normal if juridically it has to be confronted with a "extraordinary" legal product. In a political perspective, the root of terrorism, one of which is extremism. People with this ism feel or think of themselves as superior to other people who are not the same or a group with them. Instead, they look at other people much lower or in a harassing way. As the study findings written in this book, that intolerance is the starting point of terrorism, then the work of de-radicalization is not enough directed towards those who become terrorists but also against radical organizations, intolerant groups, including the wider community so as not to follow the views radical and undergo transformation as a terrorist.

The results of the study conclude that the deradicalization program must be directed focus to three groups. The first is the general public, with the aim of protecting the public so as not to follow exclusive and puritan religious views and so as not to get involved in radical and intolerant actions. According to Syahrin Harahap Radicalism is narrow, fundamental, exclusive, hard thinking, and always wants to correct the understanding of others.

## V. Conclusion

1. One of the efforts that can be done to prevent terrorism in Indonesia is to do a humanitarian approach and embrace all elements of society and the government to fight against actions that can cause chaos in Indonesia. So far, Indonesia does not yet have rules to prevent terror in Indonesia, so radical thinkers can still make every effort to break this nation by accusing each other of spreading terror..
2. This way of fighting radicalism in Indonesia can be done with repressive and preventive. After we know that this movement is a radical movement, the government must immediately dissolve and reform the individuals who carry out these radical actions. This guidance can be done by giving a gentle touch to introduce Pancasila, Pancasila as the basis of this heterogeneous state, while upholding the sincerity and divinity. So as mentioned in the background, none of the religions teach about violence, and as good as humans are human beings who can maintain harmony between religious umar, if religion is one of the factors that birth radicalism that is not responsible in Indonesia.

## Suggestions

1. The government must immediately revise the Anti-Terrorism Act, because preventive efforts have not been clearly regulated, this preventive effort is carried out so that terror in Indonesia no longer exists, for children who have already been brainwashed to carry out terrorism, guidance must be made so as not to something similar happens now.
2. The democracy that is carried out must be able to accommodate all the aspirations of the community, so that no other community has the idea to deviate from Indonesia. And from an early age it has begun to be taught to understand humanity, human rights law must also be more assertively informed, that this country highly upholds human values, so radical ideals that will destroy other human beings will never happen again.

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