
Strengthening The Noble Values of Pancasila in Counteracting The Issues of Extremism and Radicalism

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Abstract

Talking about the future is usually depicted through two contrasting faces. The first is a dark, gloomy and pessimistic face. The second is a full of hope, bright and optimistic face. Extremism is a term used to describe a doctrine or attitude both political and religious in calling for action in all ways to achieve its objectives. Radicalism is the understanding or ideology that demands change and renewal of social and political systems by means of violence. The problem is not whether we are extremists, but what kind of extremism are we? Will we be extremists for hatred or love? Are we going to become extremists because we preserve injustice or because we fight for justice? All components of the nation must develop and strengthen the character of the nation, and are ready to face various challenges that come from within and outside our environment. If people and especially youth as the backbone of the nation no longer care about the noble values of Pancasila and are unable to uphold or implement them in daily life, then not only young people will receive the consequences, but the destruction of the nation will be at stake.

Keywords: Extremism; pancasila; radicalism

I. INTRODUCTION

Talking about the future is usually depicted through two contrasting faces. The first is a dark, gloomy and pessimistic face. The second is a hopeful, bright and optimistic face. The pessimistic face of the future is described as an increasingly severe crisis, as the destruction draws nearer, and as an imminent end. The face of an optimistic future is described as an opportunity that never dries, as progress that never stops, and as an inexhaustible hope. The optimistic face sees the world as borderless changes, and transcends one boundary of change, which is considered a manifestation of the wealth of human imagination. The pessimistic face sees the world as an entity surrounded by boundaries that cannot be crossed, because passing through these boundaries is tantamount to entering abnormalities and extremes, which in turn leads to destruction. To maintain national resilience, there are several things that must be anticipated, among others:

- 1) religious life is invulnerable;
- 2) ideological life is not cracked;
- 3) political life is unrelenting;
- 4) economical life is not ferocious;
- 5) socio-cultural life does not fade;
- 6) the life of National Defense and Security (Indonesian term is “hankamnas”) is not negligent; and
- 7) Ecological life is not arid.

According to Lickonan there are 10 signs of the destruction of the nation, namely:

- 1) Increased violence among teenagers.
- 2) The use of bad language and words.
- 3) Cultured dishonesty.
- 4) Low work ethic.
- 5) The lower respect for teachers and parents.
- 6) The influence of the loyalty of adolescent groups who are strong in violence.

- 7) The more blurring of moral guidelines about good and bad.
- 8) Increased self-destructive behavior, such as drugs, alcoholism, and free sex.
- 9) The lower sense of responsibility as an individual and part of a nation.
- 10) Increased escalation of suspicion and hatred among the same.

II. RESULT AND DISCUSSION

Notion of Extremism and Radicalism

Extremism is a term used to describe a doctrine or attitude both political and religious in calling for action in all ways to achieve its objectives. Extreme: a. 1 at the end (highest, loudest, etc.); 2 very hard and firm; fanatics: they belong to the group - in their stand; extreme: n. 1 thing that is outrageous; extremity; 2 bigotry (sourced from <https://kbbi.web.id/ekstrem>).

Extremists: n. 1 extreme person; 2 people who transcend the habit (law and so on) in defending or demanding something; 3 fighters during the war for independence against the Dutch. (sourced from <https://kbbi.web.id/ekstremis>).

Radicalism is a notion or ideology that demands change and renewal of the social and political system by means of violence. Linguistically, radicalism comes from Latin "radix" which means root. The imperative of radicalism is the attitude of the soul in carrying out change. The demand for change by those who adhere to this understanding is a drastic change that is far different from the current system. In achieving their goals, they often use violence. Radicalism is often associated with terrorism, because they do everything they can to kill their enemies. Radicalism is often associated with movements of extreme groups in a particular religion.

Radicalism: n. 1 a radical understanding or flow in politics; and 2 understanding or an ism that desires social or political change or renewal by means of violence or drastic; 3 extreme attitudes in politics (sourced from <https://kbbi.web.id/radikalisme>).

