
Multiculturalism society 5.0 In the perspective of Pancasila

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Abstract

Multiculturalism in a modern society that heterogeneity becomes important in building civilization in a Democratic state. With the multicultural character of Indonesian Society, of course tolerance and acceptance of diversity, both ethnic, religious, racial and inter-group, is a must in Society 5.0. In an era of disruption that is full of information technology, such as artificial intelligence, internet of things, big data, then in Society 5.0, a concept of human-centered society and information technology-based. Society 5.0 is a society of information users, so access to technology and any information is used to facilitate human life. The development of social change can be through various channels, including through the means of information technology is very rapid, it is necessary for awareness to give more role to humans. With the heterogeneity and structure of different societies in this era of disruption, multiculturalism must be used as a means to build national unity. Pancasila as the legal ideal, in Society 5.0 must always be the glue and unifier of a multicultural society. The attitude and behavior of mutual respect, respect for differences and tolerance is a necessity that must be grown in the state of Pancasila law.

Kata Keywords : multiculturalism, Society 5.0, and Pancasila

A. Introduction

Multiculturalism is basically a view that places differences in everything, including ethnicity, religion, race, cultural customs, and ethnicity. It must be understood in the context of diversity must be covered with tolerance as an attitude of mutual respect and respect for all differences, so that peace in the life of society, nation and state can be realized. Conflict must be managed as well as possible so that all differences can be a force in the fabric of national unity. If we reflect on the role and function of Pancasila as the ideology of the Indonesian

nation, which has been proven by its adaptive ability and tolerance in shading all differences and diversity. We can see how dashatnya SARA issue (tribe, religion, race and inter-group) that has plagued and disturbed the religious life, but the SARA issue is not able to shake the strong unity and unity between religious communities. Unable to shake the unity of the Indonesian nation, thus bringing the admiration of many countries, where approximately 17.491 Islands and diverse ethnic, customs, culture and religion but still firmly in the frame of Pancasila and the Unitary State of the Republic of Indonesia. Pancasila as the ideology of the Indonesian nation and state, its values became the outlook of the Indonesian nation, even before the Indonesian nation gained independence. The depth of its philosophical value menmake Pancasila as *Philosophische Gronslag* (basic philosophy of the state). The Five Precepts of Pancasila are one whole yang bulatand whole, meaning that one precept with another cannot be separated. In addition, Pancasila is also a philosophical system, where the precepts of one another although different, but interconnected and have the same ultimate goal.

Multiculturalism in an era of disruption yangcharacterized by artificial intelligence, big data, the internet of things, and other components. Borders and barriers between countries no longer seem to exist, with the sophistication of communication via the internet and other information. This becomesour common concern, that not all information has a positive value, in other words there is a negative impact as well. With regard to multiculturalism in the era of disruption, we must continue torun the values of multiculturalism within the framework filsafatof the basic philosophy of the Pancasila state.

B. Discussion

1. Multiculturalism

Multiculturalism comes from the words multi (plural) and cultural (about culture), multiculturalism isan **ideology that recognizes and glorifies differences**.Perbedaan yDifferences are people-by-people or cultural differences, such as differences in values, systems, cultures, customs, and politics."¹ Multiculturalism became official policy inberbahasa-InggrisEnglish-speaking countries*English-speaking countries*, beginning in Africain1999. This policy was later adopted by most membersof the European Union, as

¹ <https://id.wikipedia.org/wiki/Multikulturalisme>, accessed on February 1, 2022, at 10.00 WIB

an official policy, and as a social consensus among elites. But in recent years, a number of European countries, especially Britain and France, began to change their policies towards multiculturalism.² A multicultural society is, of course, different tribal customs of its culture, a portrait of a heterogeneous society. This has the logical consequence that a heterogeneous society with all its differences, must uphold the nature and attitude of tolerance among members of society. The attitude of mutual respect and respect is what makes a multicultural society can last a long time (United) and not easily divided. Similarly, the Indonesian nation in the frame of Pancasila is engraved in sesanti "Bhinneka Tunggal Ika" as a binder and adhesive unity and unity of the nation. For that multiculturalism must be grounded, so that democracy, politics, Human Rights, and culture can run naturally. Multiculturalism is not in the clouds, but in society (social), so it needs awareness and understanding together in a multicultural society towards a peaceful, safe and harmonious life in the bond of "Bhinneka Tunggal Ika".

