Civic Education Teachers' Respons to The Establishment of Pancasila Ideology Agency

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Abstract. The rejection of potential leaders who are not from the same group can affect national-level political stability. To avoid that, the government formed BPIP or Agency of Pancasila Ideology Education with the task of protecting the ideology of Pancasila. This research aims to analyze the formation of BPIP with research subjects of 7 teachers who teach PPKn at 7 Madrasah Aliyah (Islamic Senior High Schools) of Bagan Sinembah subdistrict. In order to answer the problem formulation, the researchers use a qualitative descriptive method with research instruments using interviews, observation, and questionnaires and then analyze it using the Liker scale to reach conclusions. The results of data analysis conclude that teachers who teach Pancasila and Citizenship Education subject support the formation of BPIP initiated by the government that continues to improve its performance to maintain the Pancasila ideology. Or otherwise, it can have a major impact on social disintegration.

Keywords: teacher's view, pancasila ideology, BPIP

Introduction

Mustari (Mustari, 2019) explained that in article 3 Presidential regulation No. 7 of 2018 concerning the Pancasila ideology, BPIP has the main task of helping the president in formulating the policy direction of developing the ideology of the nation, carrying out synchronization, coordination, and controlling the guidance/education of Pancasila ideology holistically and sustainably, conducting the preparation of standardization of education and training, organizing education and training, and providing recommendations based on the results of studies of policies or regulations that are contrary to Pancasila to the state institution, ministries/institutions, regional governments, socio-political organizations, and other components of society.

Uniquely, BPIP at that time was called the Presidential Working Unit for the Development of Pancasila Ideology (UKP-PIP) chaired by Abdul Latif by referring to Presidential Regulation Number 54 of 2017. Since Abdul Latif was still the head of the UKP-PIP which was having the same level of director-general, it resulted in institutions' unoptimal/hampered performance due to sectoral egos of state ministries/institutions (Mustari, 2019).

We know that the year 2018-2019 is a political year where community activities ranging from the smallest to the biggest became a national concern. This does not escape the rapid role of social media that has implications of firing up the political temperature in Indonesia, coupled with the issue of ethnicity and religion. The instrumentalization of religion and religious leaders in politics has occurred since the DKI Jakarta Regional Election in 2017 (Kurniawan, 2018). One symptom of politicization of religion that came to the public's attention at that time was the # 2019 Ganti Presiden movement. This movement is a manifestation of a critical attitude towards the ongoing government of Joko Widodo administration which is considered "unsatisfactory." What's interesting about this phenomenon is that its

initiation and process are laden with religious politicization that almost violates the values of Pancasila Ideology or becoming "Intolerant".

Major political activities start from the DKI1 general election until the 212 reunions which involved a large number of people, especially Muslims, and got attention from various circles. Negative attention from the circle that did not support the 212 reunions gave the impression that some Indonesian people were intolerant, anti-Pancasila, insulting, and so on. Based on that, the Agency of Pancasila IdeologyEducation(BPIP) is urgently created to maintain Pancasila. But this good intention of the government to form BPIP causes multiple interpretations from the wider community, especially teachers who teach Civic Education Subjects. Why? BPIP is formed to remind Indonesian people, to make them realize and back to the important values of Pancasila as our absolute and unquestionable ideology. And this is a question for the public: isn't the teacher who teaches Civic Education Subjects in school enough for instilling the values of Pancasila?

Thus, the researchers realize that it is important to study the founding of Pancasila Ideology. The researchers are also interested in finding the answer from teachers' perspective, i.e teachers who teach Civic Education Subjects in school, especially at Madrasah Aliyah level in Bagan Sinembah Subdistrict because until now Islamic–based schools have received only a little attention compared to their public schools.

On this basis, the researchers conducted a study entitled "The View of Civic Education Teachers at Islamic-based Schools on the Establishment of Agency of Pancasila Ideology Education" with a case study of Civic Education teachers at Islamic Senior High School in Bagan Sinembah Subdistrict.

The purpose of this research is to determine the Civic Education teacher's response to the establishment of BPIP. However, this study also analyzes phenomena and problems regarding the formation of BPIPsince there is a perception in the community that BPIP does not provide them any significant benefits. Before it turns out to be BPIP, this agency was called the Presidential work unit for fostering the ideology of Pancasila. An exceptionally large salary received by BPIP causing a debate among teachers, especially Civic Education teachers at high school level in Bagan Sinembah District.

