

The Strategy of the Pancasila Ideology Development Agency (BPIP) in Facing Ideological Threats

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Abstract

Pancasila is the basis of the state, state philosophy, ideology, and ideals of state law to realize the goal of an independent, united, and sovereign Indonesian state in a just and prosperous society as referred to in the Preamble to the 1945 Constitution of the Republic of Indonesia. Today the shift in Pancasila values is increasingly felt in the life of the nation and state, this is evidenced by the increasing ideological threats that occur in Indonesia. Therefore, President Joko Widodo through Presidential Decree No. 07 of 2018 the BPIP institution that carries out the development of the Pancasila ideology. This study was conducted to examine the role of BPIP in dealing with threats with ideological dimensions in order to improve national security. The research was conducted using a qualitative method using a historical approach. The data collection process is carried out through literature review by studying books, journals, news and other reading materials related to the topic on the role of Pancasila ideology development (BPIP) in dealing with ideological threats in order to improve national security. The results of the study indicate that the Pancasila Ideology Development Agency (BPIP) plays a role in fostering the Pancasila ideology, as well as providing recommendations based on the results of studies on policies or regulations that are contrary to Pancasila. With that BPIP is very important, especially in facing threats with ideological dimensions in order to improve national security.

Keywords: BPIP, Ideology, Pancasila, National Security

1. Introduction

India The Cold War ended in the early 1990s had an impact on the dynamic relations between countries. The waning ideological battle between the United States and Russia ended in the early 1990s (Yilmaz, 2008).

The ideological zone has developed into a serious field in the international conflict, some of which argue that the current struggle will be based more on cultural and religious dimensions that will sharpen the intolerance between civilizations, ethnic social boundaries

and religious terminology (Huntington, 1993:40-45).

Several terrorist groups that had the power to cross national borders are currently led by an ideology based on religious fundamentalism. Terrorism is defined as a form of political violence, in which ideas and beliefs become inherent in govern system that challenges the social organizations. Ideology in this case can be interpreted as a set of belief systems with collective ownership properties based on a common goal (Holbrook and Horgan, 2019). The map of social reality problems incarnates in collective consciousness (Geertz, 1964), Collective action also transforms into a prejudice of injustice (Freedon, 2007), social identification, belief in the subjective truth of certain groups that will lead to collective action based on common interests (Jost, 2007, 2017) which of course threatens the harmony of the social system. This is exacerbated by the journey of transnational ideological ideas.

In the process of maintaining social harmony which cannot be separated from the bias of relations between hate and violence groups motivated by one particular view of the world that is supported by beliefs, values, ideology and behavior than those who are not part of the group (Castano & Deschene, 2005). Because of that the urgency of fear, hatred, political conflict and political violence management must be made as a precondition to protect the existence of a nation from Ideological threats.

Culture and ideology can specifically cause conflict and impact the social identity that exists in a society, resulting in conflict or potential conflict. Identity and Ideology are two concepts that are interrelated with each other in a complex system based on ideas. Ideas can then form segregation based by distinguishing a group, which further causes a political and physical violence (Maynard, 2015). Likewise with extremist groups that carry out various forms of provocations through violence which are understood as ideological validation of a certain belief. Which further causes performances and acts of violence such as terrorism to occur (Haam & Spaaj, 2015). Most islamic ideologies such as the values of *Tauhid*, *hijrah*, *jihad* and *jama'ah*, and the Islamic *khalifah* (caliphate) are part of the ideological disturbances. In Indonesia, ideology is expressed based on various models, such as: First, which relies on violence. Second, non-violence (manifested in the form of mass) is usually under the command of a certain party. Third, social conservative movements that promote purification and instill traditional values into society (Halimi, 2019). Violence (through social conservatives), under the command of an ideology that uses violent instruments, is a threat to the Pancasila ideology in Indonesia (Haynes, 2005). Ideology can provoke citizens of the nation to fight against the existence of a public space of a group of people or persons in a particular group as a larger part of acts of terror that are carried out on the justification of certain forms of ideology (Human Rights, Terrorism and Counter Terror, UN high Commissioner for Human Rights). Rights, 2019).

The diversity of ideological beliefs, also known as ideological asymmetry (Jost, 2017), carries out various values and moral beliefs (Caprara & Vecchione, 2018; Feldman & Steenbergen, 2001, Sterling et al, 2019).The plurality nation condition creates threats based on religion/sect, ethnicity, race, and between groups differences (diversity) in the socio-cultural dimension. The more pluralistic the society, the more vulnerable it is to threats (Tilman, 2019), especially when ideology is seen as a separate dimension. The urgency of fear and uncertainty management through ideological development becomes important (Jost et al, 2003; Jost et al, 2007). Ideological threats which include effort and activity can endanger and threaten the unity and integrity of the nation.

