

Pancasila Internalization Model in Overcoming Radicalism Within the Bureaucracy

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Abstract

Pancasila holds a pivotal role in the establishment of the Republic of Indonesia, but its maintenance has faced challenges through historical events like the G30S/PKI incident and the TII DI event. These instances serve as benchmarks illustrating the potential changes that could occur if Pancasila's significance is not upheld by society. In the modern era, recurrent radicalism poses a threat to Indonesia's unity. This study aims to propose an internalization model for Pancasila values that garners acceptance across all societal segments, fostering adherence to these values. Employing a qualitative descriptive approach through literature review, including various journals, and utilizing relevant applications and websites, the study underscores that radicalism often contradicts Pancasila principles and human rights, encompassing terrorism and ideological extremism. Effective countermeasures necessitate collaborative endeavors involving governmental bodies, citizens, and institutions. Recognizing the need for bureaucratic reform, the study suggests the integration of Pancasila values to align ethical conduct with national principles. The P4 Pancasila program demonstrates intricate bureaucratic dynamics, highlighting the equilibrium between authority and unintended outcomes. The study identifies the inculcation of Pancasila values from a young age as instrumental in nurturing a generation dedicated to national ideals, proficient in mitigating radicalism, and advancing ethical governance.

Keywords

Bureaucracy, Pancasila, Reformasi, Bureaucrats, History, P4, Radicalism

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1. INTRODUCTION

The historical trajectory of radicalism in Indonesia is deeply rooted in the early 20th-century struggle for independence. During this period, revolutionary factions such as the Indonesian Communist Party and the 30 September Movement (G30S) emerged, both striving for independence from Dutch colonial rule. This drive for sovereignty persisted even after Indonesia achieved independence in 1945, leading to various movements seeking significant societal, political, and religious transformations. Notable among these was the emergence of Darul Islam in the early 1950s, led by cleric Kartosuwiryo, aiming to establish a distinct entity governed by strict Sharia law within Indonesia. This movement gained influence in parts of West and Central Java, effectively controlling these areas for an extended period. Nevertheless, the Indonesian government suppressed Darul Islam in the late 1960s. Separatist movements like the Free Aceh Movement (GAM) and the Free Papua Organization (OPM) also arose, advocating for independence in their respective regions. GAM's struggle for Acehnese



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sovereignty resulted in a prolonged, violent conflict with the government, concluding in the 2005 Helsinki Agreement. Similarly, the OPM's quest for Papuan independence has endured since the 1960s, perpetuating an ongoing struggle.

In the 2000s, Indonesia witnessed the emergence of radical Islamic movements, notably Jemaah Islamiyah (JI) and the Islamic Defenders Front (FPI), which had significant implications for the nation's social and political landscape. JI, a terrorist organization, aims to turn Indonesia into an Islamic state governed by sharia law. This extremist group orchestrated a string of violent attacks, including the infamous 2002 Bali bombings which resulted in the tragic loss of 202 lives. On the other hand, the Islamic Defenders Front (FPI) is more aggressive in implementing sharia principles and often commits acts of violence against those deemed to be against their ideology. The historical narrative of radicalism in Indonesia highlights the outcome dichotomy. While radical movements such as the struggle for independence against Dutch colonialism brought positive changes, contemporary examples such as JI and FPI brought negative consequences. Among them are traces of violence and acts of terrorism which have not only claimed many lives but also disrupted the security and stability of the nation. To effectively address the challenge of radicalism without compromising human rights and democratic principles, a nuanced and well-considered approach is essential. Learning from past experiences, it is important for Indonesian authorities to master the right methodology. According to Hasan (2008), there are various factors that contribute to the emergence of militant groups such as Laskar Jihad, exploring their ideological foundations and the search for a broader identity in the Indonesian state.

