



Values of Pancasila Ideology as a Multicultural Adhesive in Indonesia

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Abstract: Indonesia is a country that has a diversity of cultures, religions, ethnicities, and languages. This diversity is a wealth as well as a challenge in maintaining national unity. This article discusses the role of Pancasila ideological values as a multicultural adhesive in Indonesia. Using a qualitative-descriptive method, this study shows that Pancasila values, such as social justice, just and civilized humanity, and unity, play an important role in harmonizing differences in society. This study also recommends strengthening the implementation of Pancasila values in various aspects of life to maintain social cohesion.

Keywords : Pancasila Ideology, Multicultural.

1. INTRODUCTION

Indonesia is a country with a very rich diversity of cultures, ethnicities, religions, and languages. This diversity is a characteristic of the nation that many other countries in the world do not have. However, diversity can also be a big challenge if not managed properly. Identity-based social conflicts are often a threat to national unity. (Wahyudi, 2021) Therefore, a value is needed that is able to glue these various differences in order to create harmony in community life.

Pancasila, as the nation's ideology, has a strategic role in managing the existing diversity. As the basis of the state, Pancasila is not only a guideline in the administration of government, but also an ethical foundation for all Indonesian people. The values contained in it, such as divinity, humanity, unity, democracy, and social justice, are a strong foundation for building tolerance and mutual understanding in a multicultural society. (Kaelan, 2013)

However, the reality on the ground shows that the implementation of Pancasila values still faces various challenges. Horizontal conflicts, intolerance, and social polarization often arise due to a lack of understanding of Pancasila values. This shows that there is a gap between the idealism of Pancasila and the practice of daily life. This situation threatens the unity of the nation and requires serious attention from various parties.

Another problem that arises is the weak internalization of Pancasila values among the younger generation. Globalization and the development of information technology often make them more susceptible to foreign cultures than local values. In this context, Pancasila must be positioned as the moral foundation and identity of the nation that is irreplaceable.

Through understanding and practicing the values of Pancasila, the Indonesian people can overcome existing differences wisely. Pancasila not only emphasizes unity in diversity, but also provides space for each individual to develop their own cultural identity and beliefs. (Anwar, 2020) In this way, Pancasila becomes an adhesive that is able to maintain harmony in the midst of diversity.

The main purpose of this discussion is to analyze the ideological values of Pancasila as a multicultural glue in Indonesia. This study also aims to identify challenges in implementing these values and find solutions that can increase their effectiveness in building national unity.

This study is expected to provide a deeper insight into the importance of internalizing Pancasila values in community life. In addition, this research also aims to provide practical recommendations to stakeholders so that Pancasila can be implemented more effectively in various aspects of life. In the context of education, Pancasila values need to be taught from an early age to form the character of a tolerant and inclusive young generation. Pancasila-based education not only instills knowledge, but also forms attitudes and behaviors that are in accordance with national values.

Pancasila is the most relevant solution to answer the challenge of multiculturalism in Indonesia. As an ideology that is excavated from local wisdom, Pancasila has the capacity to be a strong glue for the multicultural Indonesian nation. Therefore, all elements of society need to play an active role in practicing Pancasila values to create a harmonious community life.

2. LITERATURE REVIEW

Pancasila, as the basic ideology of the Indonesian state, plays a crucial role in maintaining unity and diversity in a multicultural society. The values contained in each precept of Pancasila function as an adhesive that unites various ethnic, cultural, religious, and linguistic differences in Indonesia.

A. The One Godhead

The first precept emphasizes the importance of belief in God Almighty, which reflects respect for religious diversity in Indonesia. This encourages tolerance and respect between religious communities, so that harmony is created in community life.

Strengthening the First Precept in Religious Diversity in Indonesia

The first precept, *the One Godhead*, emphasizes the values of faith in God as the basis of the life of the nation and state. This precept not only affirms the existence of God in the lives of the Indonesian people but also recognizes the plurality of religions and beliefs that live in Indonesia. This reflects respect for religious diversity as a form of implementation of Pancasila in daily life. (Ministry of Education and Culture, 2023). Thus, this value becomes a moral and spiritual foundation in building tolerance and harmony in a multicultural society.

