



CULTURAL DIVERSITY IN PANCASILA PHILOSOPHY: A CONTRIBUTION FOR SOCIAL AND NATIONAL IDENTITY AWARENESS

Muh Khaedir^{1*}, Aina Nurdiyanti² 

¹ Universitas Negeri Makassar ² Universitas Negeri Gorontalo

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ABSTRAK

Keanekaragaman budaya adalah ciri khas yang melekat pada masyarakat Indonesia yang terdiri dari berbagai suku, agama, ras, dan golongan. Filsafat Pancasila, sebagai dasar negara, berfungsi untuk menyatukan perbedaan-perbedaan tersebut ke dalam satu kesatuan yang harmonis. Artikel ini bertujuan untuk mengeksplorasi bagaimana nilai-nilai Pancasila mendukung pemahaman sosial dan pembentukan identitas nasional dalam kerangka keanekaragaman budaya. Dengan menggunakan pendekatan kualitatif dan metode studi pustaka, artikel ini mengkaji peran Pancasila dalam memelihara kerukunan di tengah perbedaan serta kontribusinya dalam membentuk identitas nasional yang inklusif. Penelitian ini menyimpulkan bahwa Pancasila memiliki peran penting dalam memperkuat rasa kesatuan di tengah pluralitas budaya, serta berkontribusi pada pembentukan identitas nasional yang kuat dan harmonis.

ABSTRACT

Cultural diversity is a distinctive characteristic of Indonesian society, which consists of various ethnicities, religions, races, and groups. The philosophy of Pancasila, as the nation's foundational ideology, functions to unite these differences into a harmonious whole. This article aims to explore how Pancasila values support social understanding and the formation of national identity within the framework of cultural diversity. Using a qualitative approach and literature review method, this article examines the role of Pancasila in maintaining harmony amidst diversity and its contribution to shaping an inclusive national identity. The study concludes that Pancasila plays a crucial role in strengthening the sense of unity in the midst of cultural plurality and contributes to the formation of a strong and harmonious national identity.

1. INTRODUCTION

The Pancasila philosophy is the foundation of the Indonesian state ideology, which was promoted by Soekarno. Its noble values serve as guidelines in building the nation, both socially, politically, and economically. This article will explore in more depth the importance of Pancasila for Indonesia. Since it was formulated by Soekarno in 1945, the Pancasila philosophy has become the soul of the Indonesian nation. As a way of life that is full of noble values, Pancasila plays an important role in shaping the character of the nation and becomes a guideline in various aspect life. This article will further examine its historical roots and relevance to the present. Pancasila, more than just the foundation of the state, is the values that live in the daily

*Corresponding author.

E-mail addresses: khedirmuhammad@gmail.com (First Author)

lives of the Indonesian people. Inherited by the nation's founders, Pancasila is a compass that guides the nation in achieving common goals. This article will examine how Pancasila is still relevant in the context of modern Indonesia.

Pancasila, as base country and the outlook on life of the Indonesian nation, has become a guideline in building a just, prosperous, and united society. However, in recent decades, the noble values of Pancasila have increasingly appeared eroded. This phenomenon worth to become a serious concern, considering that Pancasila is the glue of national unity. One of the main factors causing the erosion of Pancasila values is the influence of globalization and modernization. The rapid flow of information And easy accessed through digital technology has had a significant impact on the values held by society. The culture of consumerism, individualism, and hedonism that is prominent in the era of globalization tends to shift the values of mutual cooperation, deliberation, and social justice taught by Pancasila. In addition, the weakness of character education also plays a role in the erosion of Pancasila values. Education that focuses more on cognitive aspects compared to affective and psychomotor cause the younger generation to have less deep understanding of Pancasila values. As a result, they are easily influenced by negative information flows and tend to ignore the nation's noble values. Crisis leadership Also become one of the factors that accelerate the erosion of Pancasila values. The inconsistency of leaders in implementing Pancasila values in daily life can be bad example for society. In addition, unhealthy political competition and rampant corruption can also damage public trust both to the government and state institution. Social inequality is also one of the roots of the problem. Widening economic gaps, unequal access to education And health, and discrimination can trigger a sense of injustice and dissatisfaction among the community. This can trigger social conflict and threaten the unity and integrity of the nation. The impact of the erosion of Pancasila values is very broad. Weak national unity and integrity, increasing crime, environmental damage, and a crisis of trust are some real examples. If left unchecked, this condition can threaten the existence of the Indonesian nation as a united and sovereign country.