Bureaucracy which must be based on Pancasila to create bureaucratic transparency to the community. And the government in the new order era has a policy regarding the cultivation of Pancasila values. That is, the P4 program stands for the program is a guideline for the appreciation and practice of Pancasila (*Internalisasi Nilai-Nilai Pancasila Dan Nasionalisme Melalui Pendidikan Kewarganegaraan*, n.d.). This program was applied in the New Order era as the main pillar in learning the values of Pancasila at that time. However, P4 has long been abolished through the decree of the People's Consultative Assembly of the Republic of Indonesia number XVIII / MPR / 1998 which contains the revocation of provisions on the P4 program (Meidiana, 2017). The revocation of this program was named (Ekaprasetya Pancakarsa) and stipulated the affirmation of Pancasila as the basis of the state. And Indonesia has established the ideology of Pancasila from the early days of Indonesian independence. There are even 3 formulators of Pancasila values, namely Mohammad Yamin, Soepomo, and Ir. Soekarno. At the beginning of the preparatory session of BPUPKI (Investigating Agency for Preparatory Efforts for Indonesian Independence) on May 29, 1945 to June 1, 1945. Starting from Mohammad Yamin who gave 5 formulations of Pancasila on May 29, 1945. first is the one and only god, second is the national unity of Indonesia, third is a sense of humanity that is just and civilized, fourth is citizenship led by wisdom in representative consultations, fifth is social justice for all Indonesian people. Then the second figure who formulated Pancasila was Soepomo on May 31, 1945 who gave the formulation of Pancasila.

The first is unity, the second is kinship, the third is the balance of birth and mind, the fourth is deliberation, the fifth is the justice of the people. And the last figure is IR. Soekarno who provided 5 foundations for the formulation of Pancasila as the foundation of the state. IR. Sukarno formulated it on June 1, 1945. And the first is formulated is Indonesian nationality or nationalism, the second is internationalism or humanity, the third is consensus or democracy, the fourth is social welfare, the fifth is the one and only god. After the proposals from the three figures were then accommodated, discussed, and formulated by the Nine committee or BPUPKI. After negotiating for a long time, Sukarno became a representative introducing the participants to the BPUPKI session at the Cuo Sangi in Building or now

known as the Pancasila Building of the Ministry of Foreign Affairs. Finally, the decision of the five formulations of Pancasila emerged as the basis of the state or ideology of the Indonesian nation. And the current formulation of Pancasila is the first is the one and only god, the second is just and civilized humanity, the third is the unity of Indonesia, the fourth is citizenship led by wisdom in representative consultations, the fifth is social justice for all Indonesian people. Coupled with the existence of good government behavior that must be carried out in the field in order to create an ideal bureaucracy and in accordance with Pancasila. Good government in democracy is often underestimated by those who take advantage of their positions. This can no longer be covered because the bureaucracy directly plays an active role in serving the community. Therefore, there is a need for the ideology of Pancasila in every coffers of life, including the bureaucracy.

Reflecting on the bureaucracy in Indonesia today, there is still a lot to be improved. Therefore, the application of Pancasila ideology to the bureaucracy is a solution to a problem that is quite complicated and sensitive. It has become an important urgency to improve the quality and quantity of public services or bureaucracy. Coupled with the rampant cases of corruption in the world of government, it creates a society that does not trust the bureaucracy that is being run by the government (Kajian Politik Dan Masalah Pembangunan et al., n.d.). This should be ethical or every institution has a code of ethics in every implementation of the duties of the institution.

This is important because the government that serves the community is the front cover of the bureaucracy of an institution (Denhardt & Denhardt, 2000), therefore this problem is very urgent and must be resolved immediately in order to create a good bureaucracy that can be trusted by the community. Meier, K. J., & O'Toole, L. J. (2006) stated that bureaucracy is not a system that can be underestimated, therefore there needs to be an active role from various elements, both government and society, to create an honest, clean, and fair bureaucracy. Because bureaucracy is an example that will be imitated by the community so that good treatment can start from important institutions to create a bureaucracy that is in accordance with the ideology of Pancasila. Pancasila can also be associated with Good Governance (Di et al., 2018). That's because Good Governance has things that can help to create a better bureaucracy. Good Governance also has principles that can improve the performance of bureaucracy in the government.