In Indonesia, President Soekarno placed the central role of ideology in nation building,
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namely to which it unites the nation as enshrined in the 1956 People's Daily newspaper (*Harian Rakjat*, 1956) that the *Sumpah Pemoeda* is an ideological preparation for the state and nation. One dream, one history, one root, one fate and one destiny of unity, towards the general revival of an independent Indonesia consisting of Jong Java, Jong Sumatranen Bond in 1917, Jong Celebes and Jong Minahasa in 1918, Sekar Roekoen in 1919 and Jong Bataks Bond in 1925, and other social diversity (Feith, 1962:342). The Pancasila Ideology thus becomes an unifying ideology that contributes to a high sense of national unity, in the process of countering the ideological threat that grows due to the high plurality of society.

Various acts of discrimination, anarchy, and racial intolerance (SARA) that are happening in the society, followed by the dwindling multicultural essence implementation in the values of Pancasila, diversity and justice values marked by ethno-nationalism or equality. Followed by, abandoning the values of tolerance, peace, humanity, pluralism, deliberation for consensus and justice, have the potential to be a threat to ideology. Likewise, with the symptoms of radicalism that weaken the nature of diversity. People's actions slowly ignore the values of peace, tolerance, unity and justice which are fundamental of *Pancasila* (Indonesian State Defense Strategy, 2014: 41-42). Based on the research results, the Pancasila Ideological Resilience Index (IKIP) has decreased (Maharani, 2019). Likewise, was conveyed by the National Resilience Measurement Lab (Labkurtannas), the National Resilience Institute that the ideological gatra is the gatra with the lowest index compared to other gatrass at 1.93 which is included in the less resilient category (Labkurtannas Lemhannas RI, 2015: 32-33).

In contrast, according to Law No. 3 of 2002 on National Defense, the national defense system is universal, involving all layers (military and civilian), regions, and national resources. Various strategic issues have been mentioned in Presidential Decree No. 18 of 2020, the National Medium-Term Development Plan (JMN) for 2020-2024, such as in the category of non-military threats in terms of ideological dimensions, particularly the first one, Pancasila and Cultural Resilience, which has weakened. Similarly, Presidential Regulation No. 8 of 2021 on General Policy of State Defense for 2020-2024 explains that national defense includes ideological, political, economic, socio-cultural, public safety, technology, and legislative coverage.

During the New Order Era, the policy of fostering ideology developed into a political tool or as a political domination of the Javanese (Wheaterbee, 1985; Morfit, 1981). Pancasila as the basis of the state and also the national ideology based on TAP MPR number XVIII/MPR/1998 has the beliefs and ideals of the people of Indonesia. Pancasila could be seen as a basic pattern of action by the Indonesian people (Arif, 2018). Radicalism is also an ideology that can disrupt social order based on violent methods (Asrori, 2015).

The government responded to the problem of ideological threats to \ nation's ideology by forming a new institution called the Pancasila Ideology Development Agency (BPIP) which was formed through Presidential Regulation no. 7 of 2018. This paper will discuss how the process of implementing strategies by BPIP in dealing with various dynamics of ideological threats that exist in Indonesia? Ideological development strategies are needed to unite the community (or when to be diverse and when to unite) with various ethnic groups, religions, races and groups as agreed as national goals through national agreements. The process of becoming a united nation is glued together through ideological development as described by Anderson in imagined communities (2008) which explains that the nation as a political community is imagined to be inherently limited and has sovereignty.

This body is responsible to the President, especially in enforcing and implementing the values of Pancasila in a planned, systematic and integrated manner so that it becomes a guide for state administrators, components of the nation and Indonesian citizens.

2. Methodology

This paper uses qualitative research and library research as a data collection method. Namely, looking for study materials in the library to show ways to solve research problems. This technique is done by studying and analyzing books, journals, news and other documents that are related to the title of the study in order to obtain instructions that support the research.

The data that has been obtained is then classified according to each subject of study, then data analysis is carried out. Data analysis process was done to interpret the data that has been compiled systematically, namely by providing an explanation. The data analysis used in this study is qualitative analysis, which describes the quality of data in the form of sentences that are regular, coherent, logical, effective and not overlapping, to facilitate researchers in analyzing and processing data.

3. Result and Discussion

Pancasila as State Ideology and Foundation

Pancasila was born and extracted from the noble values that had been buried and lived in Indonesian society, then crystallized into a national and state ideology. The definition of Pancasila as the state's foundation is found in the fourth paragraph of the 1945 Preamble to the Constitution, as well as in the June 9th, 1966 DPR-GR Memorandum. Which states that Pancasila, the nation's view of life formulated on behalf of the Indonesian people by the Development Organization for Preparation of Independence (BPUPK), becomes the foundation of the Republic of Indonesia. The DPR-GR Memorandum, ratified by the MPRS with Decree No.XX/MPRS/1966 jo, MPR Decree No.V/MPR/1973, and MPR Decree No.IX/MPR/1978 which confirms the position of Pancasila as the source of all law or the source of all the rule of law in Indonesia. This is also reinforced by the MPR Decree Number XVIII/MPR/1998 concerning the revocation on the Decree of the People's Consultative Assembly of the Republic of Indonesia Number II/MPR/1978 concerning the Guidelines for the Live and Practice of Pancasila (Ekaprasetya Pancakarsa) and the stipulation of the affirmation of Pancasila as the basis of the state in conjunction with the MPR Decree No. 1 / MPR/2003 concerning the review of the material and legal status of the provisional people's deliberation assembly. The Presidential Decree of the Republic of Indonesia (Keppres) number 24 of 2016 concerning the birthday of Pancasila on June 1, 1945. The stipulation of 1st June as the day of birth of Pancasila, because on June 1st 1945, the word Pancasila was first mentioned by the First President of the Republic of Indonesia, namely Ir. Soekarno in the Session of the Investigative Body for the Preparation of Independence. The stipulation aims to make the government, society and all components of the nation commemorate Pancasila as the ideology of the Indonesian nation every June 1st.