In the Indonesian context, respect for other religions has been regulated in various regulations, such as the 1945 Constitution Article 29 Paragraph 2, which states that the state guarantees the freedom of each citizen to embrace religion and worship according to his religion. This regulation emphasizes that religious diversity is not an obstacle, but an asset that enriches the nation's culture and social life. (BPHN, 2019) As the basis of the state's ideology, the first precept is a foothold in creating inclusive policies and protecting the rights of every citizen to practice their beliefs.

The first precept also encourages the creation of dialogue between religious communities as an effort to strengthen social relations. Interfaith forums that are often held in various regions show how the values of the One God are applied in real life. This dialogue not only aims to build tolerance, but also to strengthen cooperation in resolving social issues involving various religious groups. This proves that the values of Pancasila are able to be the glue in the midst of a pluralistic society. (Riswadi, 2024)

The implementation of the first precept is also seen in the education system in Indonesia. Religious education taught in schools not only teaches certain religious values, but also instills the values of tolerance and respect for other religions. This education aims to produce a young generation who have a deep understanding of their faith, but are also able to appreciate the differences in the beliefs of others. (Tsalisa, 2022) Thus, the younger generation is expected to become agents of change that strengthen social harmony in the future.

The first precept is not just a statement of faith in God, but also a moral basis that guides the behavior of the Indonesian people in living a harmonious life in the midst of diversity. The existence of this value teaches the importance of mutual respect and cooperation regardless of differences in beliefs. With this foundation, Indonesia has great potential to continue to maintain unity and peace in the midst of a multicultural society.

B. Fair and Civilized Humanity

The second precept affirms respect for human dignity regardless of background. This value encourages mutual respect and appreciation of differences, which is essential in a multicultural society.

Appreciation of Human Dignity as the Basis of the Second Precept of Pancasila

The second precept, *Fair and Civilized Humanity*, emphasizes respect for human dignity as the foundation in the life of the nation and state. These values reflect the awareness that every individual, regardless of ethnic, religious, or social background, has the same rights and dignity. (Firdaramadhani, 2024) In a multicultural society like Indonesia, the second precept is a fundamental principle in creating a just and civilized social harmony. (Iqbal, 2023).

Philosophically, this precept is rooted in universal human values that place humans as noble beings who deserve to be respected. This is reflected in Articles 28A to 28J of the 1945 Constitution which regulates human rights. (Constitution of the Republic of Indonesia, 2010). Rights such as freedom of opinion, the right to education, and protection from discrimination are concrete forms of the application of human values contained in the second precept. (Wiyatno, 2018) Thus, this precept is the basis of law and ethics in protecting and respecting the dignity of every citizen.

In the context of a multicultural society, the second precept encourages the creation of mutual respect and appreciation for differences. In Indonesia, the diversity of cultures, religions, and ethnicities often poses challenges in maintaining unity. The human values in this precept provide moral guidance to manage these differences fairly. For example, through intercultural dialogue and mutual cooperation activities, the community is invited to strengthen solidarity without discrimination, so as to create social harmony.

Education is also an important means of instilling the values of the second precept. Through a curriculum oriented to character education, the younger generation is taught to respect human dignity and avoid discriminatory acts. This education emphasizes the importance of understanding and accepting differences as part of community life. (Rangkuti, 2023) By instilling human values from an early age, the second precept is expected to form individuals with integrity and uphold social justice.

In addition, the second precept is also relevant in law enforcement in Indonesia. The principle of civilized justice requires equal treatment before the law regardless of the individual's background. Fair law enforcement not only protects human rights, but also

strengthens public trust in the legal system. In this case, the second precept is a moral guideline for law enforcers to carry out their duties fairly and humanely.

The second precept of Pancasila emphasizes the importance of respect for human dignity as a foundation in maintaining social unity and justice in a multicultural society. This value is not only a moral guide, but also manifested in various aspects of life, ranging from education, social relations, to law enforcement. By upholding human values, Indonesia can continue to build a just, civilized, and harmonious society in the midst of its diversity.

C. Unity of Indonesia

The third precept emphasizes the importance of national unity above the interests of groups or groups. In a multicultural context, this value serves as an adhesive that unites various elements of society, maintaining national integrity.

