

BPIP and The Problems of Strengthening Pancasila Ideology: Policy Analysis

Tatang Sudrajat

Universitas Sangga Buana, Bandung, Indonesia

ABSTRACT

Challenges and problems in strengthening the ideology of Pancasila from time to time are getting bigger. For this reason, the state is required to do various things in a society and nation that is changing rapidly in the current global era. There is a public interest in the solidity of the Pancasila ideology as the philosophical ideal foundation for all activities of national life. The purpose of this research is to analyze the organizational aspects of the Pancasila Ideology Development Agency (BPIP) and to strengthen the Pancasila ideology from a public policy perspective. The research used normative juridical and bibliographic methods. The results showed that as part of the function of state government, the establishment of the Pancasila Ideology Development Agency (BPIP) as a revitalization of the Presidential Work Unit for the Development of Pancasila Ideology (UKP-PIP) is an important step as a state policy for strengthening the Pancasila ideology. This institution is very strategic for the realization of Pancasila as a stronger state ideology. From the perspective of the public interest, this is a public policy whose implementation of its institutional duties and functions requires the seriousness of its management. The legal basis for its formation in the form of a presidential regulation is not strong enough considering the current ideological problem that requires extraordinary work in handling it. As a recommendation, BPIP needs more intensive collaboration with universities to strengthen the Pancasila ideology. Consistent policy implementation by BPIP is currently required for the presence of a strong ideology philosophically, juridically, politically, and sociologically.

Keywords: BPIP, Pancasila ideology, policy analysis

1. Preliminary

Every nation and state has a set of ideals regarding the living conditions of the nation in the better future, which are generally set by the founders of that country. In this regard, ideology as an accumulation of philosophical ideal values plays a strategic role. Ideology plays an important role as a guide for state and government officials in formulating regulations in various fields of life. In Indonesia, the formulation of the values of Pancasila in the preamble of the 1945 Constitution was established as the basis of the state on August 18, 1945.

In the course of the Indonesian nation and state, the discussion of the term ideology is not something new, and along with the dynamics of political life since becoming an independent nation until now, the term ideology is very interesting to discuss. The ideology of the state is the deepest ideal of a nation and is believed to be true so that it becomes the basis for a government or state to realize it for the benefit of all the citizens of the nation.

After going through the reformation 1998 era, of more than 23 years, Pancasila ideology hasn't been necessarily discussed, including the context of Pancasila Education. It seems to be smooth without dynamics and controversy. The issue of the revival of communism, the debate over the screening of the G.30.S/PKI film, the controversy over the government's determination of June 1 as the birthday of Pancasila, the debate about Pancasila being *Trisila* and *Ekasila*, the jargon "I am Pancasila" submitted by some, and the controversial existence of the BPIP institution, are only parts of political discourses that influence the learning of Pancasila Education in classrooms. The hope at that time was to not let Pancasila become an instrument that is manipulated for political interests of the power holders.

The presence of the Pancasila Ideology Development Agency (BPIP) through Presidential Regulation (Perpres) Number 7 of 2018 is a strategic step in strengthening the Pancasila ideology, although until now there is still quite a sharp controversy about its institutions. Apart from the suspicions of some circles on its existence, one of the elements in national life that play a strategic role in national

* Corresponding author. Tel.: +0-000-000-0000 ; fax: +0-000-000-0000.

E-mail address: author@institute.xxx

life, namely universities should be encouraged to collaborate with it.

In this regard, the regulation of various aspects of higher education, including the curriculum in which there are Pancasila courses, is an important part of strengthening the Pancasila ideology. The enactment of Law (UU) Number 12 of 2012 concerning higher education is a strategic step for strengthening the national ideology, because, in Article 35, Pancasila subject reemerges in the structure of the higher education curriculum. This is because, for nine years, this course has been lost since the enactment of Law (UU) Number 20 of 2003 concerning the national education system.