In Good Governance, participation from the community is needed, namely all citizens have a voice in decision making both directly and indirectly (Gaventa & Valderrama, 1999). And the upholding of the rule of law, that is, the legal framework must be fair and applied indiscriminately, including laws concerning human rights. And transparency, that is, built on the basis of the free flow of information. All governance processes, institutions, and information are accessible to interested parties, and the information available must be sufficient to be understandable. And care for stakeholders, namely institutions and all government processes must try to serve all interested parties. At the same time, it is consensus-oriented, that is, good governance can bridge different interests in order to build a comprehensive consensus and the best for the community (Kiki Endah, 2018).

2. METHODS

The research methodology employed in this study is a qualitative descriptive approach, drawing upon extensive literature reviews encompassing various journals pertinent to the research topic. The investigation is further augmented by leveraging several applications and websites that support the author's efforts, including Publish or Perish and VOSviewer, which contribute to data collection and the generation of supportive information. The foundation of this study rests on Normative Theory, which centers on articulating how things should ideally be rather than focusing solely on their current state

(Morgenstern, 1972). With this framework in mind, the research delves into the manner in which the application of Pancasila values can exert influence over and shape the governmental bureaucratic system in Indonesia. To comprehensively address the research inquiries, the study integrates aspects of Public Administration Theory, Max Weber's bureaucratic theory, and social action concepts, enabling a comprehensive analysis of the issues discussed (Thornhill & Van Dijk, 2010). The existing government bureaucratic system in Indonesia has been subject to dissatisfaction and recurring problems, often deviating from the foundational principles of Pancasila, which serves as the bedrock of the state and the nation's perspective on life. This research seeks to explore the potential outcomes of implementing Pancasila values within the Indonesian government bureaucracy. Employing a qualitative descriptive research design, the study conducts a thorough literature review to identify the challenges encountered by the bureaucracy and elucidate potential solutions through the integration of Pancasila values within the bureaucratic framework. To illuminate the issues at hand, the researchers examine credible news sources and scientific articles pertinent to the research, ensuring a robust and comprehensive problem analysis.

3. FINDINGS AND DISCUSSION

Radicalism has become an increasing issue in Indonesia over the past few years. The problem of radicalism in Indonesia includes various forms such as terrorism, religious intolerance, and political extremism. Some of the most popular radicalism problems in Indonesia include the bomb attack in Bali in 2002, the bomb attack in Jakarta in 2016, and the attack on tourists of the Makassar Cathedral Church in 2021.

Radicalism in Indonesia does not only come from terrorist groups, but also arises from extreme ideas that are linked to religion, politics, and views of life. These understandings often oppose the values of Pancasila and human rights. For example, there are some groups that promote a view of life of the caliphate that is contrary to democratic values and religious freedom in Indonesia (Santoso, 2020). Tackling radicalism in Indonesia requires comprehensive and integrated efforts from various parties, ranging from the government, citizens, learning institutions, to religious and cultural leaders. The Indonesian government has made various efforts to tackle radicalism, such as enacting tougher terrorism laws and linking citizens to deradicalization programs.

However, efforts to overcome radicalism can not only be tried by the government. Citizens and learning institutions must also function actively in educating and promoting the values of Pancasila, tolerance, and peace. Not only that, it also means strengthening the position of the family in avoiding children being exposed to radicalism. In totality, tackling radicalism in Indonesia is an environmental challenge, requires joint efforts from various parties, and requires the understanding of citizens to practice the values of Pancasila and respect the cultural, religious, and ethnic diversity in Indonesia (Asrifah & Arif, 2020).