National Unity as the Main Foundation in the Third Precept of Pancasila

The third precept, *the Unity of Indonesia*, emphasizes the importance of prioritizing national unity over the interests of individuals, groups, or groups. In a multicultural society like Indonesia, this precept is the main foundation to maintain the integrity of the nation consisting of various ethnicities, religions, languages, and cultures. As a social glue, this precept teaches that diversity is not an obstacle, but a force to build a harmonious and advanced country. (Hasanuddin, 2024)

Historically, the value of unity contained in the third precept has been the core of the Indonesian nation's struggle to achieve independence. The founders of the nation realized that the success of building an independent country could only be achieved if the people were united. The Youth Pledge in 1928 became one of the milestones that reflected the spirit of unity in the midst of diversity. This spirit is then integrated in Pancasila as the state ideology, with the third precept as the driving force.

In the context of daily life, the third precept is a guideline for managing diversity in a fair and inclusive manner. For example, through cultural activities involving various ethnicities and religions, people are invited to get to know each other and respect their differences. Efforts like this not only strengthen unity, but also reduce the potential for conflict caused by differences. This value of unity is also reflected in the national motto "Bhinneka Tunggal Ika," which means "Different but still one."

Education plays an important role in internalizing the values of unity contained in the third precept. The curriculum in schools is designed to instill a sense of nationalism and love for the homeland. Programs such as flag ceremonies, history lessons, and civic

education help students understand the importance of maintaining unity amidst diversity. With this learning, the young generation is expected to become pioneers of unity in community life. (Ramadhani, 2024).

In government, the third precept is applied through policies that support national integration. The government encourages equitable development throughout Indonesia to reduce disparities between regions, which has the potential to weaken unity. (Suhartono, 2020). In addition, programs such as transmigration and regional autonomy are also designed to strengthen relationships between communities in various regions, so as to create a sense of togetherness as a nation.

In the social field, the value of unity in the third precept encourages society to prioritize the common interest over the interests of the group. The spirit of mutual cooperation is one of the real implementations of this value, where people work together regardless of differences. By prioritizing cooperation, communities can face common challenges and maintain social stability that supports the sustainability of the nation.

The third precept of Pancasila has a central role in maintaining national unity in the midst of Indonesia's diversity. This value is not only a moral foundation for individuals and groups, but also a guideline for government policies in maintaining the integrity of the nation. By upholding the value of unity, Indonesia can continue to develop as a strong, harmonious, and competitive country in the midst of global dynamics.

D. Democracy Led by Wisdom in Deliberation/Representative

The fourth precept encourages decision-making through deliberation to reach consensus. This process allows for the participation of all groups in society, ensuring that every voice is heard and valued, which is important in a diverse society.

Deliberation for Consensus as the Basic Principle of the Fourth Precept of Pancasila

The fourth precept, *Democracy Led by Wisdom in Deliberation/Representation*, emphasizes the importance of deliberation in fair and wise decision-making. This principle reflects respect for democracy based on the participation of all elements of society. In a multicultural context, this deliberation value ensures that diversity of opinion is accommodated and is part of an inclusive decision-making process. (Hatta, 2019).

Deliberation has a deep meaning as a means to reach consensus without sacrificing the interests of certain groups. In a society as diverse as Indonesia, deliberation is a tool to minimize conflicts and maintain social harmony. This process encourages an open dialogue where each individual is given the opportunity to express

his or her opinion. Thus, decision-making is not only top-down, but also respects the aspirations of the community at large. (Rachmawati, 2023)

Historically, the tradition of deliberation has been an integral part of the life of the Indonesian people, long before independence. This tradition is reflected in local cultures such as village meetings in Java, customary deliberations in Sumatra, and synods in the Nusa Tenggara area. These local values are then integrated into the fourth precept of Pancasila, making it a universal principle in the Indonesian system of government. In the context of government, the fourth precept is applied through the Pancasila democratic system, which prioritizes the deliberative process in the people's representative institutions. (Soekarno, 2022) The House of Representatives, the People's Consultative Assembly, and other legislative institutions are a forum for the people to voice their aspirations through elected representatives. The legislation process in Indonesia also reflects the principle of deliberation for consensus, where decisions are made through lengthy discussions and negotiations, with the aim of reaching mutual agreement.

Education plays a key role in instilling deliberation values in the younger generation. In school, students are taught to discuss, respect the opinions of others, and find solutions together in solving problems. Through activities such as group discussions, trial simulations, and student organizations, deliberation values are applied in daily life. With this education, students are expected to grow into citizens who are able to contribute to fair and democratic decision-making. (Hasanah, 2022).