There is a different attitude from the leadership of higher education institutions, especially private universities to the provisions of Article 37 paragraph (2) of the law. Some consistently follow it by eliminating it from the curriculum. Some of them combine it with Citizenship Education courses so that it becomes Pancasila and Citizenship Education, which weighs 3 credits. Some consistently hold the Pancasila Education lecture with a weight of 2 credits as usual, in addition to the Citizenship Education course which is 2 credits. Even sadder, at that time there were also different attitudes of each faculty in the same university. Of course, from the perspective of public policy, especially national education policy, this condition is very concerning because it is closely related to the face of Indonesia in the future.

The implications of the disappearance of Pancasila are very likely to appear in the form of attitudes and behaviors that appear 10 years later in some of the younger generations of Indonesia which are contradictory to the essential values of Pancasila. Intolerance in daily life, the politicization of religion in elections and local elections, drug abuse, feeling the most correct in religion, brawls between teenagers, radical attitudes and behavior that lead to terrorism, and motorcycle gangs in urban areas, are just some of the current sociological facts, which is very worrying. Currently, there is awareness from various components of the nation about the importance of Pancasila education, especially at the primary and secondary education levels. Because this will be an ideologically solid foundation for the younger generation as heirs and successors of the nation's leadership stick.

This study's purpose is to analyze (a) the organizational characteristic of BPIP and (b) the strengthening policy of Pancasila as an ideology through increasing the role of universities. The first purpose is to analyze the substance of the Presidential Regulation (Perpres) Number 7 of 2018, Law (UU) Number 12 of 2012, and other relevant state/government regulations.

2. Method

This research uses a normative juridical method combined with literature study and policy evaluation. According to (Marzuki, 2015: 47) it is classified as legal research, normative legal research, or library law which is

carried out by examining library materials or secondary data (Soekanto & Mamudji, 2015: 13). Referring to Howlet and Ramesh, process evaluation is one of five types of administrative evaluation, namely examining the organizational methods, including rules and operating procedures, used to deliver programs (1995: 171). One type of policy analysis is studies of policy content, in which analysis seeks to describe and explain the genesis and development of particular policies (1997: 3-4). Research is conducted on information that is documented in the form of regulations so it is commonly known as document analysis research or content analysis.

Per the research objectives, researchers focus on all legal documents regarding or relating to BPIP and Pancasila education policies in universities; For this purpose, researchers use documentation techniques. The documents that are the focus of attention for this research are Law (UU) No. 12 of 2012, Presidential Regulation (Perpres) No. 7 of 2018, and other related documents.

3. Results and Discussion

3.1. BPIP Organizational Characteristics

There are two important characteristics of the BPIP organization related to its position, namely that BPIP is a revitalization of UKP-PIP as stated in Article 2 paragraph (2) of Presidential Regulation (Perpres) Number 7 of 2018, which is under and is responsible to the President as stated in Article 2 paragraph (2). The importance of this revitalization can be seen from the consideration "Considering" letter c of this Presidential Regulation that UKP-PIP, which has been carrying out the development of the Pancasila ideology, needs to be perfected and revitalized in its organization, duties, and functions. However, it is not explicitly stated that in the previous period UKP-PIP did not effectively foster the ideology of Pancasila, therefore it needed to be revitalized as stated in the preamble to letter c.

Likewise, the meaning of the sentence in Article 2 paragraph (2) can be understood by interpreting the phrase "BPIP has the task of assisting the President in ..." as referred to in Article 3. In other words, BPIP has a role of "assistant" to the President, which structural position is under and is responsible to the President. According to Article 1 point 2, the Head and Deputy Head of BPIP are elements of the organization called the joint leadership with the Steering Committee. However, in Article 5 letter b related to the Organizational Structure, it is stated that the Head and Deputy Head of BPIP are included in the organizational element called the Executor. In addition to the two, this implementing element consists of the Main Secretariat and five Deputies. The meaning of being a leader as referred to in Article 1 point 2 whose job is to provide direction and guidance to the Implementer as referred to in Article 1 point 3 is, of course, different from the meaning of the Implementer whose job is to receive direction and guidance

related to the policy direction of Pancasila ideology development. Thus, there is confusion in the positions of the Head and Deputy Head of BPIP, which on one hand is one of the leadership elements, while on the other hand is the Executor together with the Main Secretariat and the Deputies.

