REVITALIZATION IDEOLOGY AND PILLARS OF NATIONALITY IN CITIZENS DYNAMICS PRE-POST LEGISLATIVE AND EXECUTIVE ELECTIONS ON 2024

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ABSTRACT

Community members are vulnerable to division, especially due to electoral polarization. Whether economic, social, or political, campaign promises fuel this polarization. Revitalized Pancasila and the pillars of nationality can restore the dignity of the Negara Kesatuan Republik Indonesia and prevent its fragmentation. The dissemination of Pancasila's ideological values and the pillars of nationality aims to provide a clear understanding of the ethical foundations of national and state life. This activity aims to assess the influence of the socialization of the ideology of Pancasila and the values of the pillars of nationality on social dynamics after the 2024 election. The results indicate that while respondent recognizes these values as noble and should implement them, they solely base their implementation on religious mu'amalah. This means that if a member of society has limited religious knowledge, the potential for violating the ethics and ideological values of Pancasila and its national pillars is also quite high. Therefore, to lessen the threat of post-election division, an understanding of national insight, which encompasses the values of the Pancasila as ideology and the pillars of nationality, must accompany an understanding of religion.

ABSTRAK

Warga masyarakat menjadi rentan terhadap perpecahan, terutama akibat polarisasi pilihan mereka dalam pemilu. Janji-janji kampanye, baik ekonomi, sosial, maupun politik, memicu polarisasi ini. Revitalisasi Pancasila dan pilar-pilar kebangsaan dapat mengembalikan martabat Negara Kesatuan Republik Indonesia dan mencegah fragmentasinya. Penyebarluasan nilai-nilai ideologi Pancasila dan pilar-pilar kebangsaan merupakan agenda yang dapat memberikan pemahaman eksplisit tentang homogenisasi etika kehidupan berbangsa dan bernegara. Kegiatan ini bertujuan untuk mengkaji pengaruh sosialisasi ideologi Pancasila dan nilai-nilai pilar kebangsaan terhadap dinamika sosial pasca pemilu 2024. Hasil penelitian menunjukkan bahwa meskipun responden mengakui nilai-nilai tersebut sebagai sesuatu yang luhur dan harus dilaksanakan, namun pelaksanaannya semata-mata didasarkan pada muamalah agama. Artinya, jika anggota masyarakat memiliki pengetahuan agama yang rendah, maka potensi untuk melanggar etika dan nilai-nilai ideologi Pancasila dan pilar-pilar kebangsaannya juga cukup tinggi. Oleh karena itu, untuk mengurangi ancaman perpecahan pascapemilu, pemahaman wawasan kebangsaan yang meliputi nilai-nilai ideologi Pancasila dan pilar kebangsaan harus disertai dengan pemahaman agama..

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INTRODUCTION

The post-election (general election) reforms from 2004 to 2024 have given rise to numerous unique social dynamics in both the pre- and post-implementation periods. Indonesia has faced challenges during regional elections during the COVID-19 pandemic, necessitating extensive interaction with numerous individuals and requiring substantial financial resources (Romdani & Suryadi, 2021). However, of the many elections that have been held since the New Order, it can be said that elections in Indonesia until 2024 have implemented the principles of openness, freedom, and human rights packaged indirect, free, general, secret, honest, and fair methods with renewal methods to digitize data-based information so that it is hoped that there will be no violations and conditions that result in losses for the selected participants and the permanent voter list in the election. However, implementing these principles flawlessly in practice can be challenging (Sapii, Susanto, & Aponno, 2022).

The electoral agenda in Indonesia has encountered a multifaceted and intricate process. If executed with precision and accuracy, this process may serve as a paradigm for nations committed to the principles of democracy (Bachtiar, 2014). The elected executive and legislative branches should execute the people's will to achieve democracy (Subiyanto, 2020). However, some individuals who are fanatical and fraudulent instigate social conflicts within community groups (parties) (Kristiyanto, Arinanto, & Ghafur, 2023). This is what damages and undermines the integrity of the election process (Frank & Coma, 2017; Juwita, Joefrian, Rusta, Irawati, & Fajri, 2023; Mudjiyanto, Launa, & Mansur, 2024).

Social dynamics are the social changes arising from interactions between individuals, groups, and social institutions. These interactions cause a shift in the paradigm of thinking and acting, thereby altering the mindset of individuals and groups in society (Indah, 2021; Jamaludin, 2017). Social dynamics can have positive and negative implications on societal cultural patterns. For instance, the positive effects can boost an area's economic value by fostering open thinking, but they can also trigger cultural shifts that lead to social conflict, ultimately altering the social order (Irwan, 2020). Social conflicts due to differences of opinion and views often occur in Indonesia. This social conflict stems from dissatisfaction/injustice with actions that impact individuals and groups, dissatisfaction with communication, and dissatisfaction with social symbols of social, political, economic, and cultural tensions (Irwandi & Chotim, 2017). The elections and social dynamics that often occur include societal polarization due to sarcasm and identity politics concerning social issues, racism, and misinformation (hoaxes) in the name of populism, which causes conflict in society.