The fourth precept is also relevant in people's lives. In various social organizations, the value of deliberation is applied to solve problems and formulate policies. For example, in decision-making at the RT/RW level, deliberation involves all members of the community to reach consensus. This practice shows that deliberations do not only belong to formal institutions, but also become part of the daily lives of Indonesian people.

The deliberative process in the fourth precept emphasizes the importance of respecting differences of opinion and finding a middle ground that accommodates the interests of all parties. With this principle, the community is invited to prioritize the common interest over personal or group interests. In addition, deliberation also teaches mutual respect, tolerance, and cooperation which are very important in maintaining the integrity of the nation. (Arifin, 2021).

The fourth precept of Pancasila is the foundation of Indonesian democracy which is rooted in the values of local wisdom. By prioritizing deliberation for consensus,

Indonesia has a strong mechanism to manage diversity and maintain social stability. This process ensures that every voice is heard and valued, thus creating decisions that are not only fair, but also sustainable for all elements of society.

E. Social Justice for All Indonesian People

The fifth precept emphasizes the equitable distribution of social justice for all Indonesian people. These values ensure that all groups in society get equal opportunities and treatment, reducing disparities and potential conflicts.

Social Justice as the Cornerstone of the Fifth Precept of Pancasila

The fifth precept, *Social Justice for All Indonesian People*, emphasizes the importance of equitable distribution of social justice to create a balanced life for all people. In the context of a diverse country like Indonesia, this value is a fundamental principle in efforts to reduce social, economic, and cultural inequality. This precept aims to ensure that every individual, regardless of background, has the same right to justice and welfare. (Amin, 2021).

Social justice mandated in the fifth precept includes economic, social, and cultural aspects. In the economic aspect, this precept requires the management of national resources evenly so that it is not concentrated in certain groups. Meanwhile, in the social aspect, this value encourages the government and the community to provide equal access to education, health, and employment. In the cultural aspect, social justice requires respect for diversity and the empowerment of local communities without discrimination. (Zainab, 2023) In practice, social justice is a guide for the government to design policies that favor the small people. Programs such as social assistance, subsidies, and infrastructure development in disadvantaged areas are a form of real implementation of the fifth precept. This policy aims to reduce the gap between urban and rural areas, as well as create equal opportunities for all communities to develop.

The history of the struggle of the Indonesian nation also shows its commitment to social justice. This spirit is reflected in the preamble to the 1945 Constitution which affirms the state's goal to advance public welfare and educate the nation's life. The fifth precept of Pancasila is the embodiment of these ideals, by placing social justice as the main pillar in national development. In the context of a multicultural society, the fifth precept has a strategic role in maintaining social harmony. Gaps that are not managed properly can trigger potential conflicts between groups, especially in regions with diverse ethnicities, religions, and cultures. (Sudarsono, 2022) By ensuring an equitable

distribution of social justice, the fifth precept is the glue that strengthens relationships between groups, thereby preventing divisions in society.

Education is one of the main instruments in internalizing the value of social justice to the younger generation. Through education, students are taught to understand the importance of sharing, respect the rights of others, and prioritize the principle of justice in every action. Activities such as mutual cooperation and community service at school are a concrete means to instill the values of the fifth precept to students.

Social justice also demands the active role of the community to contribute to creating social balance. Empathy and solidarity between citizens can encourage the creation of an inclusive and harmonious environment. Social movements such as fundraising, community empowerment, and solidarity actions are a tangible manifestation of the implementation of the fifth precept in daily life. (Suryani, 2024)

The fifth precept of Pancasila is a moral foundation that ensures that national development is oriented towards equality and common welfare. By prioritizing the value of social justice, Indonesia has a strong framework to reduce inequality, create social stability, and realize the nation's ideals as a just and prosperous country. The implementation of this value requires synergy between the government, society, and individuals to achieve a better life for all Indonesian people. (Nurjanah, 2023)

The implementation of Pancasila values in daily life is the key to maintaining harmony and unity in the midst of Indonesia's diversity. As an ideology that is excavated from the cultural values of the pluralistic and multicultural Indonesian nation, Pancasila has proven to be solid in facing various challenges and is able to become a tool of national unity and unity. Thus, Pancasila serves as an ideological foundation that is able to glue Indonesia's multicultural society, ensuring that diversity is a source of national strength and pride.