Article 2 paragraph (2) states that BPIP is under and is responsible to the President. However, institutionally, there is no clarity on the status of its institutions, including non-ministerial government agencies or non-structural institutions. In the previous period, Presidential Regulation (Perpres) Number 54 of 2017, Article 2 paragraph (2) stated that when this institution was still called UKP-PIP, it was a non-structural institution. The definition of a non-structural institution, according to the State Administration Agency /LAN (2015), is an independent institution established by law to carry out certain tasks which, due to the nature of their duties, cannot be contained in the form of an existing ministry/institution, where institutional membership involves elements in the outside the government and its existence is funded by the state budget. According to Mustari, based on static existence, BPIP has a fairly good basic idea amid radicalism and terrorism issues, as well as a strategic position at the ministry level (Mustari, 2019: 1519).

Article 2 paragraph (1) which states that BPIP is a revitalization of UKP-PIP can be understood, among others, by comparing it from the aspect of organizational structure. UKP-PIP only consists of two deputies, so there is a sharpening of the role of BPIP with five deputies.

Conceptually, the meaning of "leadership" consists of three elements, namely the Supervisory Board, Head of BPIP, and Deputy Head of BPIP as referred to in Article 1 number 2, of course indicating the party or element that leads the BPIP Institution. However, Article 2 paragraph (3) states that BPIP is led by the Head and assisted by the Deputy Head. In other words, there are conflicting meanings between the substances in Article 1 point 2 and Article 2 paragraph (3). Article 13, which states that the Head of BPIP must lead and be responsible for the implementation of the duties and functions of BPIP, contradicts Article 3 and Article 4. This is because the duties and functions of BPIP as referred to in Articles 3 and 4 are the duties and functions of BPIP as a single unit, including the Steering Committee as regulated in Article 1 points 2 and Article 5. This is stated in the phrase "... formulating policy directions for the development of the Pancasila ideology" in Article 3 which is the same as the phrase "... to provide direction and guidance to the Implementers regarding policy directions. Pancasila ideology development" in Article 1 point 3. This is in addition to the phrase "... has the task of providing direction to implementers regarding the policy direction of Pancasila ideology development" which is stated in Article 6 paragraph (1).

Article 3 and Article 4 stipulate the duties and functions of BPIP, but Article 6 only regulates the duties of the Supervisory Board and Article 13 and Article 15 only

regulates the duties of the Head and Deputy Head of BPIP. Supposedly, after Article 6, there are other provisions governing the function of the Steering Committee, and after Article 13 and Article 15, there must be provisions governing the functions of the Head and Deputy Head of BPIP. This is because the substance of Article 3 regarding the duties of BPIP includes the duties of the Supervisory Board and the Implementing elements. Likewise, Article 4 concerning the functions of BPIP covers the functions of the Steering Committee and the Implementing elements.

Articles 14 and 15 do not regulate the functions of the Head and Deputy Head of BPIP but only regulate their duties. Conceptually, and based on government experience so far, the tasks attached to certain officials will always be followed by detailed regulation of their functions. On the other hand, as fellow Implementers, the Main Secretariat and its Deputy are not only regulated on their duties but are also regulated on their functions. This appears in detail as regulated in Article 17 and Article 18 for the duties and functions of the Main Secretariat, as well as Article 17, Article 18, Article 22, Article 23, Article 27, Article 27, Article 30, Article 30, Article 31, Article 34, Article 35, Article 38, and Article 39 for the duties and functions of the five Deputies.

The word "can" in Article 14 paragraph (2) relating to the role of the Head of BPIP to form BPIP Regulations is something that does not strengthen his position, duties, and functions because it is not something imperative. In fact, as an institution in charge of fostering the ideology of Pancasila with a direct position under the President, of course, they must make various legal products that are more operational in the form of BPIP Regulations. Legally this is under the provisions of Article 8 of Law (UU) Number 12 of 2011 concerning the Establishment of Legislation.

Based on its duties related to the ideology of Pancasila, BPIP can be categorized as a political organization. Based on its institutional characteristics, BPIP belongs to the type of organization that Talcot Parsons calls a political organization. He stated that political organization is concerned with ensuring that society as a whole achieves its objectives (Narayanan & R, 1993: 4).