Research Methodology

This research was conducted at Madrasah Aliyah (Islamic-based high school) where Civic Education teachers teaching the subdistrict of Bagan Sinembah in 2019. Respondents in this study were teachers in charge of Civic Education subjects in Islamic-based high school in the subdistrict of Bagan Sinembah. The method used in this study uses a qualitative descriptive approach. Descriptive qualitative is a method that researchers use since it can describe the facts, circumstances or phenomena of the Civic Education teacher's response to the formation of BPIP (Juwandi, 2015) to get the data that researchers need, a data collection tool is used in the form of in-depth interviews and questionnaires which are then analyzed and drawn a conclusion. This research is included in a type of qualitative research (Umairoh, 2019).

Results and Discussion

Based on Ideology in journal (David, 2018), The literature on ideology has been compartmentalized for a long time, here I will not discuss its history, because the discussion of good ideology is in the literature(Heywood, 2003)

Ideology is a system of understanding about the world that contains the theory of struggle and is strongly adhered to by its followers to sentiment social in life(Efrianti, 2013).

According to (Cook, 2015) Adorno, diverts the ideology of the Stornoadorno from the spiritual process. Ideology itself is impartial, substantial, and has its standards and has a relationship with social foundations, it demands to be true. Adorno offers an ideology but offers a somewhat different explanation. This offer is against opposing realisticity, where the concept of freedom makes a real difference where freedom is often denied. Therefore, a liberal ideology cannot be rejected just because of the concept of the impression with the experience it contains. Liberal ideology depends on what exists by prioritizing the identity of the object of rationality so that it bears fruit when the thought needed by the mind to think beyond what is within.

There are more sources based on(Danaher, 2018)It is in Powerless Power where he finds Havel's most difficult metaphorical ideology and the number of

analogies as repetitive motives, such as The first point of ideology is used only as a glove; Both systems ideologies are taken or ways by someone; The three ideologies were made as rented houses because living conditions needed a place to avoid the heat of the sun, rain and so on. After a rented house is occupied and protected from heat and rain, this person automatically has to pay dearly for the rented house. Fourth there is also an ideology made as a hypnotic, for example, "someone was removed and exiled" so that he could question whether he fulfilled the requirements of this life, at when an ideology is needed that requires a large role and self-interest; Fifth, there are those who make ideology a secular religion; Sixth, there are also those who make Ideology a headscarf, because humans can overcome past incidents that have occurred; Seventh, there are those who make ideology as an excuse or alibi, because there is ideology as someone's opportunity to make victims and there is also someone who provides someone to make pillars. So in terms of making this pillar closer to the totalitarian system, on the grounds this system is very compatible with the human and natural order; Eighth there is also Ideology as a world of appearances that strives to realize and bring everything into reality; Ninth made Ideology as a game to win the game itself, even the rules were made for the game itself; Ideology as a collection of signs or traffic signals to provide direction for the system so that coordination occurs in this case ideology is more focused on becoming a bridge; Tenth united the sociopolitical power of one of the benefits of ideology made back to create a totalitarian structure that would disappear; Eleventh also made Ideology a ritual for the sake of interest.

Further opinions come from (Darr & Dunaway, 2017). Several elites play a task in mass activities. Requires a good system will make a system obtain a solid (McCarty, N., Poole, K., 2006)System from the top down used by the elites in the election automatically the public will be taken (Hetherington, 2001) Levendusky, 2009). There is something that is needed in the process of selecting United States factories with a system of restoring identity, so the most appropriate and effective way is through the mass media. However, the mass media still upholds the journalistic code of ethics as an independent institution

(Groeling, 2010), in media, positive things are always exhaled to get participation (Padgett, 2014) Good and strong participants will be able to help play in the media because participants who have determined the rules and conditions. The effect of the mass media issued by the participants was indeed indirect (Levendusky, 2009) talking about American media only discussing media which is one-way with their personality, in the sense of media that is not in accordance with what is thought so that American society cannot do. Levendusky's view is that there are repetitive reports or releases, so what the public pays is what is considered the most intense(Zaller, 1992). Repeated views and reporting have a very good effect because participants who sell messages are very interesting, clear and consisten(Groeling, 2010); (Tomz, M., & Sniderman, 2005). (Groeling, 2010) there are a number of things about "small" regional journalistic media which do not take sides in the selection process of the election process with questions, while the media is not impartial. This is a challenge Although in the end, it did not become a commotion (Hetherington, 2001).

The current media context what is broadcast by the media in the hope that the community can choose for themselves without coercion from any party. So the heavy task of the party is to match the interests of the party with the media. So in this case the importance of ideology is needed so that the media and the public support the proposed candidate. With the broadcast in the media, the public will automatically become aware of which party cares and which party cares less about the public (Carmines, E., & Stimson, 1989); (Key, 1996); (Nie, N., Verba, S., & Petrocik, 1979); (Page, 1978).