According to Muzayin (1992), the knowledge and conditions of Indonesian society, where all understandings of characteristic values have been applied in the lives of society, therefore Pancasila is the mainstay in national life, it can be said that these values are able to solve all national problems. The achievement of Pancasila values is the goal in national and state life. Indonesia is known as a country that has a very rich cultural diversity. As a country archipelago with more from 17,000 island And more than 300 ethnic groups, this diversity influence various aspect community life, both social, economic, and political. Ideology plays a very important role when carrying out operations to maintain national unity, especially in a developing country like Indonesia. In the midst of this diversity, Pancasila is present as an ideological foundation that encapsulates the values of unity and harmony. Pancasila is not only the basis of the state, but also an ethical and moral guide that underlies the life of the nation and state. Pancasila, as the philosophy and ideology of the Indonesian state, is often seen as the result of the formulation of the nation's founders. However, if we dig deeper, it will be seen that Pancasila is not merely an intellectual construct, but rather a reflection of the noble values that have long lived and developed in Indonesian society. Pancasila is not an ideology that was imported or adopted from abroad. It was born from the womb of the culture and civilization of the diverse Indonesian nation. The values of humanity, unity, and justice contained in Pancasila have been an inseparable part of the lives of Indonesian society since ancient times. The concept of mutual cooperation, deliberation and consensus, and interfaith tolerance are real examples of these values that have been passed down from generation to generation. If we explore root history nation, it is found that the values of Pancasila have been embedded in various forms of cultural expression. In mythology, folklore, and customs, we can find reflections of the values of divinity, humanity, unity, and justice. Values This Also manifested in various forms of art,

such as fine arts, music, and traditional dance (Nurgiansah, 2021). Pancasila education should be taught again, especially to the general public living in today's era. Many have not been able to apply Pancasila values to aspects of their lives, because they have been mixed with instantaneous western cultures. The social spirit between one another at close range is increasingly thinning, replaced by new technology where they are more concerned with life in cyberspace (Yudistira, 2016).

2. METHODS

The method used in writing this research is descriptive qualitative, namely collecting various information in a centralized manner. In qualitative research, we try to understand the meaning of an event or incident by trying to interact with people in that situation or phenomenon (Sanjaya, 2015). In addition, in descriptive qualitative research, researchers want to describe a symptom (phenomenon) or certain characteristics, not to find or explain the relationship between variables (Yusuf, 2014). Carrying out in-depth and up-to-date identification. a problem, compare or What will be evaluated and decided what others have done when it happens conflict the problem. The researcher then studied the experiences gained to make plans and decisions about what would happen next. According to Bogdan and Biklen, S (in Septiaingrum & Dewi , 2021) defines qualitative as the process of generating data Something like describing relationships with individuals. According to Sukmadinata (2011), qualitative descriptive research is aimed at describing and depicting existing phenomena, both natural and human-engineered, which pay more attention to the characteristics, quality, and interrelationships between activities. Data analysis in this study uses Miles and Huberman's interactive analysis.

Data for this study were obtained from various research sources, journals, references and online documentation in the form of websites related to the research The data used are primary and secondary data obtained through observation and documentation study. Data analysis in this study includes: data collection, data reduction, data presentation, and SWOT analysis related to existing symptoms.. This article will explore how diversity culture reflected in principles Pancasila and how its implementation can help in building social understanding and strengthening Indonesia's national identity. This research involves collecting, analyzing, and synthesizing information from various relevant sources to understand a topic or answer a research question.