3.2. Ideological strengthening policy

According to Article 2 of Law (UU) Number 12 of 2012, higher education is based on Pancasila, the 1945 Constitution, and *Bhineka Tunggal Ika*. Thus, the presence of this law provides a strong foundation for programs or policies to strengthen Pancasila as a national ideology in higher education. One of the four functions of higher education according to Article 3 is to develop capabilities and shape the character and civilization of a dignified nation to educate the nation's life. The functions and roles of universities according to Article 58 are as a forum for student and community learning, educational forums for future leaders of the nation, centers for the development of

science and technology, centers for the study of virtue and moral strength to seek and find the truth, as well as centers for the development of national civilization. Everything is done through the activities of the *Tridharma* of Higher Education, namely education, research, and community service.

Concerning the ideology of Pancasila, Article 35 paragraph (3) states that the higher education curriculum must contain four courses, including Pancasila. In the Elucidation of Law (UU) Number 12 of 2012, it is stated that the Pancasila course is education to provide students with understanding and appreciation of the ideology of the Indonesian nation. The issuance of these state regulations is due to the lack of Pancasila values in daily life and state management. The five essential values of Pancasila have been abandoned by some of the nation's citizens, so it is appropriate for the state's political decision to return to present this course.

Thus, the issuance of this law can be called a public policy, because it is determined by an authoritative state institution and is related to the broad public interest. This is in line with what MacRae Jr. and Wilde said that public policy is a policy made by the government. The policy is a chosen course of significantly affecting large numbers of people (MacRae & James W., 1989: 3). According to Gerston, public policy is the combination of basic decisions, commitments, and actions made by those who hold or influence government positions of authority (2010: 7). Posts et al. define it as a plan of action undertaken by government officials to achieve some broad purpose affecting a substantial segment of a nation's citizens (1999: 172).

There is a strong relationship between educational institutions, especially higher education, and Pancasila as the ideology of the nation or state. The ideology of the state is the deepest ideal of a nation that has become a state and is believed to be true so that it becomes the basis for a government or state to realize it for the benefit of all the citizens of the nation concerned. Ideology in Alfian's view is a comprehensive and deep view or value system that is owned and held by society about how the best way, which is morally right and just, regulates their behavior together in various aspects of life (1990: 187). According to Alfian, the strength of ideology depends on three dimensions that complement each other, relate and strengthen, namely the dimension of reality, the dimension of idealism, and the dimension of flexibility. The dimension of reality is the basic values contained in the ideology which live in and are sourced from the cultural experience of the history of the community or nation. The dimension of idealism is the basic values of the ideology that contain ideals that give hope about a better future through experience in the practice of living together every day. Dimensions of flexibility/dimensions of development are the basic values of the ideology which has the flexibility that allows for the next generation and is fought for and maintained with the spirit of nationalism (Alfian, 1990: 187).

Ideology is formulated by Poespowardojo as a complex knowledge and values, which as a whole, becomes the basis for a person or society to understand the universe and the

earth and everything in it and determine the basic attitude to cultivate it. Ideology is not something that stands alone apart from the reality of society, it is a product of the culture of a society, the result of human reflection thanks to its ability to hold a stance against the world of life (Oesman & Alfian, 1992: 47).

According to Clymer Rodee et al, because it gives legitimacy to the government, ideology justifies the existence of the status quo. By providing an ethical basis for the exercise of political power, ideology can also unite the people of a country or the followers of a movement that seeks to change the country. It is an ideology that allows for symbolic communication between the leader and the led, to fight hand in hand for the principle of impersonality. Ideology is a guide for choosing political policies and behavior and provides a way for those who want it and for those who believe in the meaning of its existence and the purpose of its actions (2008: 105).

Judging from its substance, which is nothing but a series of ideas, deepest ideals, and basic thoughts formulated by the founding fathers of the nation (Soekarno et al.), the Pancasila, can be called an ideology. According to Padmo Wahyono, in Indonesia, the ideology of Pancasila is rooted in an integralist perspective that prioritizes the idea of a unified state. This is different from the individualistic perspective which is based on individual rights which is then based on a social agreement, in the form of a state. In Indonesia's integralist perspective, humans are not given freedom but naturally depend on other people for a certain existence. Therefore, what is prioritized is an integral unity in every existence, and this has an impact on the political, social, cultural, legal, economic, and so on (Budiardjo, 2008: 191).