The P4 Pancasila program operated within a hierarchical structure, with mass organizations like ABRI and Pancasila Youth tasked with monitoring citizens' adherence to Pancasila values. This reflects the establishment of formal authority within the bureaucracy, where specific organizations were designated to enforce the program's objectives (bambang Sumardjoko, n.d.). The enforcement of Pancasila values through regulations showcases the role of formal rules in the bureaucratic system. These regulations sought to guide and standardize behavior according to the desired ideological framework, aligning with Weber's emphasis on the significance of formal rules in bureaucratic operations (Nor et al., 2022). The program's focus on monitoring and imposing sanctions on citizens' attitudes demonstrates the implementation of controls aimed at maintaining social order and adherence

to state-mandated principles. The role of the bureaucracy in maintaining control and stability in society. So this program aims to protect society (as social control) which makes the state have strong principles. So even though there are criticisms that the P4 Pancasila program is used as a political tool to protect government power, it is in line with Weber's view of bureaucracy as an instrument of power. Bureaucratic structures can be used to achieve political goals and maintain authority. From unwanted consequences of the program, such as inhibiting freedom of expression, participation, and potentially leading to human rights violations. This is in line with Weber's ideas about the potential limitations and irrationality that can arise in a bureaucratic system. Meanwhile, criticism of the program's inability to achieve its goals in a healthy and ethical manner can be analyzed as a form of resistance to bureaucratic coercion. Weber recognized that resistance and criticism can arise in response to bureaucratic authority (Kusdarini et al., 2020).

The current bureaucratic problem is the absence of public transparency. So that cases of criminal acts such as corruption, collusion, and nepotism are like SDH are common in government or even public services. In fact, there are many people in the government who use positions in the bureaucracy to get as much wealth as possible. Therefore, there is a need for solutions to improve the bureaucratic system in Indonesia (Maria Magdalena, 2018). One of the best solutions is to combine bureaucracy with Pancasila, this makes a positive thing because Pancasila is the basic foundation of the country. Coupled with precepts that contain positive things. This can be one solution to improve the government system or bureaucracy in Indonesia (Martiningsih, 2017). Like the law in Indonesia which can still be said to be sharply downward and blunt upward. This is because perpetrators of corruption crimes are only punished for a short time, while thieves who take goods for the reason of making a living can be imprisoned for years. That is one of the many reasons that are difficult to fix in the bureaucracy in Indonesia (Aldyan & Negi, 2022).

Table 1. Lack of Maximum Bureaucratic Reform by the Ministry of PANRB

Year 2021 - First Semester	Lack of Maximum Bureaucratic Reform by the Ministry of PANRB
Month	Problems
January	There are still complications in the bureaucracy and digitization of the bureaucracy is being sought to improve the quality of the state civil apparatus (ASN).
	The bureaucracy is less adaptive, fast to serve, and quick to make decisions.
	The PANRB Ministry issued PermenPANRB No. 17/2021 concerning Equalization of Administrative Positions into Functional Positions (its implementation is still not fully implemented).
	Issuance of PermenPANRB No. 25/2021 concerning Simplification of Organizational Structures in Government Agencies to Simplify Bureaucracy (its implementation is still not complete).
	Collaboration with the Ministry of Home Affairs to simplify the organizational structure in local government.
February	Disbandment of 14 Non-Structural Institutions (LNS) to avoid overlapping tasks and functions and increase efficiency.
March	The Selection for Candidates for State Civil Apparatus (CASN) was carried out after being delayed in 2020 due to the pandemic.
	Reform of the salary system, benefits, and civil servant facilities to provide welfare has not been fully implemented.
April	The implementation of the Government Agency Performance Accountability System (SAKIP) and the development of the Integrity Zone (ZI) to create a clean and accountable bureaucracy is still not maximized.
Mei	Public service integration, digital service transformation, and community participation.

	Initiation of Public Service Malls (MPP) as a place for providing integrated public services and administration.
June	REPORT app! connected with 657 government agencies for the management of public service complaints.
	Measuring the quality of public services through the Service Achievement Index (IPP).
	The development of the Integrity Zone (ZI) pilot unit by increasing the number of pilot work units has not been implemented optimally.
Future development	Bureaucratic Transformation Plan by the Ministry of PANRB
	Draft Presidential Regulation regarding National SPBE Architecture and National SPBE Plan Map 2021-2025.
	SPBE application in various public services and integrated government digital administration.
	Improvement of the Service Achievement Index (IPP) locus for evaluation and improvement of service quality.
	Increased collaboration with central and local government agencies to support bureaucratic transformation.
	Improving the quality of ASN to provide the best service for the community.
	Development of Smart City in the new State Capital in 2024 by utilizing technology.