The following are the steps that the author has taken:

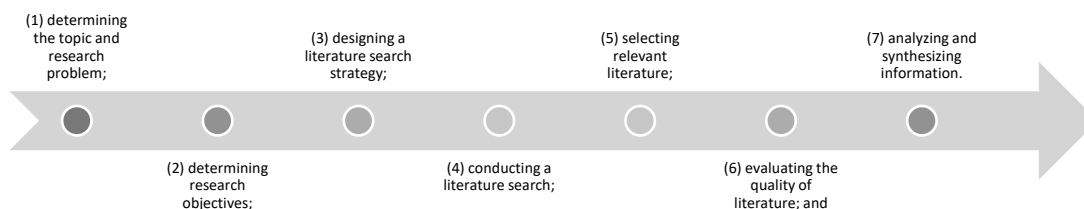


Diagram 1. Reasearch timeline

Firstly, the research timeline is an essential part of the research process, helping guide researchers through the various stages and ensuring that their work stays on track. When determining the topic and research problem, the early stages of the timeline are particularly important. Secondly, designing a literature research strategy is a crucial phase in the early stages

of any research project. It involves systematically searching for, reviewing, and synthesizing existing research related to your topic to build a foundation for your study. A well-structured literature research strategy helps you gather relevant, credible, and up-to-date sources and identify gaps in knowledge that your research can address. Thirdly, analyzing and synthesizing information is a critical phase in the research process. It involves examining the data you've collected (or reviewed) and integrating it to create meaningful conclusions, identify patterns, and build upon existing knowledge. The timeline for this phase typically follows data collection or literature review and is foundational to drawing conclusions that will contribute to your research problem.

3. RESULT AND DISCUSSION

A. *The Philosophy of Pancasila*

The philosophy of Pancasila is a rational and fundamental reflection on Pancasila as the basis of the state and the ideology of the nation. This philosophy functions to provide direction for the formation of the structure of national and social life. Philosophical reflection on Pancasila includes two dimensions, namely 1) The cognitive dimension, which emphasizes a deep understanding of Pancasila amidst developments era. 2) Dimensions moral, which focuses on formulating the obligations and responsibilities of institutions and citizens in national life. The philosophy of Pancasila can also be interpreted as the foundation or basis for scientific thinking (Notonegoro, in Semadi, 2019).

Pancasila has been recognized since the Majapahit era, as documented in the *Nagarakertagama* by Mpu Prapanca and the *Sutasoma* by Mpu Tantular. In the *Sutasoma*, the term Pancasila originates from the Sanskrit language, meaning "five foundational stones" and referring to "the practice of the five moral principles" (*Pancasila Krama*). These principles are as follows: refraining from violence, refraining from theft, avoiding jealousy or envy, abstaining from dishonesty, and refraining from intoxication with alcohol (Darmodiharjo, et.al,1981).

Pancasila's status as a philosophical system is rational, as its essence exists independently of individual perception or knowledge. In its objective reality, Pancasila can be viewed as a distinct system with characteristics that set it apart from other philosophical frameworks. Scientifically, Pancasila is recognized as an objective philosophy. To gain a deeper and more comprehensive understanding of its values, it is essential to study Pancasila from a holistic philosophical perspective (Center for Water Resources Research and Development, 1973). In the philosophy of Pancasila, three types of values must be understood: (1) Basic Values: These represent the foundational principles of Pancasila, regarded as absolute truths that are beyond question. The five basic values of Pancasila include divine values, human values, unity values, populist values, and justice values; (2) Instrumental Values: These are reflected in social and legal norms, which are subsequently formalized and regulated through state institutions; (3) Practical Values: These refer to values implemented in daily life. Practical values serve as a benchmark to determine whether the basic and instrumental values are truly embraced and practiced within society (Safitri, 2021).

