

The Implementation of Pancasila Ideological Values through the Citizen Project Model to Prevent Radicalism

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ABSTRACT: Radicalism can emerge in parts of society due to various factors, such as religious, political, economic, and other forms of radical actions. This study discusses the implementation of Pancasila ideology with project citizen model values as a means to prevent the spread of radicalism in Indonesia. The aim of the study is to explore how all elements of the nation can apply Pancasila ideology values with model project citizen in daily life, as citizens and members of the state, to prevent the growth of radicalism. The research used a literature review method. The findings show that an increased understanding of Pancasila ideology values with model project citizen can help counter radical actions that threaten national unity and the integrity of the Republic of Indonesia. The study concludes that as radical ideology continues to grow, the best solution for the nation is to apply the values of Pancasila ideology, which has been agreed upon as the national consensus. It is recommended that the implementation of Pancasila ideology values be used model project citizen as a preventive measure against radicalism in Indonesia. The ideology of Pancasila especially in the practice of Pancasila itself in daily life.

Keywords: Radicalism, Values, Pancasila Ideology, Citizen Project.



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INTRODUCTION

Indonesia is a multicultural country made up of various ethnic groups, religions, races, and social groups. It has a wide range of historical backgrounds, beliefs, and ideologies. These differences have contributed to the rise of radicalism within Indonesian society. Radical movements are not always related to religion; they may also stem from political or ideological issues. However, in public perception, radicalism is often linked to acts of terrorism such as bombings, hostage-takings, and killings. (Nugroho, 2019; Zahrotunimah, 2018)

Radicalism is an ideology that demands extreme changes to the political and social system, often through violence. Supporters of this belief push for fundamental shifts that are very different from the existing system, and they are often willing to use force to achieve their goals. Radicalism is frequently associated with terrorism because its followers will do whatever it takes to eliminate their enemies. Radicalism is also commonly linked to extremist religious groups. Statistics show

that in 2007, there were 185 actions across 135 cases involving violations of religious freedom. In 2008, there were 367 actions in 265 cases, and in 2009, 291 actions in 200 cases. The rise of religious radicalism in Indonesia has become a phenomenon that cannot be ignored. These violations have caused serious harm to humanity and taken the lives of many innocent people who were not involved in the issues. ([hafid, 2020; Tasman & Aisyah, 2022; Thoyyib, 2018](#))

Despite various seminars and dialogues that have attempted to address the root causes and solutions of this issue, no clear answers have emerged. Much of the violence related to religious freedom is connected to radical religious organizations ([Djara, 2020; Huda, 2019; Setiadi, 1019](#)).

Following the Reformation Era, Pancasila seemed to lose its spirit. It was seen as a closed and rigid ideology, and many came to associate it with the authoritarian New Order regime, leading to a loss of trust. During the post-Reformation period, Indonesia was in a state of “anomie”, or a loss of shared values. This provided space for foreign ideologies, such as liberalism or neoliberalism, which promotes market fundamentalism, to gain influence in Indonesia, sometimes even overriding national interests. ([Nubowo, 2015; PELLOKILA, 2021](#))

One of learning models in preventing radicalism through the implementation of pancasila ideology values is by using citizen project model, this model learning is portfolio based, through this model students are not only persuaded to understand the concepts and scientific principles but also to develop their abilities to work cooperatively through empiric practice of learning activities. Therefore the learning process is getting more challenging, active and meaningful

Based on this rationale, the authors aim to explore how the values of Pancasila can be implemented as a strategy to counter radicalism. The objective is to identify effective methods for integrating Pancasila into all aspects of national life and to demonstrate its capacity to address the problem of radicalism in Indonesia.

METHOD

This research used a literature review method. According to Zed, this method involves reading, documenting, and analyzing data obtained from various library sources. These sources include books, journals, research reports, newspapers, and other relevant publications ([Abdhul, 2021; Assyakurrohim et al., 2022](#)). The collected literature was then analyzed using a qualitative descriptive approach. ([Assyakurrohim et al., 2023; wulandari, 2022](#)).

The inclusion criteria used in this research are national and international journals. The keywords for national journals are 'Radikalisme' AND 'nilai nilai', 'ideologi' AND 'pancasila', AND 'while the keywords for international journals are 'radicalism' AND 'values', 'pancasila' AND 'ideology'. The journal literatures used in this study covered the publication years from 2015-2024, obtained from freely accessible databases such as Google Scholar, PubMed, and Science Direct, consisting of original research. The exclusion criteria for this study are to exclude journals that do not fall within the specified publication range, journals that do not match the title, those that are not original articles or are not systematic reviews, literature reviews, or theses, must be fully accessible (full

text), and the journal's writing format does not include IMRAD (Introduction, Method, Result, and Discussion). Literature search was conducted on the database.

