

IDEOLOGY AND INDONESIAN POLITICS

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ABSTRACT

The purpose of this paper to analyze and assess the ideology and politics of Indonesia, in particular position of the Pancasila ideology and efforts of the Pancasila ideology to defend it. And also to study the theories that is used in writing relating to ideology and Indonesian politics. The ideology can be formulated as a complex (containing some of elements), the knowledge, and the value of the whole ideology are a foundation for a person or society. The ideology is a result of human thoughts, the efforts of their ability to make connection to their position. So, the meaning of Pancasila ideology is clear, it is as a whole view of life, ideals, beliefs, and the values of Indonesia. The Political development is directed to further stabilize the embodiment of Pancasila democracy, in a program to establish a stability dynamic political and the implementation mechanism of Pancasila democracy. The Pancasila has an important role from the beginning of the implementation of the Republic of Indonesia; while its function is to unite the entire of Indonesian became the nation which has self- identity and self- confidence.

Keywords: ideology, politics, Pancasila (Five Pillars of Indonesia)

1. THE POSITION OF PANCASILA IDEOLOGY

1.1. The Importance of Ideology for a National

The Ideology can be formulated as a complex (containing some of elements). The Knowledge and ideological values overall have become a foundation for the person (society) to understand the universe and the earth and to determine the basic attitude to analyze it. Based on the understanding from its study, someone absorbs what he sees right and wrong, and what is considered good and wrong.

In other words, ideology will carry out the activities as a whole embodiment of knowledge and the value it has. Thus, it will be created as a system of community life and social structure that appropriate with the view of ideology. Life in a society is a form of ideology since ideology is not something independent and separated from the reality of life. The Ideology is a result of the culture in a society and therefore, in a certain sense, it is a form of social reality.

1.2. The Nature of Ideology

In essence, the ideology is the result of human thoughts from their ability to make a connection on their life. Between of both, the ideology and the reality of life occur a relationship that reciprocal influence. First, it initiates real, but in other hand, ideology is more real and on the other hand it encourages people come closer to the ideal form. The Ideology teaches the way of society thinking, but to make the society towards their ideals. Thus, it seems that the ideology is not only theoretical knowledge, but it is something that is learned toward a belief. Ideology is a choice that related to an attachment to do it. The more profound of person's ideology, it makes the higher desire to execute it. That commitment is reflected in the attitude of someone who believes ideology as normative provisions (sticking to the norm) to followed in social life.

From the description it can be stated that, ideology has several functions, as follows:

1. Cognitive structure is the overall knowledge that can be a foundation for understanding and interpreting the world and events in the natural surroundings.
2. The basic orientation, with the opening insights that give meaning and indicate the purpose of human life.
3. The norms that guide and grip for someone to step in and act.
4. Provisions and a way for someone to find an identity.
5. The Strength capable and encourages a person to do the activities and achieve goals.
6. The Education for a person or people to understand and appreciate their attitude in accordance with the norms contained its inside.

1.3. Pancasila as an ideology to unite Indonesia

In the spirit of the Constitution of 1945, the ideology of Pancasila as function in describing the purpose of Indonesian Republic and the process of achieving goals of the State. This means the State which formulated "to protect the whole people of Indonesia and the entire homeland of Indonesia, and in order to advance general prosperity, to develop the nation's intellectual life, and to contribute to the implementation of a world order based on freedom, lasting peace and social justice." The nation purpose should refer to the realization of a justice, prosperous, and prosper with the spirit and values of Pancasila. That's also the process of achieving these goals and realization through a planning, wisdom, and political decisions must be cared and realize the things that reflect the character and characteristics of Pancasila insight.

In this case, the meaning of Pancasila ideology is clear, as a whole view of life, ideals, beliefs, and value of Indonesia. Normatively (sticking to the norm), the ideology of Pancasila should be realized in the life of society, nation and state.

Realization of public the actual ideology can be investigated from the time of the National Movement. The realization of public ideology is toward the Pancasila in an implementation of state life formally since August 18, 1945.