The philosophy of Pancasila is not only theoretical, but also practical, because it aims to encourage real action based on Pancasila values. In context philosophy Modern philosophy seeks to understand the position of humans in the universe, and demands deep meaning for life experiences and phenomena that occur. The interpretation of Pancasila sometimes becomes varied. Depends to this group even depends on the ruling political current (Maftuh, 2008).).

Philosophical Foundations of Pancasila shows by diagram 1 as follow:

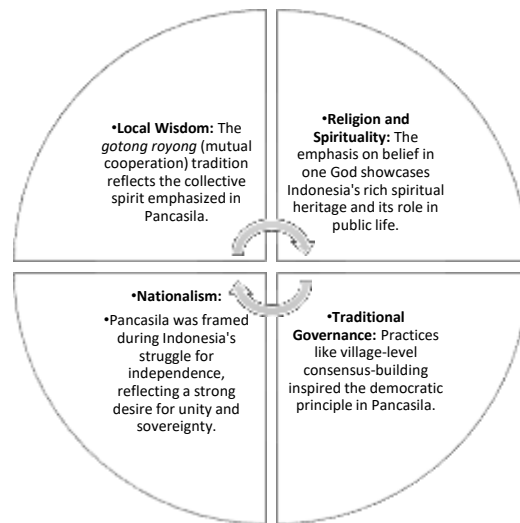


Diagram 2. Philosophical Foundations of Pancasila

Modern philosophy teaches that humans must have a comprehensive understanding of the universe and its position in it, and give deep meaning to its existence through knowledge and experience. Humans are expected to be able to understand the phenomena of life, from non-existence to existence, through philosophical reflection. In the context of Indonesia, which is rich in culture, values such as peace, justice, unity, democracy, and tolerance are very much needed. However, religious, ethnic, political, and economic discrimination are still major challenges. Therefore, Indonesia needs to build a national culture that can be a glue for diversity, and this can be done through multicultural education that emphasizes mutual respect and acceptance of differences. Pancasila as the nation's philosophy has the power to unite cultural diversity in Indonesia. Pancasila-based multicultural education aims to grow attitude honor and tolerance towards diversity, so that it can strengthen unity in the nation and prevent division. This shows that mark unity in the third principle we do not practice it well because should We own any principle choice We, We still One that is Indonesia. (Rahman & Suharno, 2020). In contemporary Indonesia, Pancasila continues to play a vital role in guiding governance and societal values. It serves as a tool for resolving conflicts, promoting tolerance, and fostering a harmonious multicultural society. However, challenges such as political polarization, corruption, and socio-economic inequality test its relevance and implementation. Strengthening education and public awareness about Pancasila remains essential for maintaining its significance in modern times.

The development of a National Education Philosophy grounded in Pancasila must embrace rejuvenation. Rejuvenation, as defined by Sukarno (1990: 187–188), refers to the renewal or regeneration process (“*pemudaan kembali*”). In this context, rejuvenation implies that National Education should foster a renewed spirit, vision, creativity, and innovation, all derived from revitalized Pancasila values, rooted in the confidence and application of the Pancasila-based National Education Philosophy. This development can be achieved through an eclectic-incorporative-harmony-dynamic approach (“*eklektik-inorporatif-harmonis-dinamis*”), as inspired by Notonagoro (1973). The eclectic aspect involves selecting the best approaches from diverse sources (KBBI, 2012; Eugene Ehrlich et al., 1986: 272). Incorporation refers to integrating these elements into a unified whole (Eugene Ehrlich et al., 1986: 446; Webster’s Dictionary, 1993: 238). This approach enriches the Philosophy of Pancasila National Education by blending compatible elements from foreign educational philosophies that align with and respect the national identity. These elements are then incorporated into the framework of the

Pancasila-based educational philosophy, with Pancasila serving as the foundation and guiding principle. Harmony in this context refers to forming a coherent and consistent whole (Eugene Ehrlich et al., 1986: 399), while dynamism signifies the vigor to drive progress and innovation. The eclectic-incorporative-harmony-dynamic process is carried out using a dialectic-anticipative-reflective-rejuvenative approach, ensuring that the implementation of Pancasila National Education Philosophy remains dynamic and creative, capable of addressing evolving challenges over time.