Source: Kominfo, 2021

This is because these individuals are still said to be immune to the law in Indonesia. Therefore, if you want to improve the system, especially bureaucracy in Indonesia. Then there must be strict regulations and also human resources who are firm in the values of Pancasila. This is because Pancasila is a positive symbol and can change a system for the better, including the bureaucracy in Indonesia. Even because of the weak anti-corruption in Indonesia, bureaucracy can be played by irresponsible individuals (Umam, 2017). There has even been an increase in the number of corruption in the bureaucracy in the government. Therefore, it must reaffirm existing laws and at the same time provide severe penalties in order to minimize and also improve the bureaucratic system based on Pancasila in the Indonesian state (Martiningsih, 2017).

In order to realize good governance, based on pancasila, in Indonesia bureaucratic reform is carried out in the dimensions of institutions, apparatus resources, governance, and then the Indonesian government, both central and regional, needs to immediately carry out bureaucratic reforms that are not only at the level of commitment but also based on the level of real life. This is expected to reduce criminal acts in the bureaucracy. Such as the occurrence of administration that leads to corruption, collusion, and nepotism (Wakhid, n.d.).

In accordance with the objectives of the Indonesian state as stated in the preamble to the 1945 Constitution, which states that protecting the entire Indonesian nation and all Indonesian bloodshed and to promote general welfare, educate the life of the nation, and participate in implementing world order based on independence, lasting peace and social justice (Indonesia 1945). Based on the country's goal, providing public services in the best way is one of the important things to realize the ideals of the Indonesian nation (Membangun Politik Hukum Administrasi Pemerintahan yang Bersumber dari Nilai-nilai Pancasila et al., 2015). The bureaucratic problems that are created and cultivated in Indonesia are certainly very contrary to the nation's ideology, namely Pancasila. A bureaucracy full of collusion, corruption, and nepotism certainly violates the precepts of Pancasila, especially popular which is led by wisdom, wisdom in representative consultation, and justice for all Indonesian people. The practice of KKN (Corruption, Collusion, and Nepotism) certainly robs the people's rights, the rights of the people who should get the best service, the people do not get it because of the KKN practice. Pancasila must be

the most important aspect in counseling to bureaucrats on the importance of Pancasila as a foundation in the life of the state and nation (H. M.-J. C. Hukum & 2016, 2020).

Pancasila as the basis of the state and the foundation for directing the goals of the state into a system that must be run in government. Various problems that arise in the Indonesian bureaucracy are caused by various things, one of which is a wrong understanding of a bureaucratic system that has become a culture. Pancasila comes to take a good role in the Indonesian bureaucracy, if bureaucrats understand the importance of Pancasila as the basis of the state, of course the bureaucratic system will not have serious problems that cause losses to the people. Instilling the value of Pancasila values in each person in the body of officials, bureaucrats and the community can foster a more developed spirit in the bureaucratic system in Indonesia (Thoha, 2003).