Pancasila as the basis of the state ideology becomes the foundation of the establishment of the nation. Pancasila consists of five precepts, namely 1) Belief in the One and Only God, 2) A just and Civilized Humanity, 3) Unity of Indonesia, 4) Democracy, led by Wisdom of the representative of the People. 5) Social Justice for All Indonesian People. The historical process of conceptualizing Pancasila traverses a long series of journeys to seek a synthesis between ideologies and movements as the process of exploring the basis of the Indonesian

state is marked by the emergence of Boedi Oetomo, the Islamic Union, Muhammadiyah, NU and Indonesian associations, political parties (*Indische Partij*, PNI, Socialist Parties), PSII and others, to the *Sumpah Pemoeda*. The formulation of the concept of Pancasila began during the first trial of the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI) on May 29th – June 1st 1945 (MPR RI, 2017).

In another source it is explained that the Republic of Indonesia, when the investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI) held its first trial on June 1st, 1945. At that time, the trial was chaired by Ir. Sukarno as a member. In his speech he suggested to the trial participants that the name of the philosophy of the Indonesian state that would be established later was named "Pantjasila". This term is taken from the book "Sutasoma" by Mpu Tantular. According to history, long before colonialism, and long before the founding of the Unitary State of the Republic of Indonesia, the meaning of the term Pancasila has become a guideline for the Indonesian people throughout the archipelago in their daily life as a demand for behavior. Just as the term "MOLIMO" (Not doing the five forbidden things) has become a guideline by the community in daily behavior (prohibited from killing, stealing, smoking marijuana, gambling and adultery). Likewise in various regions throughout the archipelago (Marpaung, 2018).

The birth of Pancasila as the nation's ideology traverses a long and phased journey, in an effort to obtain an agreement between the nation's founders. Historically, there were three basic formulations of the state which were named Pancasila, namely the formulation of the concept by Ir. Soekarno through a speech delivered June 1st, 1945 at the BPUPKI trial, the formulation by the committee of nine in the Jakarta Charter on June 22nd, 1945 and the formulation at the opening of the 1945 Constitution which was ratified by PPKI on August 18th, 1945.

Pancasila and Multiculturalism

Maintaining ideology is an important part of maintaining social harmony in the process of nation building. Ideological security refers to a situation in which the dominant ideology of the state is relatively safe and free from internal and external threats, as well as the ability to ensure a sustainable and state interconnectedness of security between national security-social security, and political security (Blanchette, 2020), allowing a nation to exist in the face of various threats.

Pluralism of a country is also used to create threats based on differences in religion/sect, ethnicity, race, and between groups as part of the journey of the nation. The development of ideology in the face of social diversity is the main thing (*prima facie*) of diverse national sentiments (Multicultural-Plural). As a strategy in dealing with a diverse society to strengthen ideology is the main thing (*prima facie*) that unites all members of the nation in one nation as a nation-building effort (Ting, 2008). This is because the plural (diverse) socio-cultural dimension whose society is increasingly pluralistic will be vulnerable to threats (Tilman, 2019).

In Indonesia, President Soekarno placed the importance of ideology in building the nation and uniting the nation's unity as enshrined in the People's Daily newspaper 1956 (Harian Rakjat, 1956) that the *Sumpah Pemoeda* was an ideological preparation for the state and nation. One dream, one history, one root, one fate and one destiny to Unite towards the general revival of an independent Indonesia consisting of Jong Java, Jong Sumatranen Bond in 1917, Jong Celebes and Jong Minahasa in 1918, Sekar Roekoen in 1919 and Jong Bataks Bond in 1918 and other social organization (Feith, 1962:342).

According to Renan and Bauer, Indonesia has the will and the need to unite. That is a condition of a nation based on the unity of fate with one destiny (historically) (Indonesian Great Commission Moeda, 1981:310). Indonesia as a nation that was established based on a consensus or agreement, is the result of the construction of a nation that is united through the *Sumpah Pemoeda* (Abas 1987, 38; Herbert and Milner 1989, 125; Hardjito, 1952: 103). So, there's a need for an ideological strengthening process that can unite Indonesian as dialectic, interactive of becoming Indonesia or "meng-Indonesia" as part of nation-building. As also conveyed by Anderson that the Nation as an imagined community (Imagined Communities) is in a clearly defined and sovereign territory. It is built through a process of becoming a nation or becoming a nation that is continuous and inherent (Anderson, 1983).

