

PANCASILA HAS THE ABILITY TO IMPROVE COMMUNITY, NATION, AND STATE LIFE IN THE TWENTY-FIRST CENTURY

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Submitted: 28 February 2022, **Revised:** 05 March 2022, **Accepted:** 15 March 2021

Abstract. The world was shocked by the uncertainty surrounding the end of the COVID-19 epidemic, which had an impact on socio-economic inequality that claimed lives, especially in Indonesia. Pancasila is the basis of the Unitary State of the Republic of Indonesia and is the philosophy and way of life of the Indonesian nation. The purpose of this research is to reflect the soul and personality of the Indonesian people, making them more resilient and creative in dealing with the COVID-19 pandemic and able to improve the life of society, nation and state. This study uses a literature study approach that collects various data and facts from several documents related to the research problem. Based on the results of research, national values, such as religious values, human values, and harmony values, can be used as guidelines for behavior and attitudes in dealing with difficulties in the COVID-19 area.

Keywords: Pancasila; community; nation; state life; COVID 19.

INTRODUCTION

The emergence of a new virus called Coronavirus (Cov) that hit the world at the end of December 2019 in Wuhan China has shocked many countries. The World Health Organization (WHO) states that Coronavirus (Cov) can infect the respiratory tract in humans, which was later named COVID-19 ([Sohrabi et al., 2020](#)). Furthermore, WHO stated that this pandemic was detected early from Wuhan, December 30, 2019 and spread rapidly throughout the world. Because this is a form of virus that has never happened before but spreads very quickly so it takes an undetermined time to determine how to deal with it by researching the vaccine antidote so many experts with their respective research methods state their arguments but have not been able to be tested clinically various conditions on the human body in various places and behavior. For this reason, WHO has not yet stated that the recommended vaccine can be used. Thus, there is a lot of news that is very confusing in the community about ways to heal due to COVID-19. The reality is that COVID 19 has been running for two years and has not been completed by world researchers whose success has been perfectly recognized ([Dawoud, 2021](#)).

This uncertainty has resulted in the destruction of various lives in the world in various sectors and convey when each country can withstand the onslaught of COVID-19 will end.

All countries are trying for their respective countries so that their countries are free from this COVID-19 ([Alandijany, Faizo, & Azhar, 2020](#)). Our country also takes preventive actions in various ways,

including Health protocols, working at home (Work from Home / WFH), PSBB including all of which will change our behavior to be more orderly but can also reduce distrust between us in interacting and influencing us in interacting between people and goods (COVID-19 Task Force).

The COVID-19 pandemic has had a very bad impact on the world economy ([Barichello, 2020](#)), including Indonesia, specifically in the trade, industry, tourism and investment sectors as well as other sectors. However, there have also been devastating after-effects, including a decrease in the value of our exports and imports, a decrease in the reduction of the industry, a reduction in manpower and an increase in the support and purchasing power of the people ([Nasution, Erlina, & Muda, 2020](#)).

The longer the uncertainty regarding the resolution of COVID-19, the more vulnerable the social inequalities that occur in society will be and the easier it will be to be used by several interest groups, both from within and outside the country, thus demanding that we implement religious, familial, and harmonious values. sourced from Pancasila in improving the life of society, nation and state ([Soeprapto, 2016](#)).

Pancasila's history began on May 29 to June 1, 1945, when the Preparatory Body for Research for Indonesian Independence (BPUPKI) had its inaugural session to explore the state's foundations. The trial took place at the Chuo Sangi in Building, which is now known as the Pancasila Building, on Pejambon street number 6 in Jakarta. The members of the first session were unable to agree on a clear basis for the Indonesian state ([Handayani, 2016](#)).