Popular actors (populism) are currently the center of attention in reaching swing voters (Rahmawati, Riyanto, Mulyana, Viendyasari, & Anindhita, 2023). Populism affiliated with politics is strongly suspected of creating conflict between individuals and groups with different views, thus threatening the integrity of the Pancasila values (Welak, 2022). This year's pre- and post-election conditions appear quite safe, although in each region, there are citizen (social and security) dynamics as the conflicts due to differences in support and political views towards each candidate. This results from geographical, familial, and emotional proximity, as well as material incentives and incumbency advantages. Apart from that, factors often influence people's choices in regional elections (Boangmanalu & Sembiring, 2022).

In Tajfel and Turner's theory (1978), people will classify themselves into certain social categories, such as socio-economic culture, ethnicity, religion, clan, and family. The results

of Harahap (2018) revealed there had been conflicts due to political, social, and economic dynamics from 1997 to 2001, but the stability of these dynamics began to improve during the leadership era of Mrs Megawati (2001–2004) (Soekarnoputri, 2021). However, can Pancasila and the other three pillars as a national consensus resolve the dynamics of divided citizens?

Political dynamics, as the conflicts still frequently arise today, particularly due to political turmoil, even in areas that are deemed relatively safe. We must thoroughly study the social dynamics in Tapin Regency, South Kalimantan, as this area is highly susceptible to political conflicts of interest due to the significant economic potential generated by the coal mining industry and oil palm plantations. The area significantly contributes to the national income but presents numerous conflicts of interest that can undermine national unity due to varying political choices. The clash of support from individuals or groups who are fanatical about certain candidates or legislative candidates whom certain parties support makes the social situation and conditions uncomfortable. Data collected in the field shows that emotional and structural factors, such as information inequality and the spread of hoaxes via social media often influence societal polarization ahead of elections. Therefore, action is needed to reduce political tension and hoax distractions from the digital world by strengthening the nation's foundation in the midst of the election situation by revitalizing the values of the ideology of Pancasila and the pillars of national insight. This activity aims to evaluate the impact of socializing the revitalization of the Pancasila as ideology and the values of the nation's pillars on social dynamics following the 2024 election, to promote a heightened awareness of the importance of unity.

METHOD

This activity was carried out using a field study approach in two sub-districts in Tapin Regency, South Kalimantan Province, Indonesia: Candi Laras Utara and Candi Laras Selatan Sub-districts. Candi Laras Utara Sub-district consists of Margasari Ilir Village, Sungai Salai Hilir Village, and Batalas Village, and Candi Laras Selatan Sub-district consists of Margasari Ulu Village, Baulin Village, and Baringin Village. The research was conducted from November 2023 to May 2024. The areas were chosen due to their quick connectivity to other areas through land and river routes. The economic and business turnover of Coal mining and Oil Palm Plantations in this area is very rapid, and the human population is quite high compared to other sub-districts. A mixed method was used to observe the success indicators in this activity (Justan, Margiono, Aziz, & Sumiati, 2024).

Data were obtained from direct open interviews and closed interviews using Google Forms with 6 (six) people as respondents (sampling) who were determined purposively (Lenaini, 2021). In this socialization, the materials taught include Pancasila as the state ideology, the 1945 Constitution of the Republic of Indonesia (Undang-Undang Dasar Negara Republik Indonesia Tahun 1945), Bhinneka Tunggal Ika, and Negara Kesatuan Republik Indonesia, which serve as explanations of how Pancasila is implemented.

This activity employs an analytical-descriptive method for data analysis and description, which involves presenting the collected data in its original form without drawing any relevant conclusions (Stone, Bleibaum, & Thomas, 2012). Respondents who are sample participants in each village where this activity takes place fill out a Google Form as the primary data source, while the results of open interviews describe the data from closed interviews. Village profiles and statements from local village heads provide secondary data. Once a month, a village gathers 60 people in one of their houses to carry out this activity. Six activities are conducted over 6 (six) months in six different villages. The activity involves

socializing with the same material in each village, focusing on national insight, specifically the values of Pancasila and the pillars of nationality. Measured the community's understanding of national insight, its implementation of Pancasila values and the pillars of nationality, and its level of security and tolerance towards diversity.

RESULTS AND DISCUSSION

Post-reform, throughout 2009–2024, the Legislative Institution has intensively implemented the socialization of the four pillars of nationality from the provincial to the village level. The socialization of the four pillars is still a polemic of phrases and legal basis (Sagalane, 2015), but this does not hinder the dissemination of national values that should be implemented by the community at large, with the hope that these values will become the basis for unity and togetherness in a heterogeneous community. Mr Tufiq Kemas (Chairman of the MPR RI 2009-2014) initiated the idea, which has, in fact, resulted in unity and togetherness in society (Permadi & Sukmara, 2014), although research results present pros and cons for the objectives of this activity (Hastangka, Armawi, & Kaelan, 2017).