The characteristics of radicalism include:

- 1) Formed from a response to the condition of things that are going on, the response is manifested in the form of evaluation, rejection, and even resistance.
- 2) It never stops in an attempt to reject it before a drastic change to the desired condition occurs.
- 3) Strong confidence in the program they will run.
- 4) Performing violence in realizing their wishes.
- 5) Assuming that everything that contradicts them is guilty.

Radicalism is a false and misguided tenet, but despite its shortcomings, radicalism still has advantages.

1) Radicalism advantages

- It has clear goals and confidence in these goals.
- It has great loyalty and fighting spirit to achieve its goals.

2) Radicalism Disadvantages

- It is blind to reality because it is very stubborn with something that is considered true even though it is different from reality.
- It uses violence and other negative ways to achieve its goals.
- It assumes that all parties who disagree with him are enemies that must be destroyed.
- It does not respect human rights (Sourced from <https://www.ilmudasar.com/2017/08/Pengertian-Sejarah-Ciri-Kelebihan-dan-Kekurangan-Radikalisme-adalah.html>).

The era of reform is an era in which massive fragmentation occurs in humans as a result of the opening of the door to democracy and freedom. Ironically, the climate of reform has created human beings who are now more selfish as Hobbes illustrates that humans can do anything to other humans and the state to fulfill their own desires and interests.

The Hobbesian version of the selfish mankind claims that in the interest of their desire and will to power, they exploit other human beings as commodity humans as Marx illustrates that human beings, energy, body and skills are exploited for the sake of economic, political, and personal safety. These are human beings who suddenly like processions, carnivalism, rhetoric, speeches, marches,

and demonstrations in order to get reward rewards, by selling their energy and rhetoric as use values to be exchanged with exchange rates (Piliang, 2005).

Economic progress and increasing prosperity have shown signs of deepness in the life of contemporary society. Contemporary society prefers style rather than meaning, respects appearance than depth, and pursues cover than content (Piliang, 2011).

The social boundaries in contemporary society, especially the boundaries between the world of children and the world of adults through media transparency are now gone. The easier the access to various spectacle media, the prestige of taboo, the prohibition and abstinence disappeared as well. Traditionally, what limits the world's access to children's relationships with the adult world is taboos, prohibitions and taboos. From here the crisis and the moral contradiction of the reform society began (Piliang, 2011).

Some other humans transformed into natural human beings as described by Rousseau. In Rousseau's view, humans want small communities because they think they will be able to find freedom, equality, justice, and essential happiness, in which everyone has full responsibility for their small community and community. These are Indonesian humans who live in ideological ideas of separatism, independence, division of territory, and autonomy (Piliang, 2005).

The thing that developed later was the exclusivism tendency, which contained differences and diversity built on the foundation of narrow essentialism that was anti against change, renewal, or transformation, so that it could create a bad view of threatening outside parties, which led to various forms of conflict, hostility, and other parties 'demonization' (Piliang, 2005). As a result, the claim of universalism - on the concept of democracy and the hard efforts to democratize the whole world through the power of weapons - misleads and distorts the principle of pluralism of democracy itself.

Identity pluralism tests the beliefs of each follower, whether or not they are honest enough to accept pluralistic local identities as truths, and not as single truths (Piliang, 2005).

Identity is something pluralistic, through which each group of people defines truth based on their respective rationality. However, pluralism as an attitude of appreciation for plurality does not mean that it must trap people in radical relativism that makes everything in a dictum any relative possible (Piliang, 2005: 405). Political pluralism is the basic principle that no political theory can be applied to all plural political societies. The theory of democracy, for example, does not have a single interpretation that applies to all political societies, but is open to a variety of plural interpretations, according to local cultural needs, conditions, and boundaries (Piliang, 2005).

The general principle in power is that power tends to be maintained by those who have it. In the political context, Machiavelli, for example, sees power as something that tends to be perpetuated by every authority through various means, and whatever method is used is not a problem, provided that the power can in fact be maintained (Piliang, 2005). Implicit in Machiavelli's thinking, he accepted the ways of violence and repression, such as terror, intimidation, kidnapping, torture, and murder in maintaining power. Politics of violence like this are widely applied by state authorities to maintain the dominance of their power until this day.