It's explained more by (Dommett, 2016)having a system that contradicts the attitude adopted, this is the meaning of the ideology described by Dommett. In line with the opinion of(Freeden, 1996), a concept of vision and mission that was built and invested to give birth to a clear norm in order to give birth to an ideology. Of course, the view that is the latest and unique must be contested by the public. Of course, the role of the party is crucial in realizing that it will inspire so that it results in better policies. So good literature from various sources must be widely adopted (see eg Adams, 2001); (Vincent, 2010).

In exploring the ideological there are several things in the development of an ideology that is planned as follows: First attention is directed at the party by developing. Ideology development must

prioritize ideas ranging from promoting or socializing frameworks to analyzing changes that occur after they have been carried out. Second pay attention to how the application of ideology after it is run

According to (NG, 2019)There are two criticisms made by Mills. The first is from a narrow-angle view regarding the opinion of experts both Marx and Engels, that ideology must be understood in a perfect position by considering society as the main factor. The purpose of the people being the main consideration is that the state cannot be separated from the law, so also a religion with morality is an inseparable unit. Hegel's view when sounded in academic studies is called Moralita(Mills, 1985); (Mills, 2003). Leading in these ideal ways is called by the Hegelian understanding from a narrow-angle. In the sense of social and family considerations is a key factor. Of course, there are many ways you can do to approach whether through a conservative or revolutionary approach. Another thing is with Honneth and FR who have diverse views by considering the aspect of resources which states that the theory does not belong to the category of non-ideological, based on the following considerations: practice(Mills, 2003); (Honneth, 2007); While the second is realized that Honneth's theory is not like Hegel's where the state does not prioritize families and small communities; Third, even so, it must be acknowledged by the progress of the times related to rules and morals₇(Honneth, 2003)meaning that legal and moral freedom must be prioritized.

However, the freedom of individuals that Honneth upholds is considered to be lacking. Ethical values that are always exhaled by Honneth are great because they prioritize personal autonomy in terms of individual freedom. Perli noted that giving priority to individual freedom is the highest value. (Finally, in 2015 Honneth listed his Thesis in Hegel's history after his defended view of individual freedom was a value that could not be negotiable). The content which becomes narrow towards the ideology itself is a way to arrange the rules themselves. Then the way is needed among them is the norm that has been made for the institution to how much in realizing individual freedom(Schaub, 2015). So inevitably the institution must be evaluated in order to measure the extent of the vision and mission that was launched. Then thirdly some institutions fail in realizing what has been aspired to so this is a deviation and an error of ideal development. This is a concern

and noted by(Schaub, 2015), the key to critical theory is that there is no contradiction in terms of the ideal theory. Everything must go hand in hand.

Based on(Smith, 2004), Marx's argument about his ideology, seems contradictory, even the most alarming paradox is that Marx's old theory was disproved by the birth of a new theory. The first point discussed is very general, high selective processes. There is a recent finding obtained by Marx(Derrida, 1994)named Spectral Marx, with the assumption made by Marxix as scripture because it promotes the values of goodness as outlined by Marx and Engels.

In his journal,(Mawardi, 2017)propose about Pancasila and Bhinneka Tunggal Ika. Pancasila is a foundation made as to the goal for Indonesian people. Pancasila is a unifier for every difference. Pancasila is a reference in each step of nation life and in making any decisions. A leader who has the authority and power to regulate and guard the people or group, for example, who share different backgrounds of race, ethnic, culture, and religion that live in Indonesia, should understand and apply the values of Pancasila in creating a change for the prosperous of the nation and state.

Furthermore, (Hariyono, 2014) in (Puji, 2017) explains:

> In terms of ideology in radical and revolutionary thinking, we need to consider that Pancasila as the foundation of the state is characterized by suspense conflict and mutual convergence. The founders of the nation have succeeded to get out of the routine of their nation's life through reasoning and brilliant contemplation.

While(Kristiono, 2017) suggests: Pancasila and Citizenship Education Subjects are material that discusses morals and is a good citizen as a society. Therefore, Pancasila education needs to be taught in every level of education starting from elementary, secondary, and tertiary levels.

The following statement is from(Cohen & Chaffee, 2006)Easy generation is a generation that has a lot of time to gain knowledge due to connections with educational institutions, so it is very appropriate if educational institutions are used as a place to transfer knowledge of citizenship. Because we have to admit that

in Pancasila and Citizenship education many things are obtained in order to prepare for a more mature and ready-to-compete future. (Cohen & Chaffee, 2006).