In other words, discussion about Pancasila ideology and the role of universities will be related to strategic issues regarding the future of the nation, the involvement of universities both as actors and policy institutions, the resources involved in its implementation, and the level of government. This is in line with what was stated

According to Gerston, the components of public policy are issues, actors, resources, institutions, and the level of government. It was further stated that issues that appear on the public agenda; actors who present, interpret, and respond to those issues; resources affected by those issues; institutions that deal with issues; and the levels of government that address issues (2010: 8). To strengthen the Pancasila ideology, it appears that the state or government is very strategic in the formation and implementation of policies to strengthen this ideology. This is in line with Michael's view, that without the existence of the state, the public policy-making process, as we know it, could not operate. It is the state that provides the basis for collective decision-making, the application and enforcement of those decisions, and the means for changing or altering others (2006: 11).

3.3. *Strengthening Pancasila ideology*

As part of the nation's journey in ideology, it appears that most of the Indonesian people certainly already know Pancasila, which is the basis of the state and national ideology. Concerning various issues regarding Pancasila today, it is very important to reflect on what we have done in the past about Pancasila, in the present, and for the future. Various statesmen and philosophers reminded the importance of learning from history to look forward to a better future. Kon Fu Tse, the ancient Chinese philosopher, said that by studying history, people will become wise. In this context, honesty and a shared will for introspection are needed, so that Pancasila can be placed fairly in the practice of the nation and state. Never again will there be a group with egoism in attitudes and behaviors that want to feel the most correct. There is also no need to accuse each other of being the most anti-Pancasila party or conversely patting the chest with the claim of being the most Pancasilaist.

In line with that, there are at least two aspects that deserve to be discussed, namely the future interests of education and the political context. Notes on the performance of higher education will color the history of the nation's life, and it is influenced by the progress of education today. The atmosphere of life and the problems faced by Indonesia as a large, very diverse nation, will, to a lesser extent, be determined by students' understanding of Pancasila. The historical experience of politics also shows that there have been unfavorable experiences for national harmony and integration, even at an alarming point when Pancasila became a commodity of certain political interests. Even when in the past Pancasila was used as a shield and a batting tool to discredit other parties who contradicted or criticized the government.

Some time ago, many people were shocked when Government Regulation (PP) Number 57 of 2021 concerning National Education Standards was issued, because Article 40 did not mention Pancasila as part of the compulsory curriculum at the elementary, secondary, and higher education levels. They protested, criticized, and even accused them of having hidden political ambitions and interests that wanted Pancasila to be removed from the world of education. There are also critical opinions from the education community, including the activists of Pancasila courses in universities by holding various scientific forums, which results are submitted to the government as recommendations.

The loss of Pancasila subjects/courses is not too surprising. If we look at five years after entering the reform era, Law (UU) Number 20 of 2003 concerning the National Education System (Sisdiknas) was issued. In Article 37 of the law, there is no mention of the existence of Pancasila courses/subjects, both in the primary and secondary education curriculum and in higher education. Therefore, the drafters of PP Number 57 of 2021 made this law one of their references. Therefore, a much more basic need at this time is to revise the law, because of its very high juridical position in the order of laws and regulations.

For the strengthening of the current ideology, the interests of education related to the existence of the ideology and the basis of the state Pancasila should only present scientific academic studies about the history and its essence for the nation's struggle to achieve the ideals of independence. Pancasila education and all aspects related to it must be free from certain political interests from groups holding state power. Pancasila as an academic study should not be pulled to the left or right but must be perpendicular to the national ideals and national goals as stated in the Preamble to the 1945 Constitution. National policyholders in the field of education as policy actors, both in the legislative and the executive, must be aware of the existence that they are crocheting the history of the nation whose narrative will be passed on in a relay to the next generation.

