

Revitalizing Pancasila Ideology in Post-Reform Indonesia: An Analysis of Presidential Decree No. 24 of 2016

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Abstract

The revitalization of Pancasila ideology has become crucial in the post-Reformation era, considering that Pancasila once lost its role as the nation's ideological foundation. Presidential Decree No. 24 of 2016 was issued as a response to address the historical distortion that occurred during the New Order period, which marginalized Bung Karno's role in the formation of Pancasila. However, there has been little research that comprehensively discusses the impact of this Presidential Decree on the revitalization of Pancasila and the mainstreaming of its ideology in state policies after the Reformation. This study employs a qualitative design with a descriptive-analytical approach to explore the meaning and implications of the decree. The results of the study indicate that Presidential Decree No. 24 of 2016 successfully corrected historical inaccuracies and re-established Pancasila's position as a dynamic ideology. The establishment of the Pancasila Ideology Development Agency (BPIP) is a strategic step in ensuring that Pancasila's values are integrated into every government policy, allowing Pancasila to function as a living and contextual ideology. The implications of this research show that the revitalization of Pancasila through government policies is not only important for correcting historical narratives but also for ensuring that Pancasila remains relevant and adaptive in addressing ideological challenges in the globalization era.

Keywords: BPIP; Ideology; Pancasila; Presidential Decree; Reformation.

The mainstreaming of Pancasila in the post-Reformation era of 1998 has become increasingly important, given that Pancasila previously experienced a period of "losing" its role as the nation's ideology (Siraj, 2019). After the Reformation, the cultivation of Pancasila was temporarily halted due to a cynical view of Pancasila, which even led to its exclusion from national discourse and state policies (Duile, 2020). This situation worsened with the revocation of the People's Consultative

Assembly Decree No. II/MPR/1978, which previously regulated the Guidelines for Understanding and Practicing Pancasila (P-4), causing Pancasila to seemingly fade amid the strong currents of liberalism and individualism.

Presidential Decree No. 24 of 2016 on the Birth of Pancasila was introduced as a response to these conditions, with the primary goal of rectifying Pancasila's historical narrative and restoring its position as the nation's ideology (Faisal, 2023). This decree not only reinstated

the commemoration of Pancasila Day every June 1, which had been discontinued during the New Order period since 1970, but also reaffirmed the importance of Pancasila's ideology in shaping the nation's ideology. The decree also had a direct impact on the revitalization of Pancasila's ideological education in Indonesia.

Through Presidential Decree No. 24 of 2016, the government sought to correct the distorted historical narrative propagated during the New Order era, particularly concerning the separation of Bung Karno's role as the creator of Pancasila. The decree emphasizes that the process of Pancasila's birth must be understood as a unified historical event encompassing Bung Karno's speech on June 1, 1945, the Jakarta Charter on June 22, 1945, and the official adoption of Pancasila as the state ideology on August 18, 1945 (Ubaedillah, 2018). This understanding integrates the material and formal dimensions of Pancasila, as conceptualized by Prof. Notonagoro.

Furthermore, this decree is not merely symbolic but also has direct implications for government policies regarding the development of Pancasila ideology. One concrete effort was the establishment of the Presidential Working Unit for the Development of Pancasila Ideology (UKP-PIP) through Presidential Regulation No. 54 of 2017, which was later transformed into the Pancasila Ideology Development Agency (BPPI) by Presidential Regulation No. 7 of 2018 (Madung & Mere, 2021). This agency aims to reintegrate Pancasila into state policies and the life of the nation.

Presidential Decree No. 24 of 2016 has also become an important tool in addressing questions and misunderstandings within society, particularly concerning why the commemoration of Pancasila Day is set for June 1 rather than August 18. June 1 is considered the moment when the philosophical idea of Pancasila was introduced by Bung Karno, which was then acclaimed by the BPUPK, even though the final formulation was agreed upon on August 18, 1945 (Formichi, 2021). As a result, there is a

significant gap in understanding and applying Pancasila as the foundation of national life, especially among the younger generation who did not directly experience the historical process involving Pancasila.