Pancasila education as national education starts with a belief in Pancasila as the state foundation and the philosophy that contains basic values relevant to the life process and development of the nation. Pancasila has a base strong existential foundation, philosophically, juridically, and sociologically.

Furthermore, according to (Haryono, 2014).
A proposal of nation/state interest always occupies a dominant position in the formulation of Pancasila as the basis of the state as well as the view of the nation. Pancasila has an important role as a framer the character of a leader in Indonesia. By applying the values of Pancasila, there will be ideal leaders for society, people, and groups.
Furthermore, (Serek, 2017) provides a view of the young generation who volunteered to foster the soul of the nation to get to know each other, so psychologically the inner fish will be awakened.
Further research by (Hunter et al., 2012) as a child is the most appropriate thing to foster social life certainly starts from the relationship of the family or family itself, from house to house of others, with colleagues, associating with different religions, this is all a reflection of the social life of the people in the United States.
According to(Muchtar, 2016), as it is expressed in the formation and operation of the state, Pancasila functions as the state ideology used to operate state organizations.Whereas BPIP itself leans on the presidential Regulation (perpres) Number 7 of 2018, with the judgment of BPIP establishment as follows:
That Pancasila is the basis and ideology of the state since its birth on June 1, 1945, as decided by the presidential decree number 24 of 2016 concerning the birth of Pancasila that must be upheld and applied in various lives of society, nation, and state.

The concept of upholding and implementing Pancasila values needs to be conducted by building the trust in Pancasila ideology and creating a structural, planned, systematic, and interactive program within a combination of the state, national components, and Indonesian citizens.

Whereas, the presidential working unit for the development of Pancasila ideology needed to be completed and revitalized its organization, mission, and functions so it was then changed into the Agency of Pancasila Ideology Education which can effectively start the emission and functions.

Meanwhile, presidential regulation number 54 of 2017 on the presidential working unit for the development of Pancasila ideology needs to change its structure and reinforce the founding of Pancasila ideology in the life of society, nation, and state. Based on the statements in letter a, letter b, letter c, and letter d, it is necessary to adjust a presidential regulation concerning the Agency of Pancasila Ideology Education (Muchtar, 2016).

This research began in April until finished. The research takes place at Bagan Sinembah Subdistrict, RokanHilir Regency, Riau Province, with a research focus on madrasah aliyah (Islamic-based senior high school). In this research, the researchers use a qualitative descriptive method to explain the variable purpose, to illustrate and describe accurately variable research. According to (Muchtar, 2016), descriptive research aims to discover the value of independent variables, either one variable or more (independent) without making a ratio or connecting one variable with the others.

Moeloeng (Muchtar, 2016) states that descriptive is data collected in the word, images, and not a number. From this opinion, it can be said that descriptive research presents data in the form of words, sentences, pictures, interview texts, field notes, personal documents, and official documents or memos. This is the reason to apply the qualitative methods. Hence, this research is descriptive because basically, it describes and illustrates the research problem which is the opinion of civic education teachers in madrasah aliyah, Bagan Sinembah Subdistrict(Suharsaputra, 2012) said that qualitative research, in general, is often interpreted as a research procedure that produces descriptive- narrative data where words are written or people have spoken and behavior can be observed and then explained both in an emic perspective (viewpoint of research subject) or etic (the researcher's point of view).

The Civic Education teachers view BPIP as the agency that has a task to educate the

society about Pancasila, and most importantly, make them understand and apply the values of Pancasila in real life.

As we all know that a teacher has a mission and function to give knowledge to students, from not knowing to know and make them more knowledgeable. The knowledge meant here is understanding the values of Pancasila delivered by teachers of civic education subject to students of madrasah aliyah education levels in Bagan Sinembah Subdistrict.

From the result of interview and direct observations, the researchers obtained data on the establishment of BPIP (appointed by President Joko Widodo)that drew out many opinions from civic education teachers at madrasah aliyah level saying the establishment of BPIP just wasted the state budget.

The ideology of Pancasila for Indonesia is crucial since it is the identity of Indonesian people; itis an agreement that put forward public interest over the individual from a few groups. But something that the researchers find interesting is why does BPIP seem like downgraded the role of civic education teachers in teaching Pancasila? The result of interviews and observations in the field show that most civic education teachers in madrasah aliyah are able to educate students and capable to answer questions (if there is any) from society.

The function of the teacher, referring to (Sadirman, 2011) is one of the human components in the teaching and learning process, which following the establishment of potential human resources in the field of development.