3. METHODS

This study uses a qualitative-descriptive method with a literature study approach. Data was obtained from books, journal articles, government documents, and online media relevant to the topic. Data analysis was carried out through an interpretive approach to understand the role of Pancasila values in the context of multiculturalism in Indonesia.

4. RESULTS

Values of Pancasila Ideology as a Multicultural Adhesive in Indonesia

Indonesia is known as a country rich in diversity, both in terms of ethnicity, religion, race, and culture. This diversity is a challenge as well as a strength for the Indonesian nation in building unity and unity. Pancasila, as the basis of the state, plays an important role in knitting this diversity into a whole unit. This study aims to analyze the ideological values of Pancasila as an adhesive in a multicultural society in Indonesia, using literature study as an approach.

The First Precept: The One Godhead

The first precept of Pancasila, *the One Godhead*, emphasizes the importance of belief in God as the moral foundation of the Indonesian nation. In the context of a multicultural society, this precept teaches respect for religious diversity in Indonesia. This value creates space for tolerance between religious communities, which is the main element in maintaining harmony in the midst of existing diversity. With the belief in God Almighty, every individual is invited to uphold the values of compassion, harmony, and mutual respect between religious communities. Pancasila provides the basis for a peaceful religious life, avoiding fanaticism that can lead to interreligious conflicts.

The Second Precept: A Just and Civilized Humanity

The second precept of Pancasila, *Fair and Civilized Humanity*, teaches the values of respect for human dignity regardless of background. In a multicultural society, this precept is the foundation for people to respect and respect each other's differences. Every individual, whether from a different ethnic, religious, or cultural background, is seen as equal and has the same rights. In Indonesia's very diverse social order, this precept invites people to be fair and civilized, by prioritizing common welfare, not just certain groups. The diversity that exists should be wealth, not a source of division.

Third Precept: Unity of Indonesia

The third precept of Pancasila, *the Unity of Indonesia*, emphasizes the importance of prioritizing the interests of the nation over the interests of groups or individuals. In a multicultural context, this value of unity functions as an adhesive that unites various elements of Indonesian society consisting of various ethnicities, religions, and cultures. By prioritizing unity, the Indonesian nation can take advantage of the power of diversity to build a strong and harmonious country. The value of this unity is also reflected in the national motto "Bhinneka Tunggal Ika" which means "Different but still one." This precept

requires that the Indonesian people always maintain good relations between citizens and cooperate in realizing the progress of the nation.

Fourth Precept: Democracy Led by Wisdom in Deliberation/Representation.

The fourth precept of Pancasila, *Democracy Led by Wisdom in Deliberation/Representation*, emphasizes the importance of deliberation for consensus in decision-making. In a multicultural context, this precept requires the active participation of all groups in society, both in political, social, and economic decision-making. Deliberation allows all voices from different groups to be heard and appreciated, so that decisions taken reflect common interests. Thus, Pancasila as a state ideology not only emphasizes the decision of the majority, but also provides space for the diversity of opinions and perspectives in society.

Fifth Precept: Social Justice for All Indonesian People

The fifth precept of Pancasila, *Social Justice for All Indonesian People*, emphasizes the importance of a fair and equitable distribution of welfare at all levels of society. In a very diverse society, this value of social justice serves to reduce social disparities that can trigger tensions between groups. Equal distribution of the economy, education, and health services is an important instrument in realizing social justice that can strengthen unity. Diversity in Indonesia must be cultivated wisely, where every individual, without exception, can enjoy equal rights and opportunities.

Pancasila as Glue in a Multicultural Society

The values contained in Pancasila function as an adhesive in a multicultural society, namely a society consisting of various ethnicities, religions, races, and cultures. Pancasila teaches all Indonesian people that diversity is not something that must be contested, but something that must be appreciated and maintained as wealth. In a multicultural society, each group is given the right to develop its identity and culture, but at the same time, they are also reminded to maintain the unity and unity of the nation. With Pancasila, Indonesia can become a country that is able to manage diversity well, avoid potential conflicts and maximize existing potential for common progress. (Sudarsono, 2021).