As part of historical wisdom, it should also be remembered that in the past, as part of the reforms at that time after the resignation of President Soeharto in 1998, the P-4 was revoked by the MPR, which was followed by the cessation of the P-4 Upgrading and the dissolution of the BP-7 institution in Indonesia, center and all areas. Ironically, some of the decision-makers at that time who eroded "Pancasilaism a la New Order" were also political actors who enjoyed the sweetness of the Suharto regime's power. This is a political phenomenon that reinforces the adage in political studies, that in politics there is no permanent friend or foe because what is eternal is only political interests which are often wrapped up by momentary and emotional pragmatic interests. It is not a political decision that was born out of a rational, comprehensive, and long-term rational argument. But, that is a fact that universities must face in implementing education policies that have been determined by political decision-makers in parliament.

In the context of higher education, the presence of Law (UU) Number 12 of 2012 concerning Higher Education, which in Article 35 states that there are four compulsory national courses, including Pancasila, which is a political decision that is welcomed by universities. This enthusiastic response, especially from education activists, has consistently wanted this course to provide students with the idea of the existence of Pancasila ideology. Because, since the enactment of Law (UU) Number 20 of 2003, Pancasila as a subject in higher education has disappeared in the curriculum structure and has reappeared since 2012.

In higher education, for no less than nine years, until 2012, the loss of Pancasila with a weight of 2 credits in the structure of the higher education curriculum, deeply moved educators. How is it possible, courses that for decades have become an integral part of college life can just disappear? How is it possible for a course with an interest in the strength of the national ideology to simply fall out just because of the arrogance of the power of a political group that is gaining the people's trust but lacks historical wisdom? Many people also understand that the political decision-makers who ratified the National Education System Law at that time were suffering from "New Order Phobia", so that everything that had the nuances of President Soeharto with all its attributes, was wiped out to its roots, including Pancasila Education, which at that time was closely related to the

“national project” of upgrading the Guidelines for the Live and Practice of Pancasila (P-4).

In this context, there are demands as well as challenges for lecturers who support Pancasila courses, both as professional educators and as scientists to create and innovate a lot in improving the quality of learning. The era of the industrial revolution 4.0 and the advent of society 5.0 has made the literacy needs of students to information such as geometric series very explosive. On the other hand, there may be still lecturers who are complacent with old habits, are not responsive and adaptive to the development of science and technology, so that they are like an arithmetical series that ultimately cannot keep up with the interests of students.

In the context of strengthening ideology through higher education, higher education leaders are demanded to be careful in appointing lecturers for this course. Having adequate academic qualifications and competencies as a Pancasila Education lecturer is not sufficient, the lecturer also must have ideological maturity. The ideological infiltration that requires the implementation of the Islamic caliphate state model is currently believed to be targeting the younger generation, including campus activists. Although the Indonesian Hizbut Tahrir (HTI) mass organization was dissolved by the government several years ago, it does not mean that its activists are standing idly by. Likewise, the concerns of some people who always shout warnings about the threat of a revival of the communist ideology should not be taken lightly by the education community. In other words, lecturers who support Pancasila Education courses must appear as ideological fortresses that can filter out all kinds of elements that will destroy the basis of the Pancasila state which is the product of the gentlemen agreement of the founding fathers in 1945.

Reflecting on history, because history is the teacher of life, it should not be forgotten that during the Old Order government, the Pancasila ideology was juxtaposed with other ideologies to support President Soekarno's political goals with the Nasakom conception. This was done as a manifestation of his idea to make Indonesia a great country ideologically that marries three major forces in society, namely the power of nationalism, religion, and communism. The belief of the first President of the Republic of Indonesia was based on the fact that political power was reflected in the results of the 1955 general election. The style of politics and government at that time, which was very greedy in the field of political ideology, found its antithesis when President Suharto began his career in political power in 1967/1968.

Historical records show that Pancasila is always faced with various problems, obstacles, tests, and real threats. Education policies, including Pancasila Education in every episode of government, also experience ups and downs in line with the political situation that surrounds them. All leaders from Soekarno to Jokowi today, have done a lot for Pancasila. They took the approach, style, strategy, and style that were not always the same, but by the socio-political dynamics of their time.