One of the main tasks of the Indonesian government is to protect the entire nation and the entire homeland of Indonesia in accordance with Law No. 3 of 2002 concerning National Defense, which states that the national defense system is universal in nature, involving all levels of society, regions, and national resources. This law is supported by Presidential Regulation No. 8 of 2021 on the General Policy of State Defense for the Years 2020-2024, which states that national defense encompasses ideology, politics, economics, socio-culture, public safety, technology, and legislation.

Establishment of Pancasila Ideology Development Agency (BPIP)

There are a few things that anchored the Pancasila Ideology Development Agency (BPIP) in the Republic of Indonesia's constitutional system. The history of BPIP development can be divided into two categories: internal factors and external factors. Internal factors are closely related to the Republic of Indonesia's constitutional system, given that the Pancasila Ideology Development Agency (BPIP) was established to perfect or revise the previously formed agency or unit, namely the Presidential Working Unit for the Development of Pancasila Ideology (UKP-PIP) (Burhanuddin, 2020).

The establishment of the Pancasila Ideology Development Agency (BPIP) by the government on February 28th, 2018 is a concrete effort by the government to carry out its function as a state administrator in responding to the political situation that is developing in society (in this case regarding ideological threats), in the midst of a democratic system that raises pros and cons related to the many ideas that have developed recently. In fact, the development of an understanding that tends to create divisions among the people is feared to erode the understanding and practice of Pancasila as the nation's ideology, view of life and should be a unifying tool for the nation.

The establishment of the Pancasila Ideology Development Agency (BPIP) is considered to have a central role in the Indonesian political field. The decision to issue Presidential Regulation (Perpres) Number 7 of 2018, signifies the government's serious effort in stemming political behavior from groups that have begun to adopt diverse political identity as an ammunition in gaining sympathy and support from the wider community. Why not, this situation is quite worrying when the issue of SARA has become a very salable commodity in the community and seems to be considered normal and become a foothold from political views, especially ordinary people who still need intensive political education in accordance with the Pancasila ideology as a national entity.

The tasks that are emphasized to BPIP in the legal basis in accordance with the Presidential Regulation mentioned above concern not only as a form of assisting the president in formulating policies, coordinating, synchronizing and controlling the comprehensive and sustainable development of the Pancasila ideology. More than that, BPIP has the legal

authority to provide education and training, as well as to make recommendations based on the findings of studies on policies or regulations that are contrary to Pancasila, whether to high state institutions, ministries/agencies, regional governments, social organizations, politics, or other societal components. The State High Institutions in question in the 1945 Constitution after the amendment are: People's Consultative Assembly (MPR), People's Representative Council (DPR), Regional Representatives Council (DPD), Presidential Institutions (President and Vice President), Supreme Court (MA), Constitutional Court (MK), Financial Audit Board (BPK), and Judicial Commission (KY).

Based on the provisions of Presidential Decree Number 7 of 2018, concerning important tasks that must be carried out by BPIP in the form of providing recommendations to high state institutions, ministries/agencies, regional governments, socio-political organizations and other community components. It shows the great importance of institutions/agencies like BPIP to carry out in-depth studies for the course of a policy or regulation in accordance with the Pancasila ideology.

The function of BPIP itself after revising the function of UKP-PIP it was explained that there were improvements and additions in the form of eleven (11) important functions of BPIP, as stated in Article 3 of Presidential Regulation Number 7 of 2018, namely:

- a. Formulation of policy directions for the development of Pancasila ideology;
- b. Preparation of the outlines of the direction of the Pancasila ideology and the roadmap for the development of the Pancasila ideology;
- c. Preparation and implementation of work plans and programs for fostering the ideology of Pancasila;
- d. Coordination, synchronization, and control of the implementation of Pancasila ideology development;
- e. Regulation of Pancasila ideology development;
- f. Implementation of monitoring, evaluation, and proposing steps and strategies to facilitate the implementation of Pancasila ideology development;
- g. Implementation of socialization and cooperation, as well as relationships with high-level state institutions, ministries/agencies, regional governments, socio-political organizations, and other community components in the development of Pancasila ideology;
- h. Assessment of Pancasila Ideology's learning materials and methodologies;
- i. Advocating the application of Pancasila ideology development in the formation and implementation of regulations;
- j. Preparation of standardization of Pancasila education and training as well as organizing education and training; and

- k. Formulation and submission of policy or regulatory recommendations that are contrary to Pancasila.

The role of BPIP in the Indonesian state order

Considering the purpose of the establishment of the Pancasila Ideology Development Agency which refers to Presidential Decree No. 24 of 2016 concerning the Birth of Pancasila. It was explained that Pancasila as the basis and ideology of the Republic of Indonesia must be known by the Indonesian people from time to time and from generation to generation, so that the preservation and perpetuation of Pancasila is always practiced in the life of society, nation and state. As an Institution that has quite large tasks, functions and powers, BPIP must have short-term and long-term achievements. Few achievements have been formulated so far since BPIP was founded.