This gap was further exacerbated by the revocation of People's Consultative Assembly Decree No. II/MPR/1978, which regulated the Guidelines for Understanding and Practicing Pancasila (P-4), causing Pancasila to be overshadowed by the strong tides of liberalism and individualism that rapidly developed after the Reformation (Siraj, 2019). To address this issue, Presidential Decree No. 24 of 2016 on the Birth of Pancasila was introduced as a strategic step to clarify the history of Pancasila and restore its position as a progressive and relevant national ideology. However, there has yet to be comprehensive research examining the impact of this Presidential Decree on the revitalization of Pancasila and the mainstreaming of this ideology in post-Reformation state policies.

This research is both important and urgent, given Pancasila's role as a national ideology, which had been marginalized in state policy discourse, especially after the 1998 Reformation. Presidential Decree No. 24 of 2016 on the Birth of Pancasila is a strategic government effort to correct the historical narrative and restore Pancasila's role as the foundation of national life. Nevertheless, there is still a lack of in-depth studies discussing the impact of this decree on the revitalization of Pancasila, both in the context of ideological education and government policy. Thus, this research becomes an essential solution to better understand how Presidential Decree No. 24 of 2016 plays a role in correcting historical distortions and ensuring that Pancasila's values once again become the primary foundation in decision-making and state policy formation. This is crucial because it addresses the root issue that has long been under-identified, namely the lack of a comprehensive historical understanding of Pancasila and the absence of its value integration in national policies.

Therefore, this research aims to explore the character and substance of Presidential Decree No. 24 of 2016, particularly in the context of rectifying the history of Pancasila and mainstreaming its ideology in state policies. The study also seeks to analyze the impact of this decree on the development of Pancasila ideology in the post-Reformation era, focusing on how Pancasila can once again become a relevant and applicable working ideology in the life of the nation. By examining the philosophical, historical, and practical aspects of this decree, the research is expected to contribute to the strengthening of Pancasila's values amidst the evolving social and political dynamics.

METHODOLOGY

Research Design

This study employs a qualitative research design with a descriptive-analytical approach. The primary objective is to analyze the meaning and implications of Presidential Decree No. 24 of 2016 regarding the Birth of Pancasila, particularly in the context of ideological formation and state policy in the post-Reformation era. This research design allows for an in-depth understanding of the historical and policy dynamics related to Pancasila (Berg, 2001).

Materials

The materials used in this study include both primary and secondary data (Johnson, 2014). data is obtained through in-depth interviews with Pancasila history experts and constitutional law scholars. Secondary data is collected from literature reviews, including historical books on Pancasila, Bung Karno's speeches, official documents such as Presidential Decree No. 24 of 2016, and relevant academic publications.

Instruments

The instruments used in this research include a structured interview guide to gather primary data. This interview guide consists of a list of questions designed to elicit respondents' interpretations and insights regarding the

interpretation and impact of Presidential Decree No. 24 of 2016. Additionally, thematic analysis techniques are employed as tools to categorize and analyze the data obtained.

Procedures

The research procedure begins with data collection through interviews and document analysis. Interviews are conducted using purposive sampling to select respondents with relevant expertise. The collected data is then analyzed using thematic analysis, which involves coding, identifying themes, and drawing conclusions. The validity of the data is ensured through data triangulation and expert triangulation, whereby different sources and expert opinions are compared to ensure consistency and accuracy of the research findings (Leavy, 2014).

RESULTS AND DISCUSSION

Figure 1. Unity of Pancasila Historical Process and Impact of Presidential Decree No. 24 of 2016



The concept map illustrates the Unity of Pancasila Historical Process and the impact of Presidential Decree No. 24 of 2016 on the understanding and implementation of Pancasila as the foundational ideology of Indonesia.