The results of data processing related to public understanding of ideology and national pillars, implementation of ideological values and national pillars, as well as security and tolerance levels of diversity reveal that ideology and national pillars are still not fully understood as the basis for individual personality in national and state life (Figure 1). However, the results of open interviews show that the theory has been known since each individual attended elementary school. This contradiction arises from the community's knowledge of Pancasila as the state's philosophy and ideology, as well as the contents of the 1945 Constitution of the Republic of Indonesia and the textual meaning of the mottos Bhinneka Tunggal Ika, and Negara Kesatuan Republik Indonesia. However, the community's comprehension of the ideology and national pillars remains limited. Indeed, theoretically address this through the concept of cognitive theory by Bloom (Bloom, 1956) in revised by Anderson and Krathwohl (2002), which categorizes knowledge in the form of remembering at different levels in its taxonomy (Adams, 2015; Pappas, Pierrakos, & Nagel, 2013). This implies that merely knowing and remembering a lesson or experience does not guarantee understanding, implementation, or internalization of that knowledge.
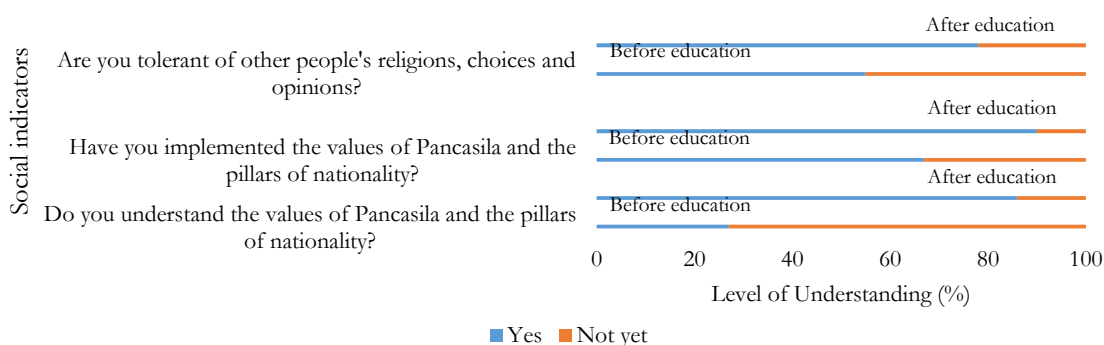
The community's personality, which has implemented the nation's ideology and pillars, is shaped by the ethical values and religious norms taught by local community leaders and clerics. The analysis of open interviews revealed that the community in these villages already adhered to religious rules, which included norms and ethics. The values of ideology and the pillars of the nation were initiated by the thoughts of religious national figures who understood the essence of the religious community Nahuddin & Prastyo (2020) asserted that religion not only bolsters the existence of Pancasila but also forms an integral part of it, serving as a fundamental principle that underpins efforts to achieve the state's goals.

The practice of ethical values and religious norms has become an integral part of the ideology of Pancasila and the pillars of nationality. Digging deeper into the underlying factors that encourage political participation is important. Exploring the influence of religious, social and cultural norms can control potential disputes that prevent citizen groups from engaging in election monitoring activities and evaluate the effectiveness of specific interventions to increase independent political participation (Yonas, Tawarik, Sapomo, & Hendri, 2024). The results of primary data collection from Google Forms reveal that 100% of respondents identify as Muslims. Secondary data confirms that 97% of villagers undergoing socialization were Muslim, while the remaining individuals, transmigrating residents employed in mining companies and oil palm plantations nearby, were Hindu and Christian. Open interviews

revealed that villages surrounded by mining or plantation companies experienced political conflict issues, but the village where these activities occurred did not fall within a political conflict area. Respondents stated that they kept the cases of political conflict private, fearing potential pressure and intimidation against themselves or their families. Political conflicts, such as debates and fights between individuals, arose due to differences in choosing candidates for city/district legislative members directly or indirectly affiliated with mining or plantation companies. Local business people support some legislative candidates, so this issue is not considered taboo. However, the conflict only resulted in an amicable resolution without fatalities.

During the sampling, it was concluded that there were no deviations or fundamental differences between ethical values and religious norms regarding the ideology of Pancasila and the pillars of nationality adopted by villagers who had been given an understanding of the ideology and pillars of nationality. The villagers where this activity took place actually implemented the ideological values and pillars of nationality. However, they were unaware that their attitudes and actions aligned with the noble values of Pancasila, Undang-undang Negara Republik Indonesia Tahun 1945, Bhinneka Tunggal Ika, and Negara Kesatuan Republik Indonesia.