Therefore, a teacher is one of the elements in the field of education that should play an active role in the position of professional staff, in accordance with the demands of developing society. Educational policies, students" background (social and economy) and how important the subjects for the future are part of aspects should be understood to support the good learning. (Ahmadi, D. & Yanuarti E, 2020).

If the teacher who teaches all subjects is capable of delivering an understanding of Pancasila, then it is not appropriate to form an agency to manage ideology. A few respondents of this research answered that they welcome the formation of BPIP except for the way it was formed since there is the instruction of national education system

in article 3 stating that national education functions to develop capabilities and forms character and prestigious national civilization to educate the life of the nation. National education function to develop the potential of students to become human beings who beings, who believe and devote to the AlmightyGod, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible country.

Based on visits to several educational institutions, researchers obtained information from respondents about their school environment where they did not receive civic education teaching in the classroom. Instead, students were given a guidebook to read and to get prepare for the state exam later. There was no teaching and learning process in the class for civic education subject. to improve her teaching skills and develop her ability to communicate (Ahmadi D. & Yanuarti, 2020).

In-depth interview, the researchers gave the question of 'what is your opinion about the government establishing BPIP?' Answers from the teacher council said that BPIP was build based on political character assumption (according to a few interest), not a true will to return to the values of pure Pancasila.

When visits to several schools, the researchers received answers that the formation of BPIP was not described and not objective. The BPIP staff get the highest wage, but their level of success is not worth the money. If the formation of BPIP is purely based on the interest of the state without any other hidden agendas, it will surely get a good response from the wider community.

The Table 1 are questions of general knowledge for the respondents. From the data in Table 1, it explains that PPKn teachers in Bagan Sinembah Subdistrict always follow political developments that occur in Indonesia, even preferring news to film. They are also active in social media, which illustrates that teachers who teach PPKN subjects in Bagan Sinembah Subdistrict are very concerned about the recent developments. In terms of policies taken by the government, most teachers do not provide significant support because they always change if the leadership changes. The old minister issued a new policy but because there was a change of leadership, the old policy was no longer applied (replaced) the new policy. Likewise, in the formation of BPIP, PPKn teachers teaching at madrasah

Table 1
General Knowledge Questions to Respondent

No	Question	Respondent's Answers				
		sss	ss	s	ts	Sts
		5	4	3	2	1
1	Do you teach PPKn subjects at school?	1	-	6	-	-
2	Did you choose film broadcasts from the news?	-	1	-	-	6
3	Do you like to give assignments to students in schools that are related to national development?	-	6	1	-	-
4	Do you love the profession as an educator?	1	-	6	-	-
5	Do you like the textbooks used as references in class?	-	2	5	-	-
6	Do your students like the PPKn lesson very much?	7	-	-	-	-
7	Do you like the news on television very much?	-	2	5	-	-
8	Do you really like reporting on social media?	-	4	-	3	-
9	Do you always follow the development of politics in Indonesia?	1	-	6	-	-
10	Do you really like changes in government policies?	-	1	-	6	-
	Amount	10	16	29	9	6

sss: Absolutely/Strongly agree; ss: Strongly agree; s: Agree; ts: Disagree; sts: Strongly disagree

Table 2
Questionnaire for PPKn Teachers Options are Yes and No

No	Question	Answer	
		Yes	No
1	Do you like watching television?	√	-
2	Do you / like to engage in social media?	√	-
3	Did you read newspapers?	√	-
4	Do you know the meaning of ideology?	√	-
5	Do you know the meaning of Pancasila?	√	-
6	Does special training need to be provided for PPKn teachers on the importance of living the values of Pancasila??	-	√
7	Should there be an Agency of Pancasila Ideology Education?	-	√
8	Does the BPIP need to improve its tasks?	-	√
	Amount	5	3

Score (Yes=1); Score (No=0)

aliyah in Bagan SinembahSubdistrict gave the view that the formation of BPIP was not very meaningful.

The Table 2 relates to the formation of BPIP. The results of interviews and questionnaires show that most of PPKn teachers in madrasah aliyah answered yes. This indicates that the teacher supports the formation of BPIPby noting the need for performance improvement. The researchers distributed a questionnaire to7 PPKn teachers in madrasah aliyah with a result that average of them choosing yes (5 out of 8 questions).

Conclusions

From the result of interviews and direct observations in schools, it can be concluded that the formation of the existing agency of Pancasila ideology education now becomes the interest of minority groups and the general society did not expect anything from the agency.

Affirming is given to the teaching staff, especially civic education teachers, that they can educate the importance of Pancasila values for the life of this nation.

Acknowledgment

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