1. Unity of Pancasila Historical Process

The formation of Pancasila is depicted as a continuous and interrelated process involving

three key historical milestones. First, June 1, 1945: Bung Karno delivered his seminal speech during the BPUPKI meeting, where he introduced the philosophical concept of Pancasila as the foundational ideology of the nation. This event marked the beginning of the material dimension of Pancasila, where the foundational values and principles were ideologically framed.

Second, June 22, 1945: The Jakarta Charter was formulated by the Committee of Nine, further refining and formalizing the initial philosophical ideas. This phase represents a crucial step in solidifying the foundational thoughts into a more structured form. Third, August 18, 1945: During the first session of the PPKI, the Constitution of Indonesia (UUD 1945) was ratified, and Pancasila was officially adopted as the state ideology. This moment signifies the formal dimension of Pancasila, embedding it into the legal and constitutional framework of Indonesia.

The Presidential Decree highlights that these three dates should not be viewed as separate events but as parts of a cohesive historical process. The decree emphasizes that Pancasila's birth and legitimization were the results of a long, deliberative, and inclusive process involving various stakeholders.

2. Impact of Presidential Decree No. 24 of 2016

The decree serves multiple purposes, mainly aimed at correcting historical narratives and revitalizing the ideology of Pancasila. First, Correction of History. The decree clarifies the misinterpretations and oversimplifications that occurred during the New Order era, where only August 18 was celebrated as the official date of Pancasila's birth. By reinstating June 1 as the Birth of Pancasila Day, the decree acknowledges the philosophical foundation laid by Bung Karno's speech. Second, Revitalization of Pancasila Thought. The decree encourages a renewed focus on Pancasila, not just as a static symbol but as a "working ideology" that should be actively lived and practiced. This involves the

enhancement of Pancasila education across various educational levels, ensuring that the true and authentic historical context of Pancasila is taught and understood by all Indonesians.

Third, Educational Implementation. With the introduction of a mandatory curriculum by BPPI, educational institutions from primary schools to universities are required to incorporate comprehensive Pancasila studies. This effort is aimed at fostering a deeper understanding of the ideology among students and reinforcing its role in shaping national identity and unity. Fourth, Working Ideology. The formation of BPPI serves as an institutional mechanism to ensure that Pancasila is reflected in all aspects of national policies and daily governance. This approach advocates for Pancasila to be more than just a state symbol, but a dynamic guiding principle that influences decision-making processes and societal values.

The concept map and its narrative interpretation showcase the cohesive historical journey of Pancasila and the transformative impact of Presidential Decree No. 24 of 2016 in re-establishing the ideological and practical significance of Pancasila in contemporary Indonesia.

The findings of this research make a significant contribution to the understanding of the importance of Presidential Decree No. 24 of 2016 in the revitalization of the Pancasila ideology and in addressing the gaps that emerged after the 1998 Reformation. As revealed in the study, this Presidential Decree is not merely a symbolic step to re-establish June 1 as Pancasila Day, but also carries strategic implications in correcting historical narratives and reinstating Pancasila as a living ideology in the practice of national governance.

One of the primary gaps identified in this research is the lack of comprehensive historical understanding of Pancasila among the public, particularly the younger generation, who did not directly experience the historical process surrounding Pancasila. This condition was exacerbated by the revocation of People's

Consultative Assembly Decree No. II/MPR/1978, which previously served as the official guideline for the cultivation and practice of Pancasila (Siraj, 2019). With the issuance of Presidential Decree No. 24 of 2016, the government sought to address this issue by officially reinstating June 1 as Pancasila Day, explicitly affirming that Pancasila is not merely the final result of the PPKI meeting on August 18, 1945, but the outcome of a long intellectual and philosophical process.