B. Pancasila Awareness in Maintaining National Identity

Pancasila awareness as a tool to maintain national identity can be explained through several theories, namely that national identity is formed by cultural cohesion, language, history, and tradition. Pancasila awareness strengthens national identity by emphasizing shared values that unite the nation. Pancasila as the state ideology provides direction in building unity and diversity. Pancasila awareness allows individuals to internalize these values in everyday life. Pancasila awareness is seen as a process of socialization and internalization of individuals towards the values of Pancasila, which influences their behavior and strengthens attachment to national identity. Pancasila as an ideology has three dimensions of value, namely basic values, instrumental values, and values practice (Sutono, 2019). Globalization can threaten national identity. Pancasila awareness helps build resilience against the negative effects of globalization by strengthening local values and traditions. Education plays an important role in spreading Pancasila values to the younger generation, forming identity national Which strong through curriculum and methods effective teaching. Pancasila awareness strengthens unity politics and preventing division identity, support political stability and maintaining unity in a diverse society. Pancasila awareness encourages community participation in social and political activities, strengthens ties with national identity and contributes to national development. Through the application of these theories, Pancasila awareness can be a foundation in maintaining and strengthening national identity in the era of globalization. Pancasila as a state ideology overcomes differences between individuals, groups, ethnicities, and religions. This is the motto "Bhinneka Tunggal Ika" which is applied comprehensively and uniformly throughout Indonesian society. The Unitary State of the Republic of Indonesia. The purpose of Pancasila as a state ideology is to balance the interests of the Indonesian people and the Indonesian state by prioritizing other interests (Asamaroini , 2017).

C. Harmony in Cultural Diversity

According to the English Indonesian Dictionary, the word 'harmony' is translated as: *keselarasan, keserasian, kecocokan, kesesuaian, kerukunan*. H.A.W. Wijaya (2002) stated that harmony actually has become a priority for national development objectives, namely the development in the field of religion and belief in God Almighty which is reflected in an atmosphere of harmonious life, as well as the strength of national unity in harmony with appreciation and practice of Pancasila.

Culture is a way of life that is passed down from generation to generation, and local wisdom is an important part of the construction of Indonesian culture and national identity. Local wisdom is in line with values Pancasila, to form character And teak self nation. However, modernization And globalization threatens the existence of local wisdom, so that preservation efforts re very necessary to maintain cultural diversity and strengthen unity nation. ancasila, as ideology country, play a role important in maintaining unity amidst diversity culture Indonesia. The values of Pancasila are manifested in various forms of wisdom local, like Dance Kecak in Bali and Larungan in Tasikmalaya, which describes mutual cooperation, unity, and environmental concern. Integration Pancasila and local wisdom is important, even when faced

with challenge like difference in value between regions, implementation disparities, lack of understanding, and the impact of globalization.

The success of this integration depends on the balance between local traditions and Pancasila values, as well as the active participation of the community in preserving cultural values in the digital and modern era. The integration of Pancasila and local wisdom is an important effort to achieve harmony in Indonesia's cultural diversity. However, this process can pose several challenges. Among them, differences regional values, Each region has its own local wisdom. This This can pose challenges where when mark - mark the contrary to the values of Pancasila, And required careful balance so that integration does not sacrifice the basic principles of Pancasila. Inequality in implementation, a number of area may be more successful in integrating Pancasila and local wisdom than other regions. This implementation gap can create gaps between communities and hinder the achievement of national harmony. Lack of understanding of local wisdom, If there is a lack of understanding and appreciation of local wisdom at the national level. Then, this can lead to a lack of understanding of local values and hinder integration efforts. Conflict of interest, there is a potential conflict of interest between group Which want to maintain pure local wisdom and groups that support integration with Pancasila values. which can cause tension at the community level. Social and economic changes, the process of globalization and economic change can put pressure on local wisdom, especially in the context of modernization. This can be prevented by finding a balance between these changes and maintaining local wisdom. Difficulties adapt with digital era, the digital era often presents new challenges in integrating traditional values with technological developments. This can be prevented by combining old values with digital trends. without leaving the essence which is quite difficult to do. Active participation of the community, finally, there is ensure active participation of the community in this integration process. Without community support and participation, integration efforts will be less effective.