June 1, 1945, the Founding Fathers of Indonesia Soekarno's turn to speak on behalf of the state. Soekarno proposed the establishment of Pancasila, an autonomous Indonesian state. All accepted the speech, which had not been prepared in paper, by acclamation all members of BPUPKI accepted the speech, which had not been put in writing. After going through several testing stages, the concept of Pancasila was finally effective enough to be placed in the 1945 Constitution's Preamble. On August 18, 1945, the Preparatory Committee for Indonesian Independence (PPKI) Session confirmed Pancasila and declared it to be the foundation of an independent Indonesia (Suroto, 2018).

They formulated Soekarno's five concepts on June 22 and rearranged them.

1. The Almighty God
2. Humanity that is just and civilized
3. Indonesian Union
4. Representative debate is characterized by democracy guided by wisdom.
5. Equal social justice for all Indonesians

METHODS

This study uses a library research approach that collects various data and facts from several documents related to the research problem: Pancasila and its public practice. Study in this research means how to gather information by reading books, articles, newspapers, and other reports related to the research subject.

RESULTS AND DISCUSSION

Meaning and Understanding

COVID-19 is a natural phenomenon that occurs in almost all countries in the

world and has claimed not only human victims, but changes in human lifestyles and human behavior as creatures of the world (COVID-19, 2021). This is a threat to human life in the world who have been full of confidence in all of their creations, but finally realized that nothing in this world is absolute and there are other powers that are beyond human capabilities.

Pancasila is the foundation of the Unitary State of the Republic of Indonesia, as well as the Indonesian nation's philosophy and way of life (Junaidi & Prakoso, 2021). As a result, it must be fully understood at all levels of society in order to serve as a unifying instrument for the nation through the ideals it contains. It is desired that the Pancasila values can be adequately implemented with a good and correct understanding (Kusumastuti, 2016).

Religious Values

Religious values are an acknowledgment of the existence of God Almighty (Wijayanti & Suhartono, 2017). Religious values are great tolerance for adherents of other religions and beliefs that flourish and are recognized in Indonesia. In order to build a dignified Indonesian country, it is characterized by being devoted to God Almighty and demonstrating low self-esteem and respect for oneself, others, and the natural environment.

Respect for those who worship properly is a type of implementation, as is holding interfaith communication and beliefs through interfaith forums so that any concerns that arise can be communicated.

The religious values represented in Pancasila are the fundamental foundations

of existence, knowing and executing the content of Pancasila's noble values can strengthen morals and shape the nation's and state's character, national sovereignty is being built. Based on the Pancasila Values ([Martoredjo](#), 2016).

The value of the One Godhead signifies the nation's recognition and belief in God as the universe's creator, which can be understood to mean that the Indonesian nation is a religious nation, not an atheist, that recognizes and believes in God's existence as the universe's creator. The Indonesian country is a religious nation, not an atheist nation, according to this value. God's worth also entails acceptance of one's right to practice religion. Then support religious freedom; there should be no coercion or discrimination between individuals of different faiths. There will be no conflict if Indonesian residents adhere to these religious values. There will be a sense of piety to God that makes these citizens frightened of breaching the norms of the religion they embrace, there will be a sense of humility, and respect for others if these principles can be implemented in daily life by all citizens. and nature, which will, in the end, make Indonesia a dignified nation.

Family Values

Family values imply that all citizens, regardless of origin, belief, or culture, share the same fate. Prioritizing the similarities while enlarging or arguing the differences. Its execution entails an understanding of oneself as a member of the Indonesian nation's large family and as a global citizen, as well as a life philosophy based on brotherhood.

The method of implementation is to carry out national activities that incorporate all members of the nation, regardless of their origins, beliefs, or culture, with a focus on unity.

Harmony Value

The value of harmony demonstrates adaptability and a readiness to study and accept local culture or wisdom. Its application entails understanding and accepting all differences that include positive values/kindness/wisdom, as well as adopting a socially adaptable mindset, in order to create an Indonesian country capable of realizing national aspirations in the face of adversities.

Local culture/wisdom is respected as a kind of local cultural customs, while indigenous peoples are protected in the process of national development activities and local communities are involved.