BPIP supports the priority agenda or *Nawa Cita* which explains that the essence of the government's Nawacita program is as follows:

- a. Bringing back the State to protect the entire nation and provide a sense of security to all the citizen, through a free and active foreign policy, reliable national security and the development of an integrated *TriMatra* State defense that is based on national interests and to strengthens identity as a maritime State;
- b. Centralize the government position by building clean, effective, democratic, and reliable governance by giving priority to efforts to restore trust in democratic institutions by continuing to consolidate democracy through reform of the party system, elections and representative institutions;
- c. Building Indonesia from the periphery by strengthening regions and villages within the framework of a unitary state;
- d. Rejecting a weak state by reforming the system and law enforcement that is free of corruption, with dignity and reliability;
- e. Improving the quality of life of Indonesian people through improving the quality of education and training with the "Smart Indonesia" program as well as improving community welfare with the "Indonesian Work" and "Indonesia Prosperous" programs by encouraging land reform and a 9-hectare land ownership program, the *deret* village house program or house subsidized low-cost housing and social security for the people in 2019;
- f. Increasing people's productivity and competitiveness in the international market so that the Indonesian nation can advance and rise with other Asian nations;
- g. Realizing economic independence by mobilizing strategic sectors of the domestic economy;
- h. Revolutionizing the nation's character through a policy of restructuring

the national education curriculum by prioritizing aspects of civic education, which places proportionally aspects of education, such as teaching the history of nation building, values of patriotism and love for the homeland, the spirit of defending the country and character in the Indonesian education curriculum. ;

- i. Strengthening diversity and strengthening Indonesia's social restoration through policies to strengthen diversity education and create spaces for dialogue between citizens.

The strategic aspect of BPIP in order to support the government's *nawacita* ideals is through a technical program to foster the Pancasila ideology for the community, state administrators, and law enforcement officers, as well as various parties to obey based on Pancasila values. Indeed, the values of Pancasila are the national identity which has proven to be very effective in maintaining the Unitary State of the Republic of Indonesia. When the country is faced with ideological challenges, the traumatic experience of instrumental Pancasila in the past has made the trust of the organizers and citizens of the state to decline in Pancasila. Over the past few years, Pancasila is no longer a compulsory subject in schools, there is even uncertainty by state administrators to articulate Pancasila in the public sphere.

Such a situation makes the moral supply of the student filled only by religious particularity which tends to be filled by militant groups, which makes students less exposed and civilized in public morals. Even if there are ideological and mental development programs carried out by ministries/agencies (K/L), these are generally still superficial/surface and compartmentalist, without clear direction, systematics, structure and coordination.

In carrying out its authority, the BPIP acts as the frontline in efforts to foster the Pancasila ideology is structured and organized and is occupied by parties who have competence, great influence or reliable capabilities. In Presidential Regulation No. 7 article 5 of 2018, explained about the organization of BPIP that the organizational structure of BPIP consists, as follows:

a. Steering Committee, which consists of:

- 1) Chairman; and
- 2) Member.

b. Executor Committee, which consists of:

- 1) Head;
- 2) Deputy head;
- 3) Main Secretariat;
- 4) Deputy for Inter-Agency Relations, Socialization, Communication, and Networking;
- 5) Deputy for Law, Advocacy, and Regulatory Oversight;
- 6) Deputy for Assessment and Materials;

- 7) Deputy for Education and Training; and
- 8) Deputy for Control and Evaluation

The BPIP Strategic Plan was prepared based on an analysis of the national and state situation from the perspective of BPIP. The indicators of success or performance, outputs, outcomes, and impacts produced by BPIP are the main concerns of the presence of the institution in the governance of the state administration in Indonesia. The BPIP Strategic Plan is an elaboration of the Vision, Mission, Duties, and Functions of BPIP as mandated in Presidential Regulation Number 7 of 2018 concerning the BPIP which is then synthesized with the results of a situational analysis of internal strengths and weaknesses based on accurate evaluation results, as well as results analysis of opportunities and threats that exist in the external strategic environment. The strategic plan of BPIP 2018-2023 is stated in BPIP Regulation Number 5 of 2018 (BPIP RI, 2019).

Based on this, BPIP's vision is to become an institution that fosters the values of Pancasila in the life of the nation and state on the dimensions of belief, knowledge, and action with the spirit of mutual cooperation to realize national ideals. Its mission is to cultivate the values of Pancasila among state administrators and Indonesian citizens so that it becomes a life stance and guideline in the conduct of life as a nation and state. In an effort to realize the vision and mission of the organization, based on BPIP Regulation Number 5 of 2018, BPIP has the following objectives:

- a. Revitalization and actualization of the Pancasila ideological values
- b. The conception and reference of civilizing in the form of beliefs, knowledge and actions on the values of Pancasila
- c. The development of the Pancasila ideology in a coordinated, synchronous and controlled manner
- d. Involvement of various interests in the civilizing process
- e. Embedding the values of Pancasila in the administration of the state and civic life to encourage policies that lead to social inclusion.