Figure 1. Results of Closed Interviews on Social Value Indicators

The Influence of Socialization on the Level of Understanding and Implementation of National Ideology and Pillars.

Source: Data Processing from Google Forms, 2024

There is a high level of religious tolerance in these villages, spanning different religions and religious organizations. During the pre- and post-election activities, no issues of identity politics and religion were openly debated that triggered conflict or division. However, data from open interviews showed differences and debates that occurred directly in small forums within the "warung kopi" and in WhatsApp groups within the village community. Ultimately, the results of the open interviews demonstrated the impact of socialization on the revitalization of ideology and the pillars of nationality, leading to a deeper understanding of the meaning of Pancasila, Undang-Undang Dasar Negara Republik Indonesia Tahun 1945, Bhinneka Tunggal Ika, and Negara Kesatuan Republik Indonesia. These fundamental foundations must be internalized despite differences in identity and political choices. In general, the community understands that conflicts resulting from differences in political choices among fellow villagers can negatively impact the security and comfort of the village environment. This, in turn, can create pressure, negatively impacting the flow of the economy and activities in the village.

The revitalization of the ideology of Pancasila and the pillars of nationality has become one of the strategic efforts to overcome the polarization of society that arises as a result of political processes, such as elections. This research provides novelty by showing that the explicit dissemination of Pancasila values, combined with a religion-based approach, has proven effective in reducing the potential for political conflict in vulnerable areas. This is mainly due to the alignment of Pancasila values with ethical and religious norms, as discovered through open interviews and quantitative data analysis from the people of Candi Laras Utara and Candi Laras Selatan. These findings emphasize that strengthening national values requires integration with religious practices to achieve deeper and more meaningful results in social life.

The data collection process involved a mixed-methods approach, with open-ended interviews to capture nuances of ideological understanding and quantitative surveys to measure the impact of socialization. From 97% of Muslim respondents, it was found that Pancasila values had been internalized through religious norms, although many individuals did not realize that their daily actions reflected the implementation of Pancasila values. These data support the theory that cognitive understanding is often limited to recognition or recall (Bloom, 1956; Krathwohl, 2002) without clear implementation, and socialization plays an important role in bridging this gap.

This research also links the findings to established knowledge structures, such as the influence of populism and identity politics on social polarization. The finding that a religious approach can reduce conflict strengthens the concept of integrating national values with local norms (Nahuddin & Prastyo, 2020). In this context, a religion-based approach not only complements national values but also provides a strong foundation for internalizing the principles of Pancasila. These findings form the basis for improving citizenship education policies by including materials based on direct social applications.

The revitalization of national values depends on formal socialization and requires adjustments to the local cultural and religious context. For example, in this research, introducing Pancasila values through religious figures was more effective than administrative or textual approaches. This proposition modifies the conventional theory of ideological learning, which focuses on top-down methods and shifts it to a community-based participatory approach.

Thus, this research provides significant theoretical and practical contributions. Theoretically, this research expands our understanding of the relationship between state ideology, religious values, and post-election social dynamics. This research offers a model of ideological socialization that is more relevant to be applied in heterogeneous societies while also providing an alternative conflict resolution based on an integrative approach. These findings can be the basis for strengthening national education policies and more adaptive social conflict management strategies in the future.

The analysis of the results revealed that the political contestations in the 2024 election did not significantly affect the security and peace in this region. Although there is still friction between the supporters of each legislative candidate they choose, the situation has not significantly changed. The introduction's assumption (hypothesis) suggests that business and economic interests will influence the context of social dynamics and conflicts (Gathmann & Garbers, 2023). However, it turns out that a religious approach, along with an understanding of Pancasila values and the pillars of nationality, can effectively reduce political tension. Socialization is crucial in revitalizing national insight values, including Pancasila as an ideology. Undang-undang Dasar Negara Republik Indonesia Tahun 1945, Bhinneka Tunggal

Ika, and Negara Kesatuan Republik Indonesia have provided a clear understanding of the meaning and implementation of a heterogeneous life. During this era of disruption, schools continue to teach Pancasila and citizenship subjects. However, these values strengthen when each individual engages directly with other members of society in diverse situations.

CONCLUSION

Revitalizing Pancasila's ideology and the national pillars is crucial in mitigating social divisions caused by electoral processes, identity politics, and misinformation. While community members in Tapin Regency demonstrate an awareness of these values, their application remains largely tied to religious practices. Therefore, a religion-based approach, combined with targeted ideological socialization, is necessary to ensure deeper understanding and meaningful implementation. To enhance ideological internalization, policymakers should collaborate with religious leaders who can integrate national values into religious teachings. Additionally, cultural engagement strategies should be employed to reinforce national unity within diverse communities.

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