One of Pancasila role appears since the beginning of implementation Republic of Indonesia is a function in gathering whole society of Indonesia, to become a nation that has self identity and self confidence.

In this case, the condition of Indonesian since the beginning of life statehood is plural. Indonesian is multiethnic, multireligious and multi ideologies. The plurality showed various elements are interconnected. Various elements in the areas of society life are the seeds that can enrich the culture to build a strong nation. But vice versa, it also can be weakness of the strength of nation and the other problems and dispute.

II. THE EFFORT TO MAINTAIN THE IDEOLOGY OF PANCASILA

In applying Pancasila, the Indonesian is not close from the challenges and obstacles. Since the proclamation of independence Day on August 17th, 1945, the Indonesian experienced these challenges even in the form of rebellion that aim to change the Pancasila as a base of state and changed it with another ideology. In addition, another challenge is in principle incompatible with Pancasila as follows:

2.1. Attitude and Materialistic of Lifestyle

The respect of material is good, but believes to material and called it as the most basic measure to assess the meaning of life is not right. The attitude of life is contrary to Pancasila and to be greedy, to have a monopoly, especially in the economic and less sensitivity to social values and matters relating to religious spiritual.

2.2. Mentality which violence and power oriented

This mentality is reflected in behavior it makes easy to take attitude or action of violence as a way to solve problems faced. For the government or the organization of the State, the attitudes above are not democratic, and reflect that action of State not a rule of law. Thus, it shows the culture of poverty and danger to society. The attitude selfish will be a decisive measure, without considering the basic Over Almighty God that according to the basis of fair humanity and civilized.

2.3. Narrow and Closed Perception

In life of the society and pluralistic, it needs the broad knowledge. The insights are able and appreciate the parties and other groups with a way of life, views, and different cultures. Narrow perception is an obstacle to the realization of broad knowledge, tend to be closed, and easily lead a conflict. The way of thinking will not encourage someone to come forward, even though it made its more retarded. Perceptions and attitudes so clearly incompatible with the nationality and United of Indonesia and does not achieve social justice for all Indonesian people.

2.4. The attitude of primordial

Basically, the attitude of primordial is narrow and closed, and only the interests of the origins of group, such as dynast, race, ethnicity, class, region and religion, thus the attitude of primordial tend to be closed and insensitive to the need for unity and the unity of the nation as a way of life togetherness wider and open.

Primordialism as an attitude that emphasizes perception, the views and interests of the old community, in the following:

- a. The Narrow of morality recognition of the similarity of human dignity as a creature of God Almighty and restrict only to their group.
- b. Diluting the concept of nationalism and unity of the nation.
- c. The efforts of complicate to achieve national consensus (national of agreement) and loyalty.
- d. Tended to deny social justice for whole Indonesian people.

2.5. Politics

- a. Political development is directed to consolidate the embodiment of Pancasila democracy
- b. In establishing a dynamic political stability and the implementation mechanism of Pancasila democracy, need to further strengthen the constitutional life, democracy, and the rule of law. Similarly, the implementation mechanisms need to be established and strengthened the functioning of the national leadership and interconnected between the High Institution of State under the Act of 1945.
- c. In establishing a political life based on Pancasila and the Constitution of 1945 legislated should be continued, improved and expanded efforts to socialize the Guidelines appreciation and experience of Pancasila (P4) which is implemented through education, upgrading and other endeavors, throughout society.
- d. Political education is further enhanced, so that people become aware of their rights and obligations as citizens to participate actively in the life of the state and development, as well as to further strengthen the unity of the nation.
- e. Election as a means of Pancasila democracy is conducted every five years by the principles of direct voting, general, free and secret held by the president / Mandatory MPR by providing role to be more effectively to the organization of socio-political forces electoral participants consisting of Golkar, the Indonesian Democratic Party, and Development Party in the activities of implementation and supervision of the central and regional level. Implementation of upcoming elections held in 1987.
- f. The role of social and political forces, especially political parties and Golkar are very important in the life of the nation, as well as the basic capital of national development. In this case talk about preservation and experience of Pancasila as the sole foundation. Further action needs to be improved and the role of political parties and the Functional Group in carrying out political education and in the fight for the aspirations of the people-oriented development programs in an honest, healthy and responsible for the achievement of national goals.