The research findings indicate that this decree successfully addresses the historical gap by providing a strong foundation for the renewal of Pancasila's educational content. The implementation of mandatory curricula in schools through the Pancasila Ideology Development Agency (BPIP) ensures that the younger generation gains a more comprehensive and authentic understanding of Pancasila's history. This aligns with the views of Fauziah et al. (2023) who argue that the revitalization of the Pancasila ideology requires systematic and continuous efforts in education, so that Pancasila is not merely understood as a formal symbol but as values that are lived in everyday life.

Moreover, the decree also addresses gaps in the practical application of Pancasila as the state ideology. The study found that since the 1998 Reformation, Pancasila tended to be viewed as a static and ceremonial ideology. With the establishment of the Pancasila Ideology Development Agency (BPIP), which is mandated to ensure that Pancasila is integrated into every state policy, the decree brings Pancasila back as a relevant and contextual working ideology (Hangabei et al., 2021; Setya et al., 2023; Tjptabudy, 2018). This approach is in line with Notonagoro's perspective, which distinguishes between the material and formal dimensions of Pancasila, where the material dimension consists of fundamental ideas that are alive and dynamic, while the formal dimension is the implementation of these values within legal and policy frameworks (Ubaedillah, 2018).

The further implications of this Presidential Decree include strengthening the synergy between central and local governments in mainstreaming Pancasila. As found in this study, BPIP plays a strategic role in ensuring that local policies developed after the era of decentralization remain grounded in the values of Pancasila. This is crucial to prevent ideological fragmentation that may arise from uncoordinated regional autonomy policies that do not align with the principles of the national ideology (Bazzi et al., 2020).

Thus, the findings of this research not only close the gap in the previously incomplete historical understanding of Pancasila but also expand the scope of its implementation as a dynamic and progressive ideology. Presidential Decree No. 24 of 2016 functions as a tool to reintegrate the values of Pancasila into every aspect of national life, ensuring that Pancasila remains relevant and contextual in addressing modern challenges such as the strong currents of globalization, liberalism, and individualism in the post-Reformation period.

This research reinforces the argument that the revitalization of Pancasila must be approached holistically, involving the renewal of historical understanding, continuous ideological development, and the application of Pancasila's values in every public policy. Presidential Decree No. 24 of 2016 has demonstrated its effectiveness in addressing existing gaps and serves as an important foundation for the re-strengthening of Pancasila as the state ideology, one that is adaptive to evolving socio-political dynamics.

CONCLUSION

Presidential Decree No. 24 of 2016 has proven to be an effective instrument in correcting the historical narrative and revitalizing Pancasila as a dynamic and contextual state ideology. This study concludes that by reinstating June 1 as Pancasila Day, the decree successfully addresses the historical distortion that occurred during the

New Order era and reintegrates Pancasila's values into the national life. Additionally, the establishment of the Pancasila Ideology Development Agency (BPIP) demonstrates the government's concrete efforts to ensure that Pancasila is not merely taught ceremonially but is genuinely internalized and serves as the foundation for state policy-making. This indicates that the revitalization of Pancasila is not only crucial for maintaining national identity but also for addressing ideological challenges in the era of globalization. Therefore, this decree serves as a strategic step in preserving Pancasila's relevance as an adaptive and applicable ideology in Indonesia's socio-political dynamics.

The findings of this research hold significant theoretical and practical benefits in the field of politics. Theoretically, the results expand the understanding of how Pancasila can be

revitalized and practically implemented in the post-Reformation era, challenging the view that Pancasila merely functions as a formal state symbol. Practically, these findings provide a strong foundation for formulating policies based on Pancasila's values, especially in education and political decision-making. However, this study has several limitations, such as its focus on policy implementation at the central level and its lack of comprehensive coverage of responses at the regional level. For future research, it is recommended to further explore how Pancasila's values can be integrated into regional policies and to assess the effectiveness of BPIP in creating synergy between the central and regional governments. This is essential to ensure that Pancasila does not remain merely a state ideology on paper, but is truly brought to life in every aspect of Indonesian society.

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