Pancasila as a state ideology has a very significant role in binding and uniting multicultural Indonesian society. The ethnic, religious, and cultural diversity that exists in Indonesia requires a solid foundation to maintain social harmony and integration. Pancasila, with its five precepts, offers clear guidance in creating harmonious relationships between these various groups. The first to fifth precepts teach to respect each other's differences, respect human dignity, uphold unity, make decisions through deliberation, and uphold social

justice. These values encourage each individual and group to interact peacefully, resolve differences wisely, and focus on the common good, not the interests of the group or individual alone. (Marlina, 2023) In the context of an increasingly diverse society, Pancasila is an adhesive that reminds all parties of the importance of maintaining a balance between individual freedom and collective interests. The implementation of Pancasila values in daily life, especially in the field of education and public policy, is very important to strengthen national integration. Education that instills Pancasila values among the younger generation is the key to creating a stronger sense of unity. Thus, Pancasila is not only a symbol or ideology of the state, but also an effective tool in managing diversity and building a more inclusive, tolerant, and united nation.

The Role of Pancasila in Overcoming Social Conflicts

Pancasila also has a very important role in overcoming social conflicts that can arise due to existing differences. Conflicts between ethnic, religious, and cultural groups can occur if there is no good mechanism to resolve them. In this case, the values of Pancasila can be the basis for conflict resolution by prioritizing deliberation and consensus. Conflict resolution is not only through an approach of force or power, but through an approach that respects the rights of each group and maintains social justice. (Fadli, 2022) Through this process, Pancasila serves as a tool to unite differences and restore harmony in society.

The role of Pancasila in overcoming social conflicts is very important, considering that Indonesia is a country with a very high diversity. Social conflicts that arise in society are often caused by ethnic, religious, racial, and cultural differences. Pancasila, with the values contained in each precept, provides an approach that can be used to resolve these conflicts peacefully. (Ramli, 2023) The first precept, *the One Godhead*, encourages respect for religious diversity, which is very important in avoiding conflicts between religious communities. The second precept, *Fair and Civilized Humanity*, emphasizes the importance of respect for human dignity, which is the basis for the fair and civilized resolution of conflicts.

The third precept, *Indonesian unity*, is the foundation for maintaining the unity of the nation in the midst of differences. When there is a conflict that threatens unity, Pancasila reminds the public to prioritize national interests over the interests of groups or individuals. By upholding unity, the community is expected to resolve differences in a way that prioritizes harmony and togetherness. The fourth precept, *Democracy Led by Wisdom in Deliberation/Representation*, also plays an important role in overcoming social conflicts,

because deliberation for consensus is a way to unite various opinions and interests in resolving problems democratically.

Pancasila provides a solid basic framework in easing social tensions and avoiding violence in conflict resolution. The deliberative process upheld in the fourth precept encourages active participation from all parties, both the majority and the minority, so that each group feels valued and its decisions reflect justice for all. The fifth precept, *Social Justice for All Indonesian People*, demands that the resolution of social conflicts be carried out in a way that prioritizes common welfare and equal distribution of rights. That way, Pancasila not only functions as the basis of the state, but also as a solution to resolve conflicts that occur in a multicultural society.

Pancasila and Government Policies in Diversity

Pancasila as a state ideology is also reflected in the policies taken by the Indonesian government in order to maintain diversity and advance the welfare of the people. The Indonesian government has formulated various policies to strengthen national integration, including in the fields of education, social, and culture. For example, in the education sector, a curriculum that teaches about the values of Pancasila and diversity is expected to produce a generation that respects differences and has a spirit of unity. (Rosyidah, 2023) Infrastructure development programs in disadvantaged areas are also part of efforts to realize social justice.

Pancasila as the basis of the state provides very important guidelines in the formation of inclusive government policies and pays attention to the diversity in Indonesia. In order to manage diversity, the Indonesian government uses Pancasila values to formulate policies that can create social harmony among various groups. For example, policies in the field of education that teach the importance of tolerance and respect for religious, cultural, and ethnic diversity, in accordance with the first precept of the *One God* and the second precept of *Just and Civilized Humanity*. The policy plays an important role in building mutual respect among citizens who have different backgrounds.