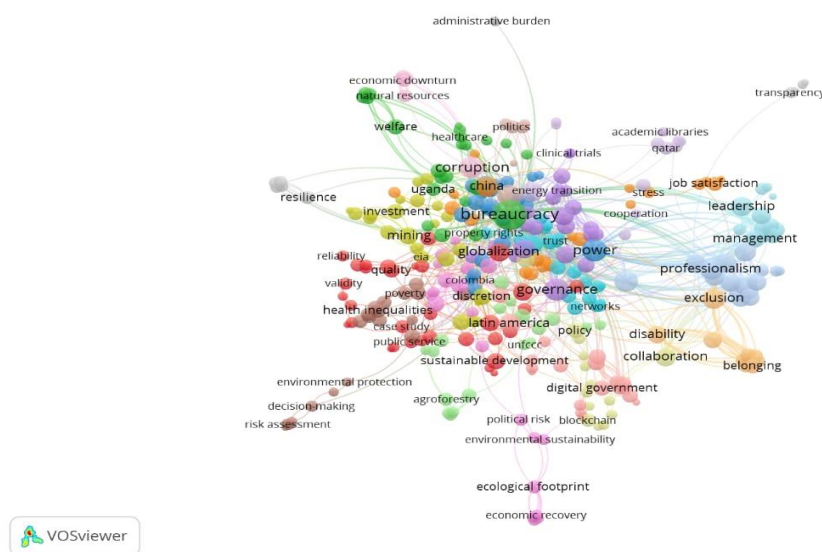


Figure.1 Bureauratic analysis based on Vosviewer

In the vosviewer analysis above, various materials pertaining to bureaucracy were collected from data spanning the years 2018 to 2022. This data compilation serves as a crucial foundation to support and substantiate the arguments presented in this study. Bureaucracy, as an integral element within a government, maintains a symbiotic relationship with a country's constitution. Achieving the harmonious alignment of an effective government bureaucracy and a sound constitution within a nation is, however, a complex endeavor, contingent upon the presence of a resolute nationalist spirit among government personnel (Safitri & Dewi, 2021). The integration of Pancasila values from an early age becomes pivotal in nurturing individuals who comprehend and espouse the ideology enshrined in Pancasila. This approach is instrumental in cultivating generations that can serve as the bedrock for a competent bureaucracy, underpinned by Pancasila's principles. To facilitate this, the utilization of applications such as VOSviewer and Publish or Perish is invaluable. These tools enable the meticulous collection and synthesis of data, yielding information that is both accurate and comprehensive. This mirrors the essence of the Pancasila philosophy, captured in the motto "Bhinneka Tunggal Ika" which translates to "Unity in Diversity" (Kurniawaty et al., 2022). Max Weber's bureaucratic theory is premised on the idea that a bureaucracy is a rational, efficient, and impersonal organizational structure that operates based on clear rules and regulations. Bureaucracy serves as a formal mechanism for implementing policies and maintaining order within a government. In the context of the provided statement, the integration of Pancasila values within the bureaucracy aligns with Weber's emphasis on clear rules and regulations. Just as bureaucracy requires standardized procedures for consistent

governance, the incorporation of Pancasila values creates a standardized ethical framework that guides the behavior and decisions of government personnel. The concept of a "resolute nationalist spirit" among government personnel, resonates with Weber's notion of bureaucratic officials possessing a sense of duty and responsibility to the state. In a Weberian bureaucracy, officials are expected to perform their duties impartially and according to established rules, contributing to the stability and efficiency of the administrative apparatus. This commitment to the nation's well-being, as embodied in a nationalist spirit, aligns with Weber's vision of bureaucrats driven by a sense of purpose beyond personal interests. The statement's emphasis on the integration of Pancasila values from an early age can also be understood through Weber's theory. Weber believed that bureaucracy relies on specialized training and expertise. In this context, instilling Pancasila values from a young age can be seen as a form of training that prepares individuals for future roles in the bureaucratic system. This training contributes to a shared understanding of ethical behavior, mirroring Weber's emphasis on the importance of specialized knowledge in bureaucratic roles.