2. 5.0 society and pluralism

In social life, we cannot live in homogeneity, differences in both culture and religion cannot be avoided. Especially in the XXI century, the type of society is plural, with kemajuan teknologi very rapid advances in information technology, known as the era of disruption. With social changes³ that are very dynamic and fast, both through education, technology, and culture, it is a necessity that the Indonesian people must have tolerance in dealing with all these differences. In the field of Education it is appropriate in the courses of Pancasila education, citizenship and Religious Education, emphasized the importance of pluralism, multiculturalism and tolerance, in higher education. With the awareness of diversity, harmonization and acceptance of differences become a priority in Society 5.0.

² <http://www.makalah.co.id/2016/10/makalah-multikultural-lengkap.html>, accessed on February 1, 2022 at. 13.00 WIB

³ Social changes are changes in social institutions, including the behavior and mindset of the community, even affect the values that exist in the community. Social change in even the simplest of societies will occur. Although social perubahan running slowly. Social change that runs very rapidly is through information technology, such as today where the Industrial Revolution 4.0 is very rapid in technological progress. As for the Industrial Revolution 5.0 known as society 5.0, this is actually not a continuation of the Industrial Revolution 4.0 in liner. But only as a counterweight to the role of humans in the management of technology. Technological progress must be intended for the benefit and welfare of humans. Not just for business. So it needs to be balanced so that humans have a role more related to technology. Social change through technology and information is what changed human civilization.

Society 5.0 is a concept of human-centered and *technology-based* society developed by Japan. This concept was born as a development of the Industrial Revolution 4.0 which is considered to have the potential to degrade the role of humans. Through Society 5.0, *artificial intelligence* will transform big data collected over the internet in all areas of life (*the Internet of Things*) into a new wisdom, which will be dedicated to improving human capabilities opening up opportunities for humanity. This transformation will help humans to live a more meaningful life.⁴ Innovation in Society 5.0 will achieve a forward-looking society that breaks the existing sense of stagnation. A society whose members respect each other, and a society in which everyone can lead an active and fun life.⁵

In short, pluralism can be interpreted as recognition and appreciation of the diversity of society. This principle confirms that citizens have the right to express their opinions. Therefore, the principle of pluralism must also be accompanied by the availability of free public space to express different opinions and aspirations. This principle is very important because it avoids and prevents the majority from acting arbitrarily against the minority. Thus the presence of pluralism is very important because its existence ensures the existence of values, ideologies, interests and political aspirations of citizens.⁶ The processes of the realization of a multicultural society is only possible to be implemented through multicultural education coupled with the willingness of the government and the whole nation to implement it...multicultural education is unlikely to succeed in changing the pattern of a pluralistic Indonesian society without coupled with Democratic Education conducted through National Education.⁷

Pancasila as an ideology that is morally and imperatively for citizens in the life of society, nation and state, has become a consensus since the *Founding Fathers* of this nation agreed on a national way. With the high spirit of *kenegaranan*, the founders of this Republic put aside the interests of groups and groups, even *primordial sentiments*, to work together with other elements of the nation to build the Indonesian nation with all its

⁴<https://www.timesindonesia.co.id/read/news/197889/mengenal-society-50-transformasi-kehidupan-yang-dikembangkan-jepang>, accessed on February 5, 2022 at 14.00 WIB

⁵ Ibid

⁶ J Kristiadi, *Kearifan Lokal Pancasila Butir-Butir Filsafat Keindonesiaan*, Yogyakarta, PT. Kanisius, 2011, P. 612

⁷ Parsudi Suparlan, *Journal Ketahanan Nasional*, Vol. 7 No 1 2002, p. 9

ideological differences to achieve common goals. In the Preamble of the Constitution of the Republic of Indonesia in 1945, the fourth paragraph stated that the national goal is “ to protect the entire Indonesian nation and all the blood of Indonesia, and to promote public welfare, educate the life of the nation, and participate in implementing world order based on lasting peace and social justice. With the four national goals of the Indonesian nation with Pancasila as *the Philosophische* Gronslog of the Indonesian nation, it overshadows all elements of society, cultural tribal customs and also with the components of society to try as much as possible to educate the life of the nation. The national goals and ideals cannot be separated from the brilliant thoughts of the founders of this Republic, that the Indonesian nation is part of other nations in this world, for it must uphold human values, world peace and as much as possible to realize social justice, which is basically the realization of a just and prosperous society based on Pancasila and the- Constitution Of The Republic Of Indonesia In 1945.