- g. In strengthening the growth of Pancasila democracy need to improve the implementation of reciprocal social communication between communities, between communities and people's representative body as well as with the Government.
- h. In enhancing the role of civil society organizations in national development in accordance with the field of activity, profession and their respective functions, it is necessary to establish and organize business upgraded these organizations. For it is necessary to develop the law on civic organizations.
- i. In increasing public participation in the construction of the containers dealer rural public opinion needs to be refined and strengthened in accordance with the applicable legislation.

2.6. Political

In the political of a country strengthened awareness of political life and the state based on Pancasila and the Constitution 1945 for each citizen, so that it can guarantee the smooth efforts to achieve national goals.

In order to achieve these objectives including efforts to create, consolidate, and take advantage of the conditions and situations to allow the implementation of reform processes of political life, so that it can be created a state with a political system that is truly democratic, stable, dynamic, effective and efficiently to strengthen the constitutional life, realizing that a clean government, capable and commanding, supervision by the Parliament of an increasingly effective and the creation of awareness and the rule of law in a society that is more stable. In the field of foreign policy that is free of active endeavored that Indonesia can continue to increase its role in contribute to participate in creating a world of lasting peace, equitable, and prosperous.

2.7. Political Unity

Embodiments of the archipelago as a political entity implies that the determination of national territory with all its contents, and its wealth is an integral region, containers scope and unity's dimension of the whole nation, as well as being the capital and property of the entire people of Indonesia. Indonesian nation being made from a variety of ethnic groups and have a variety of local languages, embrace and believe in different religions, should be one of national unity, rounded in the broadest sense.

Indonesian nation must find one, camaraderie, and compatriots, as well as having the determination in achieving goals. With the political unity also means that Pancasila is the only philosophy and ideology that underlies the State and the nation, guiding and directing the nation towards the goal. In the field of law stated that the entire archipelago is a unity of law in the sense that there is only one national law to serve the national interest.

2.8. Political Fanaticism

In the political history of the nation of Indonesia has noted the failure of Constitutional Assembly of Indonesia, which has been convened for more than three years, but did not manage to prepare and establish the basic law. All of fanaticisms ware caused by political

party (parties) that existed at that time. As a result, the constituency did not work to take this decision became the ultimate task of drafting the Indonesia Republic's Constitution. The situation was resolved by presidential decree dated July 5, 1959, we returned to the Action of 1945 and the Constituent Assembly was dissolved.

III. CONCLUSION

From the discussion above, we may conclude that ideology is the result of the culture of a society and therefore, in particular sense, it is a manifestation of social reality. In essence, the ideology is the result of human thoughts, thanks to its ability to make contact on his life. Between both of them, namely the ideology and the reality of life of a relationship that lasted mutual influence. Ideology is not just theoretical knowledge, but it is something that is lived toward a belief. Ideology is a choice that carries an attachment to make it happen. If the more awareness of people about ideology, also the higher the sense of belonging to execute it. The commitment is reflected in the attitude of someone who believes ideology as normative provisions (sticking to the norm) to be followed in social life.

One of Pancasila prominent role since the beginning of the Republic's of Indonesia is on its function in gathering the entire people of Indonesia, a nation that has self identity and self confidence. Another obstacle in principle of the implementation of Pancasila among others are attitudes and materialistic lifestyle, power and violence thoughts oriented mentality oriented force and violence, perception narrow and enclosed and primordial attitude.

IV. SUGGESTION

The author expects this paper can be useful to readers in general. The author apologizes to readers if the paper are inappropriate forms or weaknesses and therefore the author is expecting to be given the criticisms or suggestions in order to smooth or changes in subsequent papers.

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