The garuda bird has a certain meaning, which is a symbol of power and strength. The wings, each of which consists of 17 strands, mean the 17th or the date of Indonesian independence. The tail of the garuda bird consisting of 8 strands means the 8th month or month of Indonesian independence. The number of small feathers under the shield is 19 strands and the number of eagle neck feathers is 45 strands. The number of feathers of the garuda bird symbolizes the year 1945 or the year of Indonesian independence. The feathers of the wings, neck, and body of the Garuda Bird on the national emblem represent August 17, 1945 or the date of the Proclamation of Independence of the Unitary State of the Republic of Indonesia which was echoed by the dual Soekarno-Hatta on Jalan Pegangsaan Timur number 56 Jakarta, which is now the Proclamation Road (Negara Hukum & Pancasila, n.d.). In terms of normative theory, this section underscores the deep-rooted values and sacrifices that underlie the principles of the nation. The Garuda bird, with its various elements representing important dates and events in Indonesian history, has become a powerful symbol of the struggle for independence and the ideals enshrined in Pancasila. So it can be concluded that Pancasila, which is the foundation of the country, does not stand easy. But there are many sacrifices of heroes both treasure, blood, energy, time, and others. But they never gave up on achieving independence. So that this Pancasila is an important element that must be applied starting from the first precept reads the one and only god, and the second precept reads just and civilized humanity, and the third precept reads Indonesian unity, and the fourth precept reads citizenship led by wisdom in representative consultations, and the fifth precept reads social justice for all Indonesian people (Romli, 2008). From a public administration perspective, the mention of policy and the positive conflicts that arise from policy implementation reflect the challenges governments often face in balancing diverse interests and ensuring the well-being of all citizens. The application of Pancasila values in the bureaucracy can contribute to better policy formulation and implementation by aligning decisions with the ethical principles outlined in the Pancasila precepts. This is in line with public administration theory, which emphasizes the need for a just, effective and accountable government.

So that from the first precept to the last precept should be able to give birth to positive policies and can bring Indonesia to a better direction. But with the fact that now sometimes policies like to be seen defending some parties. So that it often causes conflicts in the community even to people who take to the streets because of policies that sometimes cause conflicts. So that people sometimes have a statement that the government only cares about a few parties (Nurgiansah et al., 2021). Therefore, the application of Pancasila values to the bureaucracy is important because Pancasila has meaning or meaning in each of its precepts. So that each of these precepts has its own meaning in becoming the

foundation of a country, therefore the importance of linking the values of Pancasila in everyday life and also in the bureaucracy and even the world of government. So that it can create a society that believes in the government and loves a government that has high integrity. So that it can make positive policies because of the instillation of Pancasila values in these policies. Regarding social action, references to people taking to the streets and the perception that the government is on the side of certain parties imply a dynamic interaction between citizen actions and government policies. By advocating for incorporating Pancasila values into bureaucratic practices, values can guide government action in ways that resonate positively with society, fostering trust and social cohesion.

CONCLUSION

Radicalism has emerged as a complex challenge in Indonesia, manifesting itself in various forms such as terrorism, religious intolerance and political extremism. The examples of terror attacks underscore the urgency to deal with this problem comprehensively. Notably, radicalism is not confined to terrorist organizations; stem from factors such as extreme ideologies linked to religion, politics, and world views. Such perspectives can often run counter to Pancasila values and human rights, leading to social conflicts and tensions. Efforts to tackle radicalism require the collaboration of various stakeholders, including government agencies, citizens, educational institutions and religious leaders. The government has initiated steps to tackle radicalism, including changing laws and deradicalization programs. However, an effective response requires a holistic approach, with the active involvement of citizens, promoting Pancasila values, and strengthening the role of the family to prevent radicalization. The discussion further explores the P4 Pancasila program and its hierarchical structure, which demonstrates the role of formal authorities in upholding Pancasila values. While the program aims to uphold the nation's principles, it is also subject to criticism and unintended consequences. This underscores the complexity of the bureaucratic system, where the dynamics of power and resistance can intersect. In bureaucratic reform, transparency is a major concern. Corruption, collusion and nepotism continued, undermining government and public trust. Integrating Pancasila values was proposed as a solution, highlighting the role of these values in guiding ethical and responsible behavior within the bureaucracy. Finally, the discussion above also emphasizes the importance of cultivating a strong sense of nationalism and Pancasila values from an early age. By instilling these values, Indonesia can nurture a generation of citizens who are committed to the ideals of the nation and better prepared to face the challenges posed by radicalism and a lack of bureaucracy.

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