D. Manifestation of Pancasila Values in the Socio-Cultural Field

Pancasila as the basis of the state and The ideology of the Indonesian nation has values that reflect guidance in national and state life. The implementation of Pancasila values is not only limited to the political and legal fields, but is also very important in the socio-cultural field. The following is the manifestation of Pancasila values in the socio-cultural field. Pancasila, as the philosophy and ideology of the Indonesian state, is often seen as the result formulation of the nation's founders. However, if we dig deeper, it will be seen that Pancasila is not merely an intellectual construction, but rather a reflection of the noble values that have long lived and developed in Indonesian society. Pancasila is not an ideology Which imported or adopted from outside. It was born from the womb of the culture and civilization of the diverse Indonesian nation. The values of humanity, unity, and justice contained in Pancasila have been an inseparable part of the lives of Indonesian society since ancient times.

The concept of mutual cooperation, deliberation and consensus, and interfaith tolerance are real examples of these values that have been passed down from generation to generation. If we trace the roots of the nation's history, we will find that the values of Pancasila have been embedded in various forms of cultural expression. In mythology, folklore, and customs, we can find reflections of the values of divinity, humanity, unity, and justice. These values are also manifested in various forms of art, such as fine arts, music, and dance. Religion also plays an important role in the formation of values Pancasila. The religions that exist in Indonesia, such as Islam, Christianity, Catholicism, Hinduism and Buddhism, has give contribution which is significant in shaping the character of the nation. Religious teachings about compassion, tolerance, and justice have become an integral part of the values of Pancasila. By Because That, can It is said that Pancasila is not an imposed ideology, but rather the result of the process of internalizing values that have lived in the souls of the Indonesian people.

Pluralism should be understood as "genuine engagement of diversities within the bonds of civility" (Nurcholish Madjid, 1999). Therefore it is not worthy for beauty to be tainted. Pancasila is product cultural which grow and develop along with the journey of the nation's history. Cultural pluralism refers to an approach that embraces cultural diversity (*kebhinekaan kebudayaan*), allowing tribes or minority groups to maintain their distinct identities. On the other hand, cross-cultural marriage involves the blending of groups or individuals with unique identities, resulting in the formation of new groups with shared cultures and identities. Additionally, Pancasila serves as the fundamental source of law and order in the Republic of Indonesia. Its significance lies in its immutable nature, as it cannot be altered under any circumstances. This stability, as noted by Peczenik, contributes to a more consistent and enduring legal framework (Peczenik, 2008). According to Zuchdi (2012), it is necessary to instill noble morals and morality in the entire education process. Helping to establish values religion and nationality through science and technology. Then teach technology to all students.