Violence is now integrated with power, no matter who has the power. So, now there is not only the power of knowledge as said by Foucault, but also the power of violence. Violence is now an integral part of the process of seeking and perpetuating power (Piliang, 2005).

Political turbulence in a positive sense will create a dynamic political relationship if among political elements there are various intelligent and creative ideas, ideas, concepts, movements, strategies and political tactics, so that differences and diversity create a game situation political (political game) that is dynamic and productive. However, if the turbulence leads to a political game that is vulgar, unsportsmanlike, cunning, slippery, and stubborn in terms of obtaining, defending, or destabilizing political power, the disorder it produces will only end in death of politics (Piliang, 2010).

Human ability to realize justice makes democracy possible, but human tendency to act unfairly makes democracy absolutely necessary (Niebuhr). Democracy is a government that is filled with a lot of discussion, but it is only effective if the activity is able to make others shut up. Politicians never believe their own words, which is why they are very surprised when people believe it. Politics is expensive, even for losers we have to spend a lot of money.

Violations and abnormalities are not considered mistakes but courage. Taboos that are violated are no longer considered as a form of sin, but instead become a form of pleasure (Piliang, 2011). A

taboo provides signs about what is appropriate or inappropriate, and which is not appropriate to be seen, done or presented through images and objects in a social system. Taboos keep a system always showing its normal face (Piliang, 2011).

III. CONCLUSION

Seen from the first point of the statement which reads "**Godhead the Almighty**", if religion and belief are different, everyone should not need to consider himself the person who has the most God, because today many people or groups want to win on their behalf in the name of God. This then triggers disputes, quarrels, hostilities and wars everywhere, with the excuse of defending God, even though God does not need to be defended.

Furthermore, the second precept reads, "**Fair and civilized humanity**". We as Indonesian people, every person is civilized rather than barbaric; no need to choose or choose who should be friends. Everyone must be fair, uphold human values. Properly, if attitude, behavior, and actions are more violent and sadistic, there is no need to boast of being human.

The third precept reads "**Indonesian Unity**". It must always be remembered that "together we stand, together we divide". There is no benefit from imitating the lifestyle of celebrities who hold a philosophy "together we keep quarreling, as we divide, let each of us get married again". The philosophy of broom sticks needs to be upheld, where when one stick integrates with hundreds of other sticks, all is unified and gives many benefits.

The fourth precept reads "**Democratic life led by wisdom of thoughts in deliberation amongst representatives of the people**". There is a need to stop the behavior and behavior that wants to win on its own. As mandated in the fourth precept of *Pancasila*, every Indonesia citizen must prioritize deliberation to reach consensus. This is the highest democratic value, the original product of the Indonesian nation. Differences and thinking, as well as differences in choice must be upheld as high as possible, even every criticism must be given the most honorable place in this life, for the good of a country that is often distorted by those who claim and act in power in this country.

The fifth principle reads "**Achieving social justice for all the people of Indonesia**". All components of the nation, especially young people, must be able to become pioneers in upholding justice in this country. Justice is not enforced with mere muscle and not by violence, but with a clear mind determined to uphold justice for togetherness. Do not let justice be interpreted as a venue for revenge. Justice is not just an eye for an eye, a hand for a hand, a foot for a foot, and a soul for a soul, because all can be blind, stump and die in vain. Finally, only the losses we get. And there's a need of keeping in mind that the law must be upheld as fairly as possible.

Martin Luther King Jr. states that a person who violates the law who according to his heart is unjust and who willingly accepts prison sentences to raise public awareness about the injustice, in fact he actually expresses high loyalty to the law.

The question is not whether we are extremists? But what kind of extremist are we? Will we be extremists for the sake of hatred or for love? Will we become extremists because we preserve injustice or are we fighting for justice? All components of the nation must build and strengthen national character, and be ready to face various challenges that come from within and from abroad.

If the people, especially youth as the backbone of the nation, no longer care about the noble values of *Pancasila* and are unable to enforce or implement it in daily life, not only young people will receive the consequences, but the destruction of the nation and its generation will be at stake.

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