The literature search was conducted in the Pubmed, Science Direct, and Google Scholar databases. To clarify the search and facilitate the selection of the journals used, the author employed the help of keywords and Boolean operators (AND and OR). The search in the national database used keywords for national journals "Radikalisme" AND "nilai nilai", "Pancasila" AND "Ideologi", while the keywords for international journals were "Radicalism" AND "Values", "Pancasila" AND "Ideology". The data used are journals from the year range 2015-2024. The criteria for the journals to be analyzed are journals in Indonesian and English. Journals that meet the inclusion criteria will be analyzed further.

RESULT AND DISCUSSION

Radicalism is a change in social behavior through violence, convincing with a single goal that is considered right but using the wrong means ([Junaidi & Nugroho, 2023](#); [Lumbu et al., 2023](#)). Our findings show that radicalism is an ideology or movement that seeks social and political reform through the use of violence. It is a belief in a single “absolute true” goal, which may seem noble but is achieved through misguided, destructive methods. In general, radicalism is characterized by the use of extreme or violent means. At its core, it reflects an attitude that demands fundamental change, often enforced through coercion. ([Angga 2020](#)).

The attitude of radicalism has a background that simultaneously serves as a driving factor for the emergence of radical movements ([Mubin & Setyaningsih, 2020](#); [Rijal et al., 2022](#); [Suwandoko et al., 2020](#)).

There are several main factors that lead to the rise of radicalism, as follows:

1. Socio-political factors

Religious violence is often better understood as a sociopolitical issue rather than a purely religious one. What Western societies often label “Islamic radicalism” may actually have its roots in social and political contexts.

2. Religious emotional factors

One of the driving factors to radicalism is religious emotion, such as religious solidarity with oppressed groups, which can lead to radical movements. However, this is more about emotional reactions than religion itself, even though such movements often use religious symbols and slogans. To some people, defending their religion is mandatory due to their strong faith and devotion to God.

3. Cultural Factors

Radicalism may arise as a reaction to Western secular culture, which is viewed by some as a threat to Islamic traditions. Historically, Western domination over Muslim societies has created resentment and resistance.

4. Anti-Western ideological factors

Western ideology is often seen as a threat to the implementation of Islamic law (sharia). Therefore, its symbols, along with related ideologies deemed misguided, are often targeted for protecting the Islamic values among Muslims.

5. Government policy

The failure of some governments in Muslim countries to address frustration and anger caused by political, military, and economic domination by powerful nations can also contribute to the growth of radicalism.

The Relationship between Radicalism and Pancasila Values

Pancasila is the foundation of all laws in Indonesia. Therefore, no law or regulation at any level should contradict Pancasila or the 1945 Constitution. However, many existing laws still do not reflect Pancasila values or the 1945 Constitution ([LAGHUNG, 2023; Semadi, 2019](#)). As the nation's guiding ideology, Pancasila should serve as a filter to prevent harmful foreign ideologies, but this role has not been fully realized. This failure suggests that Pancasila as a good legal instrument may not yield positive outcomes as expected if implemented poorly. The main cause of this failure is not due to Pancasila itself because, essentially, the values it carries are noble and remain relevant to the lives of Indonesians despite the changing times. Rather, the failure stems from the level of public trust in the country's lawmakers and law implementation. In other words, the state officials often fail to live by Pancasila's principles and "lead by example", leading to public trust issues. As a result, they also choose not to fully adopt the Pancasila values despite acknowledging that they are positive. Further, many of them are vulnerable to radicalism. ([Aprilyautami et al., 2024; jamaludin et al., 2022](#)).

Radicalism thrives when people no longer uphold Pancasila in daily life. The founders of Indonesia saw Pancasila as the foundation, unifier, and safeguard of the nation. Radicalism in Indonesia has been fueled by behavior that contradicts Pancasila ([Ayuningtyas & Amani, 2023; RAHAYUNINGSIH, 2022](#)). Many principles have been misused or neglected. Radicalism threatens national stability, and if this continues, it could disrupt national development and endanger the credibility of the government. The disturbance of national stability not only hampers national development, but gradually can develop into complex problems that threaten the credibility of the government and the existence of the nation ([Ajeng Lara Sati et al., 2021; Utami et al., 2023](#)).

To reduce radical movement, a fundamental step that can be taken is to counter the ideology of global radicalism ([Fuad & Nurjanah, 2022; Rohmiyati et al., 2023; Sinaga, 2021](#)). Efforts that can be made include:

- 1) Strengthening national ideological resilience and security by encouraging understanding and practice of Pancasila at all levels of society, so that the people not only understand it intellectually but also emotionally and in daily actions. This way will enhance the dignity of

Pancasila as its values are deeply rooted in the hearts and minds of the people and are reflected in their daily lives.