In an effort to realize this goal, BPIP has the following strategic objectives:

- a. The revitalization and actualization of the understanding of Pancasila values
- b. The creation of social inclusion in the community
- c. The realization of social justice through Pancasila-based development
- d. The realization of the institutionalization of Pancasila in every statutory regulation
- e. The actualization of Pancasila values through the example of Pancasila

BPIP and Policy products

The essence of Pancasila's ideology development is part of the reaffirmation of the ideological path, which is inseparable from efforts to build the character of the Indonesian

nation in order to achieve the goals of the nation and state, especially in terms of promoting general welfare and the intellectual life of the nation through full human development. In its implementation to achieve these goals, it is necessary to pay attention to the principles of good and clean governance that is free from corruption, namely: quality of information/data, transparency, accountability, responsiveness and responsibility, relevant, independent, impartial (fairness), as well as control, monitoring and evaluation as outlined in the National Long-Term Development Plan, the National Medium-Term Development Plan, and the *Nawacita* of the Government.

The Strategic Plan of the Deputy for Legal Affairs, Advocacy and Regulatory Oversight of BPIP is an elaboration of the Vision, Mission, Duties and Functions of the Deputy for Legal, Advocacy and Regulatory Oversight of BPIP as mandated in the Regulation of the Pancasila Ideology Development Agency Number 1 of 2018 concerning Organization and Work Procedures of the Development Agency. The ideology of Pancasila is then synthesized with the results of a situational analysis of internal strengths and weaknesses based on the results of an accurate self-evaluation, as well as the results of an analysis of opportunities and threats that exist in the external strategic environment.

Furthermore, in the context of developing democratic leadership and mobilizing participation, the Strategic Plan of the Deputy for Legal Affairs, Advocacy and Regulatory Oversight of BPIP will be used as a benchmark to provide direction and provide an assessment of the level of success and performance of the Implementing Devices of the Deputy for Legal Affairs, Advocacy and Regulatory Supervision of BPIP at all levels. The Strategic Plan also expected to be able to anticipate the dynamics of internal and external changes, developments and to be able to answer various strategic issues that will be faced by the Indonesian state and nation in the next decade, especially those related to fostering or strengthening the Pancasila ideology throughout life. Nations and countries throughout the archipelago. Therefore, it is highly hoped that all organs of the Deputy for Legal Affairs, Advocacy and Regulatory Oversight of BPIP can understand and implement the BPIP Strategic Plan in their respective work units in a responsible, disciplined, ethical and full integrity for the progress and integrity of the Unitary State of the Republic of Indonesia.

To achieve the vision, which translates to the mission and objectives of the Pancasila Ideology Development Agency in general, the Deputy for Legal Affairs, Advocacy and Regulatory Oversight in particular, the entire program and work is directed at achieving the strategic goals of fostering the Pancasila ideology in 2020-2024, which includes several strategic objectives such as the formulation of policy directions for the internalization and institutionalization of Pancasila in the fields of law, advocacy, and regulatory oversight; implementing Pancasila institutionalization against national law so that it is in line with the state foundation; and providing recommendations to high state institutions, ministries/institutions, and regional governments based on the results of supervision and study. to high state institutions, ministries/institutions, and regional governments regarding regulations that are contrary to the basic values of Pancasila; implementation of advocacy for the development of Pancasila ideology in high state institutions, ministries/agencies, regional governments, socio-political organizations, and other community components; and implementation of advocacy for the development of Pancasila ideology in high state institutions, ministries/institutions, regional governments, socio-political organizations, and other community components.

Based on the analysis of the internal situation and external situation as well as the strategies developed, the policy directions and strategies for achieving the Deputy for Legal

Affairs, Advocacy and Supervision of BPIP Regulations for 2020-2024 are drawn up, including: First, the institutionalization of Pancasila in every National Development Program Preparation, Basic Regulations, Legislation Invitations, as well as Government Policies, the target to be realized is to make Pancasila the basis of all legal products and legislation, as well as policies issued by ministries/institutions, local governments, universities, education units, and business entities. Since its ratification on August 18th, 1945, Pancasila has become the basis or philosophy of the state (*philosophische grondslag*), state ideology, and way of life (*weltanschauung*) of the Indonesian nation. Within that framework, Pancasila as the philosophy, view of life, and ideology of the Indonesian state contains its own legal ideals (*rechtsidee*). That the values of Pancasila must be seen as the basic norms of the state (*grundnorm/staatsfundamentalnorm*) which is the source of all law in Indonesia. The direction of policies and strategies to realize the targets above is to develop measuring instruments for assessing the implementation of national development based on the values of Pancasila; conduct a “legal audit” of legal products and laws and regulations and policies at both the central and regional levels; strengthen consistency in making Pancasila the source of all law in the formation regulations and law; and strengthen the insight of Pancasila ideology among state administrators

The second policy direction is to build the Pancasila Institution, which is established and pursued in National and State Life. The target realization is to build the institutionalization of Pancasila which is directed at the cultural, political and economic domains. This institutionalization is central in transforming the values of Pancasila as a habitus, as a state administration and citizenship participation. This institutionalization can be observed through an assessment process by state administration and citizen participation, and make it a sustainable practice. Efforts such as guidelines (guidance), measurement with an index model (indexing), and scrutiny of state administration can become important supporters in the institutionalization process. The direction of policies and strategies to realize the target is to carry out cooperation, synchronization, and coordination between institutions on fostering the ideology of Pancasila; provide input on the form and relations of the institutions of the state in accordance with the principles of Pancasila; strengthening the institutionalization of Pancasila values in political, economic, and socio-cultural institutions; and strengthen the institutionalization of Pancasila values in educational institutions, both public and private, religious institutions and civil society.