Educational policy actors must be serious about instilling the importance of historical wisdom. Various attitudes and behaviors in the past against Pancasila, especially those that are considered deviant, must be a lesson as to not be repeated. As a great nation, we must continue to grow to maturity, without repeating the same mistakes now and in the future. The current policies related to Pancasila, including education for the nation's children, should not be imposed as a burden on the history of future generations of the nation. It requires honesty and introspection by all elements of the nation, especially those in power at various levels of government. Towards a change for the better, according to Adha, Pancasila provides a bond of unity and unity in the midst of changing people's lives towards the goal of a dignified nation and reaching the peak of civilization (Adha & Susanto, 2020: 136).

BPIP should continue to develop programs to collaborate with universities to carefully review the implementation of Pancasila learning policies so far. Evaluation of the presence and use of Pancasila today will certainly be related to the realization of its practical values. Of course, students must continue to be made aware of the importance of consistency in the attitudes and behavior of every citizen of the nation towards the values of Pancasila. This consistency is needed to be done by both ordinary citizens and public officials. In addition, it will be reflected in the alignment of the products of state and government policies towards the public interest.

This evaluation is of course concerned with the dimensions of flexibility/development of the Pancasila ideology. As policy actors, universities, especially lecturers, must be able to convince students that Pancasila, as an ideology, is not rigid and closed, but reformative, dynamic, and open. This means that the ideology of Pancasila is actual, dynamic, anticipatory, and adaptable to times, science, and technology as well as the dynamics of the development of people's aspirations. Every effort that leads to restrictions, especially ones that degrade students' thinking as learners, must be thrown away. Interactive discussions in classrooms as a form of intellectual exercises through innovative learning methods by lecturers will contribute to strengthening Pancasila as an ideology in the future.

Therefore, Pancasila is felt by the people when state/government officials prioritize justice, are not corrupt, do not abuse their authority, and are not arrogant. Pancasila fused with the pulse of the people when legislators in Senayan and DPRD discussed the state budget and programs with full sincerity and a spirit of full support for the public. The presence of the basic state is felt when law enforcers are indiscriminate in handling cases. The presence of state ideology is not an illusion when the thoughts of state leaders are only about the fate and interests of the people, not about enriching themselves with state money. Pancasila becomes a living ideology when all government officials at all levels, especially those in direct contact with the interests of the people, provide their best services.

The subjective implementation of Pancasila values by every citizen of the nation does not mean that it is not important. But based on the facts, which often happens, most

of the violations of the law by them are more only because of the impulse of basic needs, not because of greed. Some deviations from the rules during the Covid 19 pandemic, for example in some areas, by street vendors, were more just because of their daily food needs. They did it not out of greed and arrogance, let alone showing off their power.

In this context, exemplary leaders are in the spotlight. Often the discourse about this is judged as cliché, trite, and outdated. Inevitably, today for some people there may be almost no leader who deserves to be called an example. It is also possible that discussing exemplary is seen as far-fetched and a waste of time. The presence of exemplary in the current socio-political conditions does seem like it is almost impossible to realize. However, the birth of leaders with exemplary qualities is also not impossible to be present in people's daily lives. The unified example in the steps taken by government leaders in each sector will contribute greatly to the quality of government and democracy. Exemplary is something that has been entrenched in everyday life. Cultivating Pancasila values according to Asmaroini is important, not just understanding, but also understanding and practicing it (2017: 62).

Higher education leaders, lecturers who support Pancasila courses must appear at the forefront to bring Pancasila to life. Many breakthroughs are needed because, in practice, Pancasila as an ideology is not rigid and closed, but reformative, dynamic, and open. This means that the ideology of Pancasila is actual, dynamic, anticipatory, and adaptable to times, science, and technology as well as the dynamics of the development of people's aspirations. According to Alfian, two things need to be considered, namely understanding as an open ideology that has internal dynamics and developing new ideas about ideology while remaining in the framework of its essence (Oesman & Alfian, 1992: 218). The openness of the Pancasila ideology does not mean changing the basic values contained in it, but making explicit its insights more so that it has a reformative ability to solve actual problems that are always developing.