E. Challenges and Obstacles Faced in Maintaining Cultural Diversity as an Integral Part of Pancasila Philosophy.

There are several challenges and obstacles faced in maintaining cultural diversity as an integral part of the Pancasila philosophy. Threats of Globalization, globalization brings challenges to cultural diversity with the adoption of foreign cultures that tend to dominate. This can threaten the preservation of local culture and the diversity of Indonesian culture in general. Conflicts between local identity and national or global identity often arise. This can cause internal conflict in society and threaten cultural diversity as part from identity national. Cultural assimilation can cultural diversity by emphasizing on homogeneity and putting aside the uniqueness of local culture. This can damage cultural diversity and eliminate identity culture distinctive. Inequality of access and representation, not all cultural groups have equal access to resources and opportunities to strengthen and preserve their culture. The lack of representation culture in various aspects of life can threaten cultural diversity as a whole. Social and economic changes can affect people's lifestyles and values, which in turn can change or threaten cultural diversity. These changes can involve urbanization, migration, and modernization. The use of technology and social media can influence people's cultural perceptions and preferences. This can accelerate the process of cultural assimilation and threaten existing cultural diversity. Lack of education and cultural awareness can reduce people's appreciation and understanding of cultural diversity. This can lead to a lack of support for the preservation of culture and distinctive cultural identity. Climate change and environmental degradation can threaten diversity. Culture with destroying resources nature that is an integral part of the cultural identity of society. Politicization identity in a political context can threaten cultural diversity by creating intercultural tensions and compromising the principles of inclusivity in national development. By implementing these efforts, Indonesia can strengthen the recognition and appreciation of cultural diversity in the context of Pancasila values, which in turn will strengthen inclusive social understanding and a strong national identity. Overcoming challenges and obstacles This requires cooperation between government, civil society, and the private sector to develop policies that strengthen cultural diversity as an integral part of the Pancasila philosophy. This involves efforts to support cultural preservation, promote intercultural dialogue, increase cultural awareness, and strengthen inclusivity in social and political policies. The table 1 below contain SWOT analysis of maintaining cultural diversity as an integral part of pancasila philosophy.

Table 1. SWOT analysis of maintaining cultural diversity as an integral part of pancasila philosophy

Strengths	Weaknesses	Opportunities	Threats
<ul style="list-style-type: none"> • Foundational Principle: Cultural diversity is a core element of Pancasila, particularly the first and third principles (Belief in One God and Unity in Diversity), which provide a strong philosophical foundation for inclusivity. • Rich Cultural Heritage: Indonesia’s vast cultural diversity, with over 1,300 ethnic groups and languages, strengthens its identity as a multicultural nation. • Social Cohesion: Promotes harmony and tolerance among diverse communities, fostering a sense of belonging and unity. • Global Recognition: Showcases Indonesia as a model for pluralistic societies, enhancing its global standing. • Cultural Economy: Diversity contributes to 	<ul style="list-style-type: none"> • Potential for Misinterpretation: The broad scope of Pancasila principles can lead to inconsistent interpretations. • Ethnic and Religious Tensions: Historical and ongoing inter-ethnic and inter-religious conflicts challenge cultural cohesion. • Uneven Representation: Minority groups may feel marginalized in national decision-making processes. • Policy Implementation Gaps: Ensuring that national and local policies consistently support cultural diversity is a challenge. • Urbanization Pressure: Rapid urbanization can erode traditional cultural practices and values 	<ul style="list-style-type: none"> • Education and Awareness: Promoting cultural diversity through education and community programs can strengthen the relevance of Pancasila. • Digital Platforms: Leveraging social media and technology to celebrate and preserve cultural practices. • International Collaboration: Partnering with global organizations to showcase Indonesia’s cultural diversity. • Policy Enhancements: Revisiting laws to ensure equitable support for all cultural groups. • Youth Engagement: Encouraging younger generations to take pride in their diverse heritage and contribute to cultural preservation. 	<ul style="list-style-type: none"> • Globalization: The spread of homogenized global culture may undermine traditional values and practices. • Extremism: Rising extremism and intolerance could threaten the principles of Pancasila and cultural harmony. • Political Manipulation: Politicians may exploit cultural and religious differences for personal or group interests. • Economic Inequality: Disparities among regions can create resentment and challenge unity. • Environmental Issues: Climate change and resource exploitation threaten some indigenous ways of life.

tourism, arts, and cultural industries, boosting the economy.