The Role of BPIP in Facing Ideological Threats

Various Ideological threats have indeed become a serious problem for the Indonesian nation and state, including radicalism which is directly related to religion. Although, basically religious radicalism still has many variants such as comprehension, thought, or movement. However, the radicalism referred to in this study is an individual or group movement that seeks to use violence in the name of religion and imposes its will to bring about significant change. The form of this movement can be in the form of physical, psychological, or oral violence. There are many reasons behind the emergence of religious radicalism in Indonesia, more or less as follows:

- a. Lack of knowledge about religious knowledge correctly, then only understanding religion superficially, literally, textually but not contextually
- b. Social, political and cultural disorientation and dislocation.
- c. An exclusive environment that encourages radical acts.

- d. Not understanding the values/meaning of Pancasila as the ideology of the Indonesian nation

From some of these factors, it is clear that radicalism emerges through various backgrounds, it does not come by chance. Amin Rais also mentioned that the factors that can give rise to the concept of radicalism are the existence of a gap or contradiction between the social, political and economic aspects of society (Rais, 1987). So, the emergence of radicalism is not always related to religion, but it can also be due to socio-political or even economic conditions, or it can also be all related to each other.

In the history of Pancasila's ideological journey, for almost 20 years starting from 1998 to 2018, there was a void in the construction of Pancasila's ideology which is planned, integrated and systematic in nature. It was only later in 2018 that President Joko Widodo issued a policy by forming the BPIP board through Presidential Decree No. 7 of 2018. Although from the data obtained by the researcher himself there is a lack of trust in the BPIP institution. For the writer, BPIP is still considered important in carrying out its duties and functions, namely the construction of Pancasila ideology. This becomes important because of the increasing ideological threat and the emergence of the issue of radicalism in Indonesia, especially radicalism with movements in the name of religious truth to resist the government, then coupled with the existence of power and political ambitions, such as Hizbut Tahrir Indonesia (HTI) who has an ideological vision of the Khilafah.

The attitude of radicals that are contrary to Pancasila ideology cannot be applied in Indonesia. This is because Indonesia is a country with the ideology of Pancasila which shelters diverse religions, races, and opinions. Therefore, the BPIP board was formed in accordance with its function, which includes the formulation of policy directions for the construction of the Pancasila ideology, it is hoped that with the presence of the BPIP it will be able to provide understanding to the people who still doesn't recognize or even reject Pancasila ideology. One of the things that can be done is in the form of inculcating Pancasila through the restructuring of the national education curriculum by prioritizing aspects of Pancasila education and civic education, which proportionally places aspects such as: teaching the history of the formation of the nation, the values of patriotism and sense of loyalty for the country, national defense spirit and moral character formed through the development of science and technology in the Indonesian education curriculum.

There are already many activities that can be carried out by the Pancasila Ideology Building Body which are institutional, research, education, training, enculturation, exemplary, monitoring and evaluation. BPIP together with the Indonesian Ministry of Religious Affairs plans a national program on Religious Harmony or the SIGMA Pancasila Program. The activity was carried out as a follow-up to the memorandum of understanding (MoU) between BPIP and the State Ministry of Indonesia in Jakarta, on Friday 28 August 2020. BPIP carried out the socialization of the website application "*Si Pendekar Pancasila*" in BPIP's internal environment. *Si Pendekar Pancasila* is an acronym for the Application of Management and Evaluation of Regular Activities for the Construction of Pancasila Ideology. The purpose of the application is to synergize the programs and activities carried out by each deputy in the area.

There are already many activities that can be done by the Pancasila Ideology Development Agency which are institutional, research, education, training, culture, exemplary, monitoring and evaluation. BPIP together with the Indonesian Ministry of Religion plans a national program on Religious Harmony or the SIGMA Pancasila Program.

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In the academic/educational field, the University of Defense (UNHAN) together with the Pancasila Ideology Development Agency (BPIP) signed a memorandum of understanding on the Implementation of Pancasila Ideology Development, the event took place at the Bela Negara Campus Auditorium Building, IPSC-Sentul Complex, Friday 24th July 2020. The signing was done directly by the director of Unhan, Vice Admiral of the TNI Dr. Amarulla Octavian, S.T., M. SC., DESD with BPIP Head Prof. Drs. KH. Yudian Wahyudi, M.A., Ph.D. This is also one form of BPIP's role in facing radicalism in Indonesia by establishing cooperation with academics. Where the target is *civitas academica* who return to the community can provide education and become public figures for the local community.