Exemplary is the most effective method to strengthen the existence of Pancasila ideology. Higher education leaders and lecturers who support Pancasila courses must be able to convince as well as appear as role models. The presence of exemplary leaders, including in terms of law enforcement, will be an aspect that determines the presence and feeling of Pancasila in the eyes of the people. Students must be convinced that awareness of existence must continue to grow as a public official as a holder of power whose source of authority comes from the people. Students are challenged to strive so that all formal instruments of democracy can continue to be used by the people to remind the government of its constitutional responsibilities. Universities to the current Merdeka Campus program, for example, need to continue collaborating with other components in society, namely the power of civil society, including the press, mass organizations, and NGOs, as well as reminding them not to be tired and to remain optimistic about the need for public

oversight of the government. Only through such a step, it can be said that the Pancasila ideology still has a future. This means that there is something that the people feel like the owner of sovereignty in this republic.

4. Conclusion

The ideology of Pancasila is faced with various challenges and problems, both internally and externally. The presence of BPIP to strengthen the Pancasila ideology is very important and strategic. The issuance of various state/government regulations related to Pancasila and higher education is an important part of strengthening and developing the Pancasila ideology. This is a public policy because it is determined by state/government institutions to deal with public problems. From the organizational dimension, the regulation of BPIP in Presidential Regulation Number 07 of 2018 needs to be improved.

References

- Adha, M. M., & Susanto, E. (2020). Kekuatan Nilai-Nilai Pancasila Dalam Membangun Kepribadian Masyarakat Indonesia. *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 15(01).
- Alfian. (1990). *Masalah dan Prospek Pembangunan Politik Indonesia*. PT Gramedia.
- Asmaroini, A. P. (2017). Menjaga Eksistensi Pancasila dan Penerapannya Bagi Masyarakat di Era Globalisasi. *JPK: Jurnal Pancasila Dan Kewarganegaraan*, 01(02).
- Budiardjo, M. (2008). *Dasar-dasar Ilmu Politik* (Edisi Revisi). PT. Gramedia Pustaka Utama.
- Gerston, L. N. (2010). *Public Policy Making. Process and Principles*. Third Edition. E Sharpe.
- Hill, M. (1997). *The Policy Process in the Modern State* (Third Edition). Prentice-Hall International, Inc.
- Howlett, M., & Ramesh, M. (1995). *Studying Public Policy. Policy Cycles and Policy Subsystems*. Oxford University Press.
- MacRae, Jr. D., & James, W. (1989). *Policy Analysis for Public Decisions*. University Press of America.
- Marzuki, P. M. (2015). *Penelitian Hukum* (Edisi Revisi). Prenadamedia Group.
- Michael, E. J. (2006). *Public Policy: The Competitive Framework*. Oxford University Press.
- Mustari. (2019). Eksistensi Badan Pembinaan Ideologi Pancasila Dalam Sistem Ketatanegaraan Republik Indonesia. *Jurnal Idea Hukum. Magister Ilmu Hukum Universitas Jenderal Soedirman*, 5(2).
- Narayanan, V., & R, N. (1993). *Organization Theory. A Strategic Approach*. Richard D. Irwin Inc.
- Oesman, O., & Alfian. (1992). *Pancasila Sebagai Sebagai Ideologi Dalam Kehidupan Bermasyarakat, Berbangsa dan Bernegara*. BP-7 Pusat.
- Post, J. E. et al. (1999). *Business and Society. Corporate Strategy, Public Policy, Ethics*. Irwin McGraw-Hill.
- Rodee, C. C. et al. (2008). *Pengantar Ilmu Politik* (Penerjemah: Zulfikly Hamid). PT RajaGrafindo Persada.
- Soekanto, S., & Mamudji, S. (2015). *Penelitian Hukum Normatif. Suatu Tinjauan Singkat*. PT RajaGrafindo Persada.
- Law (UU) Number 20 of 2003 concerning the National Education System (Sisdiknas)
- Law (UU) Number 12 of 2011 concerning Establishment of Regulations
- Law (UU) Number 12 of 2012 concerning Higher Education
- Government Regulation (PP) Number 57 of 2021 concerning National Education Standards
- Presidential Regulation (Perpres) Number 7 of 2018 concerning The Pancasila Ideology Development Agency