- 2) Debunking radical ideologies by critically analyzing and exposing the flaws and contradictions within radical ideologies, both internally and externally, while avoiding prejudice toward followers of any religion.
- 3) Eliminating enabling conditions by creating a just society that respects human rights, values integrity, prevents discrimination, ensures equality to stop radical ideas from taking root, and enforces strict laws against any human rights violations.
- 4) Responding swiftly to early signs of radicalism with both preventive and law-enforcement measures.

With full commitment to these steps, the threat of radicalism can be significantly reduced or even eliminated.

The Role of Pancasila Values in Preventing Radicalism

Pancasila functions as the foundational ideology of the Indonesian state, aimed at preserving national unity ([Anshar & Setiyono, 2020](#); [Subekti & Toni, 2021](#); [Susanto, 2021](#)). Unfortunately, its significance has gradually diminished in recent times, as fewer people truly understand its meaning. Moreover, the rise of radical influences, where individuals pursue certain goals through misguided methods, including violence, has further threatened the role of Pancasila. As discussed above, Pancasila plays a crucial role in addressing the problem of radicalism. However, restoring its position requires persistent effort and consistent commitment, especially given that Pancasila now competes with various other ideologies in today's globalized context. ([Novita Eleanora, 2019](#); [Resmana & Dewi, 2021](#)).

The internalization of Pancasila values must therefore continue to be actively promoted and applied from an early age. This can be achieved by re-emphasizing the core values of Pancasila. According to the Minister of Home Affairs Regulation No. 29 of 2011, the revitalization of Pancasila refers to the process of reviving, understanding, and re-experiencing its noble values within the life of society, the nation, and the state. Given the complexity of the required socialization agenda, the revitalization efforts should not be confined to formal training alone. Equally important is the integration of Pancasila and the 1945 Constitution into the national education curriculum at all levels ([Faiq et al., 2022](#); [Haq et al., 2023](#)). The following outlines the meaning of each principle of Pancasila that must be instilled and implemented in daily life:

1. The first principle of Pancasila calls on every citizen to acknowledge the existence of God Almighty as the Creator and ultimate purpose of life. This recognition should be reflected not only in one's thoughts and speech but also in daily behavior. As a consequence, Pancasila upholds the expectation that religious and belief-based communities coexist harmoniously, despite having different faiths.
2. The second principle, *Just and Civilized Humanity*, requires all Indonesians to be fair and possess a noble character. To be civilized means to embody good moral character. With fairness and strong character, the well-being and harmony of Indonesian society can be realized. Justice can be understood as placing everything in its rightful position, obeying the law, and maintaining

conduct in accordance with religious, customary, and cultural norms. Therefore, radicalism and terrorism stand in direct opposition to the values of just and civilized humanity, as their actions deviate from these very norms.

3. The third principle, *the Unity of Indonesia*, implies that protecting the unity of the state (NKRI) is a national duty and a fundamental expression of patriotism.
4. The fourth principle, *Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Among Representatives*, underscores the importance of following the government and its institutions, as well as complying with prevailing regulations within the Indonesian context.
5. The fifth principle, *Social Justice for All Indonesians*, affirms that the people of Indonesia must strive to be fair, without discrimination based on race, religion, belief, or culture. Social justice requires Indonesians to be socially responsible—helping one another, accepting and respecting differences, avoiding discrimination, and practicing tolerance. Every citizen has equal rights, including the right to live, to create, and to contribute, regardless of skin color or origin, thereby building a prosperous and just society.

Youth, as a valuable asset to the nation, must play an active role in protecting themselves from the influence of radical movements. Several efforts can be made to prevent the spread of terrorism among young people, including:

1. Strengthening civic education within academic communities by fostering a deep understanding of the four pillars of national identity: Pancasila, the 1945 Constitution, NKRI (Unitary State of the Republic of Indonesia), and *Bhinneka Tunggal Ika* (Unity in Diversity). Through civic education, youth are encouraged to uphold and internalize noble values aligned with local wisdom, such as interreligious tolerance, responsible freedom, mutual cooperation, honesty, patriotism, and social awareness.
2. Engaging youth in meaningful activities across various domains such as academics, social work, religion, arts, culture, and sports.
3. Promoting peaceful and tolerant interpretations of religion, so that youth are not easily drawn into radical ideologies. In this regard, the role of religious teachers within schools and religious leaders within communities is of critical importance.
4. Providing positive role models for youth. Without strong examples from state officials, parents, educators, religious leaders, and community figures, any preventive efforts may be ineffective.