Implementation

Since the entry of COVID-19, how have the values of religion, humanity, and harmony been implemented in the face of the global pandemic situation and conditions, which still require the role and contribution of the community to overcome them in the spheres of personal, family, community, regional, and environmental life? national?

Since the introduction of the Coronavirus COVID-19 into Indonesia, there have been social changes that have been felt by the general people in their daily lives ([Adryamarthanino](#), 2021). The government and all aspects of national life have attempted to mitigate this hazard,

including the implementation of Large-Scale Social Restrictions (PSBB) and Public Health Protocols.

Large-Scale Social Limits (PSBB) must be implemented to limit the transmission that happens, which results in restrictions on the activities or activities of inhabitants inside the PSBB-enforced area. The Health Protocol's adoption in public spaces also sacrifices "comfort," both in conduct and in interpersonal relationships.

The PSBB and the Health Protocol in public places cause a number of issues, such as inhabitants being unable to leave their houses without permission from authorities, the closing of temporary places of business, a sense of fear if other residents do not wear masks.

COVID-19 is transmitted through droplets from virus carriers into the mouth, nose, or eyes of healthy people, the virus's carrier must wear a mask to prevent the droplets from being carried by the air and sticking to the cavities of people's hands, where they enter through the nostrils. Because the mask can only hold the droplets out of the mask, it cannot filter viruses that enter from the outside, the nose, mouth, and eyes are not protected.

The greater the number of people who do not follow health procedures, the more probable they are to become infected or infect others. The health protocol also affects social ties by requiring people to keep a particular safe distance and preventing crowding. All of this must be accomplished in order to lower the rate of transmission, death, and the number of suffering, as well as to improve the recovery rate for COVID-19 patients, because of the growing number of victims, other

countries' trust in our country is eroding, putting pressure on the international community to impose certain limits.

It is vital to apply national values to this situation, especially Religious Values, Humanity, and Harmony, because these values can be utilized as recommendations for behavior and attitudes in dealing with this issue.

Religious values alert a person to the fact that he is a religious person, and his sense of faith and piety will protect him from harming others. In this situation, he will avoid infecting others since his piety makes him fear sin and tolerance. By worshipping each religion in a COVID-19 scenario, one of these people can make someone insult or ridicule adherents of other religions.

Family values make us conscious that we all share the same fate, thus we recognize that if we are in the PSBB region, we must always follow the Health Protocols and not leave the house unless absolutely essential. This family value motivates us to care about persons who practice self-quarantine at home by assisting one another in meeting the needs of those who practice self-quarantine.

The Harmony value creates awareness that if we follow the Health Protocol, we will help to reduce the number of COVID-19 victims, resulting in a low number of new sufferers in our area. The lower the level of transmission in an area, the more freely residents in that area can carry out their activities, allowing the economy's wheels to spin quicker, which has a beneficial impact on the area's economic level. It is possible to better the lives of community, nation, and state by implementing all Religious

Values, Family, and Harmony originating from Pancasila.

CONCLUSIONS

By embedding the principles obtained from Pancasila in the soul of every Indonesian, the values arising from Pancasila have been formed as the foundation of the nation's life and for the future generation of the Indonesian nation.

Establishment of an Interfaith Forum to ensure that all religious figures/leaders at the center and in the regions constantly respect one another and that all issues are speedily resolved. Mutual cooperation or involvement in religious activities while respecting the beliefs of others can lead to cooperation amongst religious communities (Gardner, Lowe, Moss, Mahoney, & Cogliser, 2010).

The fundamental principles of the Indonesian state are values that have a substantial impact on the Indonesian people's survival. the foundation of the Indonesian state of Pancasila, is an ideal that has a significant impact on the Indonesian population's survival.

Religion value, family values, and the value of harmony are all employed in tandem to assist the government in dealing with COVID 19, resulting in better and more targeted results.

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