Pancasila also directs the government to create policies that maintain a balance between individual freedom and collective interests, in accordance with the third precept of *Indonesian unity*. In this case, government policies that encourage cooperation between ethnic and religious groups, as well as facilitate dialogue between stakeholders, are strategic steps in maintaining national integration. In addition, policies that prioritize deliberation in decision-making, as stated in the fourth precept of *Democracy Led by Wisdom in*

Deliberation/Representation, are important to embrace all parties and find solutions that are acceptable to various groups in society.

The fifth precept of *Social Justice for All Indonesian People* is the foundation to ensure that government policies in managing diversity can prosper all groups without anyone being marginalized. This policy based on social justice aims to reduce social inequality that can trigger tensions between groups. The government, by adhering to the principles of Pancasila, must ensure that the policies taken provide equal opportunities for every citizen, regardless of their ethnic, religious, or cultural background. Thus, Pancasila is a guide in realizing policies that strengthen diversity and maintain peace in Indonesia.

Challenges in Realizing Pancasila Values in the Midst of Diversity

Although Pancasila has a strong value in uniting diversity, the challenge of realizing these values remains. Social, economic, and political inequality is still a problem that has not been fully resolved. Tensions between religious and ethnic groups, although not as great as in the past, still exist and need to be managed wisely. Therefore, the implementation of Pancasila values in daily life must continue to be strengthened through education, government policies that favor the people, as well as awareness and active participation from all elements of society. (Suryanto, 2024)

Realizing Pancasila values in the midst of Indonesia's diversity faces various challenges, especially related to social tensions that often arise due to ethnic, religious, and cultural differences. Although Pancasila provides clear guidelines for respecting differences and maintaining unity, the reality on the ground shows that not all parties are able to implement these values properly. Some groups of society are still trapped in attitudes of intolerance and discrimination, which hinder the achievement of the goals of social unity and justice. Therefore, the biggest challenge is how to change people's attitudes and behaviors to be more open, tolerant, and respectful of existing diversity.

Another challenge in realizing the values of Pancasila is the social and economic inequality that still occurs in many regions of Indonesia. Development inequalities that lead to social injustice often cause dissatisfaction among certain groups, which can trigger conflicts. This is contrary to the fifth precept of *Social Justice for All Indonesian People*, which requires the government to ensure equitable distribution of welfare for all people. Therefore, fairer and more equitable policies need to be implemented so that the values of Pancasila can be effectively realized at all levels of society, especially in areas that are still left behind.

The next challenge is the participation of education in instilling Pancasila values in the younger generation. Education in Indonesia, even though it has included Pancasila material in the curriculum, still needs to be improved in terms of understanding and application in daily life. The younger generation who do not understand the essence of Pancasila may have difficulty in implementing these values in the midst of a diverse society. Therefore, there needs to be a greater effort to make Pancasila an integral part of the character and attitude of the younger generation through formal and non-formal education, so that Pancasila values can be more accepted and applied in a broader social context.

The Role of the Young Generation in Actualizing Pancasila

The younger generation has a very big role in actualizing the values of Pancasila in daily life. With a deep understanding of Pancasila, the younger generation can become agents of change that promote the values of unity, justice, and diversity. They can be a driving force in various aspects of life, both in the family, school, and community environment. Through education based on Pancasila values, Indonesia's young generation can build a more harmonious and just future. (Rahman, 2022)

The role of the younger generation in actualizing Pancasila is crucial in maintaining the sustainability of state ideological values in an increasingly complex and dynamic society. The young generation is an agent of change who has great potential to apply Pancasila values in daily life. With the right education, they can be role models in practicing the precepts of Pancasila, such as respecting differences, working together in diversity, and advancing social justice. Therefore, it is important for the government and educational institutions to provide space and opportunities for the younger generation so that they deeply understand the meaning of each precept and how it is applied in social life.

The younger generation also plays a role in building effective communication among various community groups. In an increasingly connected world through technology and social media, young people have greater access to spread messages of tolerance and unity. They can use digital platforms to strengthen their understanding of the importance of maintaining diversity and combating intolerance. (Pratama, 2023) Through positive campaigns and Pancasila-based education on social media, the younger generation can become a force to reduce social polarization and strengthen national unity, which is in accordance with the values of the third precept of *Indonesian Unity*.