Source: processed by researchers

F. Concrete effort to Strengthen Recognition and Appreciation of Cultural Diversity in the Context of Pancasila Values

Strengthening recognition and appreciation of cultural diversity in context values Pancasila to strengthen the maintenance of a strong and inclusive national identity, the following are a number of concrete efforts that can be done. Improve multicultural education in schools and other educational institutions to teach appreciation for cultural diversity as an integral part of national identity. Learning materials should include the history, culture, and traditions of various cultural groups in Indonesia. Support the promotion of local arts and culture through festivals, exhibitions, art performances, and other cultural events. This not only strengthens Jokal's cultural identity, but also increases public awareness of Indonesia's rich culture as a whole. Support cultural research and documentation to strengthen understanding about diversity Indonesian culture. This includes collecting and recording stories, traditions, and cultural practices from different regions and community groups. Encouraging cultural exchange programs between regions and community groups to broaden experiences and knowledge about cultural diversity. Programs such as homestays, student exchanges, and cultural visits can be a means of effective For strengthen understanding social And identity national. Support production cultural media which reflects the diversity of Indonesian culture with method Which positive and inclusive. Cultural media can be a powerful tool to promote awareness will diversity culture and strengthen an inclusive national identity. The chart in figure 1 below shows effort to strengthen recognition and appreciation of cultural diversity in the context of pancasila values:

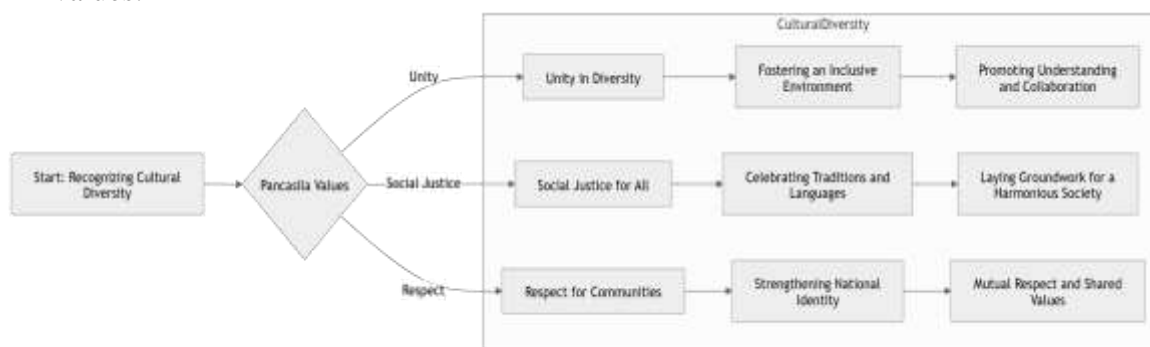


Figure 3. Recognition of Cultural Diversity in the Context of Pancasila Values

Encourage intercultural cooperation at local, national and international levels to broaden understanding. And tolerance intercultural. Activities such as artist exchanges, cultural workshops, and inter-institutional partnership culture can help strengthen intercultural networks. Actively involving the community in the decision-making process related to conservation and development iversity culture. This involving consultation, dialog, and public participation in the development of cultural policies. Ensuring enforcement law which is strong enough to protect the cultural rights of the community, incl

right on inheritance culture, language, and traditional knowledge. This protection must be guaranteed by the law that based on the principles of Pancasila. Discussion is the most important part of the entire contents of scientific articles. The objectives of the discussion are: answering research problems, interpreting findings, integrating findings from research into existing sets of knowledge and composing new theories or modifying existing theories.

4. CONCLUSION

The philosophy of Pancasila as the ideological foundation of the Indonesian state contains five main principles that reflect values humanity, unity, and justice social. Pancasila serves not only as the foundation of the state, but also as a moral and ethical guide in national life. Indonesia's cultural diversity, rich in local traditions and identities, must be maintained and appreciated, in line with the values of Pancasila.

However, challenges such as globalization, identity conflicts, and cultural assimilation can threaten this diversity. To overcome this, concrete efforts are needed such as multicultural education, promotion of local arts and culture, and community participation in decision-making related to cultural preservation. Through these steps, Pancasila can continue to strengthen inclusive social understanding and a strong national identity, making diversity culture as an integral part of national and state life.

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