It also cannot be separated from the support of the surrounding community. For the community including millennials and religious leaders in the comprehension of a righteous religion value, enrich a moderate, open and tolerant religious vision, instill the spirit of nationalism and loyalty to the NKRI, instill Pancasila value as the basis and ideology of the State which is the ideal of the nation as included in MPR ruling No. 18 of 1998, fortify self-confidence by always being alert to provocations, incitement and terrorist recruitment patterns both in the community and cyberspace, participate in encouraging, supervising and controlling the performance of BPIP in order to be in line with the purpose of BPIP's formation. internal BPIP.

BPIP's role in creating national peace

Quoting from the Special Staff of the Head of the Board of Directors of the Pancasila Ideology Development Agency (BPIP) Romo Antonius Benny Susetyo, the cultivation of Pancasila values is the key to creating a strong National Peace Ecosystem. The threat of foreign domination and the transnational Ideology that is slowly gnawing from the inside requires a clear and balanced opponent. Pancasila is the answer, but due to various hoaxes and fake news with nuances of SARA, as well as the negligence of the government in facing this danger, Pancasila is slowly being abandoned by the children of the nation. BPIP was born out of the needs of the nation and the country in safeguarding the Pancasila Ideology in the midst of the emergence of organizations that attempt to shift the Pancasila Ideology in our homeland.

In facing ideological threats and creating national security, it is necessary to strengthen Pancasila in formal, non-formal, and informal education. BPIP presents the values of Pancasila, increases vigilance, and creates a Pancasila atmosphere in the life of the community. Pancasila should be used as a guiding star (*leitstar*) in creating national peace. The Indonesian nation is not only a great nation, but in the consciousness of every citizen of the country, the foundation of the Pancasila ideology has been firmly rooted in the life of the community, nation and state. Pancasila was excavated by the founders of the nation and passed on to the next generation simultaneously as an indicator as well as a director for the Indonesian nation in realizing the goals of the nation and the nation. Ontologically, Pancasila is conceptualized as a view of life, national ideology, and national policy whose formulation is included in the Preamble of the Constitution.

Pancasila is also conceived as a moral guide, which requires every Indonesian citizen to behave, both as a power holder empowered by the people, the state, and as an ordinary citizen. BPIP has a role as an institution that provides an example as the administrators of the country, components of the nation, and citizens of Indonesia. Based on the current conditions, the need to actualize the values of Pancasila in the life of the community, nation, and state as an urgency to be realized in the implementation of national development. Pancasila should be positioned as a national policy and a philosophy or outlook on life that needs to be placed as a commitment from all state administrators, national components, and Indonesian citizens. BPIP also plays a role in encouraging state and community administrators to solve the current problems of the Indonesian nation, which should be based on the values of Pancasila. If resolved with the values of Pancasila, then the nation's ambitions in various sectors of development, social, political, defense, security and so on will succeed. The ideals of the nation and its efforts to uphold independence, sovereignty, unity, justice and prosperity.

Creating Synergy between Ministries (military and non-military) by using Policies Instruments.

In a review on the Sisnas Diklat PIP blueprint from the TNI which was presented by the Director of the Information and Territorial Center of the TNI Pusterad, that Pancasila is magic. Its 'power' is able to answer the various challenges and dynamics faced by society and its environment. One of the challenges facing the nation today is the existence of a "proxy war" that attacks the mind and affects the character of the nation. Character changes are caused by changes in actions and habits.

The process of creating synergy between institutions and interested parties requires a character development process that should be understood. Sight and hearing influence the conscience. The conscience influences the mind. Mind is expressed through speeches. Speeches show character. The strengthening of national character based on Pancasila needs to be done immediately. It is not an easy task to create people with Pancasila values. As it is known that there are many hopes and ideals in the value of Pancasila. The value of Pancasila is based on the philosophical value of idealism which is spiritual in the center of the materialistic human nature. So as to foster unity and characters in the interested parties.

So that the big agenda owned by both military and non-military institutions is not only to create superior human resources, but aims to win wars, such as proxy wars, asymmetric wars, and hybrid wars. The identity of the Indonesian nation is unity in faith and humanity. Pancasila is an *idiil* foundation, the 1945 Constitution is the constitutional foundation, and the conceptual foundation is the vision of the archipelago.

4. Conclusion

The central role of the Pancasila Ideology Development Agency in the process of organizing the standardization of education and training, providing recommendations based on the results of studies on policies or regulations that are contrary to Pancasila. Has been done by BPIP through various activities such as research, education, training, enculturation, exemplary, monitoring and evaluation, with participatory and educative methods that can be seen in several information media. So, BPIP in general will not give any space to ideologies that are judged to be contrary or even threaten the Pancasila.

In facing ideological threats Pancasila Ideology Development Agency has many challenges such as the lack of public trust in BPIP itself, the emergence social groups who rejects Pancasila value, the weakness of legal instrument in the form of the Perpres, the figure

of social disparity which is still quite high, and the strengthening of religious exclusivism.

Urgency in the formation of cooperation with strategic institutions, strengthening institutions through the Law, building trust in the community, building communication and embracing moderate religious figures is very necessary. BPIP in this regard obtains a central position in facing ideological threats in Indonesia. BPIP further has a function in improving national security.

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