The younger generation must also be active in the political and social process, participating in deliberations for consensus in accordance with the fourth precept of *the People Led by Wisdom in Deliberation/Representation*. Their active participation in

elections, public discussions, and other social activities can ensure that the policies and decisions taken reflect the values of Pancasila. Through this involvement, they are not only policy recipients, but also shapers of a more inclusive policy direction and in favor of common welfare. (Dewi, 2023) This shows how the younger generation can actualize the values of Pancasila in political and social life.

The young generation has the responsibility to maintain and develop the spirit of mutual cooperation which is reflected in the second precept of *Fair and Civilized Humanity* and the fifth precept of *Social Justice for All Indonesian People*. They need to work together to solve social problems, such as economic inequality and access to education, which are still major challenges in Indonesia. (Aditya, 2024) With the spirit of solidarity and mutual assistance, the younger generation can realize a more just and prosperous society, in line with the goals of Pancasila. Through active participation in social activities, they not only strengthen the value of togetherness, but also ensure that all levels of society obtain justice and equal opportunities.

5. DISCUSSION

A. Pancasila as the Cornerstone of Multicultural Harmony

Pancasila plays a central role as a state ideology that is able to manage diversity in Indonesia. The first precept, the One Godhead, emphasizes the importance of respect for the plurality of existing religions, so that it becomes the basis of tolerance between religious people. This value has proven to be effective in creating harmony in a multicultural society. With respect for each other's beliefs, people are invited to coexist peacefully without destructive religious conflicts.

B. Humanity as a Universal Principle

The second precept, Fair and Civilized Humanity, provides an ethical basis for treating every individual with equal dignity regardless of ethnic, religious, or cultural background. This value is the key to overcoming various social challenges that often arise due to discrimination or inequality. In the context of a diverse Indonesian society, the application of these human values is very important to maintain social solidarity.

C. Unity as the Glue of the Nation

The third precept, the Unity of Indonesia, provides a basic framework for maintaining the integrity of the nation in the midst of diversity. Unity is the key in knitting differences into a collective force. This concept is reflected in the motto "Bhinneka Tunggal Ika," which encourages people to see diversity as a national asset. However,

challenges such as horizontal conflict or social polarization suggest that these values of unity must continue to be internalized through inclusive education and public policy.

D. Deliberation for Consensus in Joint Decisions

The fourth precept, Democracy Led by Wisdom in Deliberation/Representation, ensures that diversity of opinions is accommodated in the decision-making process. The deliberative process is an inclusive tool to resolve differences peacefully. In a multicultural context, this principle encourages the active participation of various groups, so that decisions taken reflect justice and mutual agreement.

E. Social Justice for All

The fifth precept, Social Justice for All Indonesian People, functions as a pillar in overcoming social and economic inequality. In a highly diverse society, this value ensures that every individual gets equal rights. The application of this social justice value is very important to prevent disparities that can trigger conflicts between groups.

F. Challenges in Implementing Pancasila

Although it has great potential as a multicultural glue, the implementation of Pancasila values faces various challenges. Globalization, intolerance, and the weakness of Pancasila-based character education are obstacles in realizing these values to the maximum. In addition, social and economic inequality that remains significant in some regions of Indonesia exacerbates disparities that threaten unity.

G. The Role of the Young Generation

The younger generation has an important role in actualizing the values of Pancasila in the modern era. Pancasila-based education must be integrated into the curriculum to form a tolerant, inclusive, and loving character for the homeland. Through their active participation, both in social and political activities, the younger generation can become agents of change that strengthen multicultural harmony in Indonesia.

H. Recommendations

This article recommends strengthening education on Pancasila values from an early age, the implementation of public policies based on social justice, and the active involvement of all elements of society in maintaining unity. With these steps, Pancasila is not only the basis of the state but also an effective instrument in building a harmonious and just nation in the midst of diversity.

6. CONCLUSION

Pancasila serves as a strong glue in Indonesia's multicultural society, teaching respect for diversity and encouraging unity among different ethnicities, religions, races, and cultures. Every precept of Pancasila, starting from the One Godhead to Social Justice, provides a moral foundation for living together in harmony and fairness. These precepts emphasize the importance of tolerance, respect for human dignity, and deliberation for consensus, which are the main principles in overcoming social conflicts and tensions between groups. Thus, Pancasila is not only a state ideology, but also a guideline that unites the nation, maintains peace, and advances the welfare of the Indonesian people.

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