According to Budimansyah (2009:2), with citizen project model, it is able to upgrade understanding toward what is discussed especially about citizenship. That program encourages students to be actively involved with government organizations and civil societies to resolve one obstacle in a college or society to sharpen social inelegance and intellectual that is important for responsible democratic citizenship.

Budimansyah (2002:8) said there are some basic learning models based on portfolio, they are: first, rodent active learning. The proses leaning uses portfolio based learning centered on students. Therefore, this model embraces student active learning. Student`s activities are almost involve in all proses: learning, from the student planning phase is involved in problem identifying through brain storming technique. Each student must submit an issue appealed to him, in addition of course related to lesson material. Once the problem is collected, the students vote to choose a

problem for class discussion. In field activity students activities more appear. With various techniques (for example: interview, observation, questioner and so on) they collect the needed data and information then they answer problem as their material class discussion. For completing those data and information, they are going to take pictures and make sketch, provide clipping, and if necessary, an important event can be recorded with a camera. In the phase of reporting their activities are focused on the manufacture of class portfolio. The collected of various data and information then are arranged systematically and saved in an order map (portfolio documentation section).

The most important and interesting data and information are pasted in portfolio in documentation view, it is a panel board which is made from a used cardboard or any other provided materials. When the portfolio is finished then it is played to public hearing in showcase activities in front of juries. This activity is the summit of student activities, in this phase, students results will be examined and contested in front of juries. At the last phase from this citizen project model is conducting of reflection of learning experience.

Those two cooperative learning, learning process by using portfolio based learning model also applies cooperative learning principles, i.e. learning process based on cooperation. The cooperation is done among students and among other components in a university including cooperation between college between parents or related institutions.

Third, participatory learning, this learning process uses portfolio based learning model that embraces basic principle of participatory, because through this model students learn by doing. One of the actions is that students learn how to live democratically. For the example when vote for class discussion material, it appears that students put honor to each other over the taken decision by their friends when selecting material for class discussion. Furthermore, during the discussion, they learn how to express ideas, listen to other people ideas, criticize and vice versa and learn how to accept criticism. Thus, in this case, students are really involved in learning process.

Fourth, reactive learning, to implement this model learning teachers need to create appropriate strategy in order to students have a high motivation to learn. This sort of motivation is able to be created if teachers can ensure their students about the studying material that it is useful in the real life. Then, the teachers are also required to be able to create a situation so that the subject matter presented is always interesting and not boring. Teachers also must have a high sensitivity to find out whether the learning activity is already boring for students.

Fifth, democratic learning, learning of civic education based on portfolio support for creation of democratic learning, which means learning of civic education is a mean for learning democracy in order to develop student to be intelligent democratic citizen, responsible and participative. Learning of civic education based on portfolio democratic as democratic learning, is learning activity based on social issues or problems that aims to develop knowledge, skills, democratic citizenship deposition and enable and encourage participation in government and civilized civil society.

CONCLUSION

Based on the findings above, several conclusions can be drawn. First, Indonesia, as a pluralistic and multicultural nation, is characterized by diverse backgrounds, worldviews, religions, and ideologies. This diversity creates vulnerabilities that can lead to the emergence of radical movements. Radicalism seeks extreme social change through violence, often promoted under the guise of a singular truth but using misguided methods. This occurs when national values rooted in Pancasila are neglected, and when individuals refuse to internalize and practice these values in daily life. Second, the founders of the Republic of Indonesia have long stressed that Pancasila is the unifying foundation and guiding ideology of the nation. Its role is to bind the Indonesian people together. Therefore, the reinforcement of Pancasila values must be continuously maintained, as they form the ideological and philosophical bedrock of the state and must be instilled from an early age. Third, radicalism stands in stark contrast to the principle of *Just and Civilised Humanity*, as its actions deviate from the moral, religious, customary, and cultural norms of society.

One of learning models in preventing radicalism through the implementation of Pancasila ideology values is by using citizen project model, this model learning is portfolio based, through this model students are not only persuaded to understand the concepts and scientific principles but also to develop their abilities to work cooperatively through empiric practice of learning activities. Therefore the learning process is getting more challenging, active and meaningful

Unlike many previous studies that were primarily literature-based, this research offers findings rooted in real-life observations. It serves as the initial stage of a broader field-based study, which, upon further research, may lead to more comprehensive and conclusive outcomes. This study can also serve as a reference for future research concerning the prevention of radicalism. Follow-up studies should also focus on deepening the understanding and practice of Pancasila values within society.

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