3. Correlation of multiculturalism and democracy

Democracy has an important meaning for mathe society that uses it, because with democracy the right of people to determine for themselves the course of State organization is guaranteed. Therefore, almost all of the understanding given to the term democracy always provides an important position for the people although the operational implications in different countries are not always the same.⁸ while some public responsibilities are thrust upon the state others grouwt out of the momentum of positive government.⁹

Multiculturalism always values and respects all differences, both ethnic, religious, cultural, and ethnic differences. This is in line with the concept of democracy that gives freedom of thought, opinion and action. In a democratic country, multiculturalism is one of the priorities that must be considered, with regard to the unity and integrity of the nation. Multiculturalism is a characteristic of a Democratic state. Multiculturalism and democracy cannot be separated from each other. Socio-cultural society in all its social

⁸Kaelan MS dan Achmad Zubaidi, Pendidikan Kewarganegaraan Untuk Perguruan Tinggi, Yogyakarta : Paradigma, 2010, P. 55

⁹⁹ Philippe Nonet, Philip Selznick, Law and Society in Transition : Toward Responsive Law, New York, p.37

layers is the trajectory of democracy in Indonesia, where cultural diversity in society has been established for a long time, even long before this nation existed.

It can be said that between the process of democratization and multiculturalism there is a reciprocal relationship. Democratization gives birth to the recognition and recognition of a diverse culture and vice versa the recognition of a diverse culture means also the recognition of human rights in cultural life. Multiculturalism opposes all aristocratic and dictatorial life because it negates differences. Multiculturalism advocates pluralism, which is the existence of cultures that are equally high and equally valuable in a pluralistic society.¹⁰ There are various elements to multiculturalism, especially in Indonesia. As we know if Indonesia has a variety of ethnicities, cultures, languages and so forth, the following are the elements of multiculturalism in Indonesia:¹¹

- 1) Race. Race, which exists in Indonesia arose because of the large grouping of humans with biological characteristics such as skin color, hair color, body size, and so forth.
- 2) Tribes. Indonesia has a very diverse ethnic groups and spread from Sabang to Merauke.
- 3) Religion and belief. In addition to ethnicity and race, Indonesia also has diverse religions and beliefs and has been recognized by the state including Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism.
- 4) Politics. Politics is needed to establish social order.
- 5) Ideology. Ideology has a very strong influence on behavior.
- 6) Manners. Manners are all kinds of actions, behaviors, attitudes, customs, speech, manners, admonitions in accordance with certain norms or rules.
- 7) Social Inequality. Social inequality there is a classification of humans based on their castes.
- 8) Economic Disparity. Economic disparity that is the existence of different income between individuals or personal

¹⁰ <https://www.kompasiana.com/faqihmuhammad/552fbc786ea83463278b463e/multikulturalisme-dan-demokrasi> accessed on February 1, 2022 at 16.00 WIB

¹¹ Multikulturalisme: Pengertian, Jenis dan Ciri-Cirinya - HaloEdukasi.com, accessed on February 3, 2022 at 10.00 WIB

4. Multiculturalism in the perspective of Pancasila

The legal ideal of Indonesia is Pancasila. Because Pancasila is a code of conduct or life guidelines that are rooted in ideas, taste, karsa, copyright, and the minds of the people and the nation of Indonesia.¹² Indonesia is a heterogeneous nation, all-pluralistic, consisting of various ethnic groups. Indonesian society is multi ethnic, multi religious, and multi ideological. The prominent role of Pancasila since the beginning of the state administration of the Republic of Indonesia is its function in uniting all Indonesian people into a nation of personality and self-confidence.¹³ Pancasila is the ideal of the Indonesian nation about a good society, because it expresses the values that want to be realized in life together by the Indonesian nation...the weight of Pancasila as the nation's Ethics also becomes clear. Pancasila is a contract with the nation that all citizens of the nation, with no distinction between religion, tribe, ethnicity, culture and others. Both nations and citizens of Indonesia.¹⁴

When we reflect on the reform period, there are social problems that come from the issue of SARA issues (ethnic, religious, racial and inter-group). The SARA issue is very sensitive and SARA's turmoil arises because of identity politics, which is actually used by a group of elites in influencing the public vote. Actually SARA conflict that comes from religion, is a setback for this nation, for example Sara disputes in Poso, Kupang, Sampit, Ambon and others that have occurred, this shows the lack of tolerance, mutual respect and respect. Humanity and civility in the second precept, should be a guide in people's lives. It is the duty of the Indonesian nation to constantly develop multiculturalism. Looking at the elements of multiculturalism that exist in our country, then we can conclude that so much diversity and differences, both ethnic, religious, racial, customs, social and economic factors. The elements of multiculturalism if it is not based on the values of Pancasila and also not encouraged tolerance, it will be prone to national divisions. For it to be our duty all Indonesian citizens to always control themselves by

¹² Teguh Prasetyo dan Arie Purnomosidi, *Membangun Hukum Berdasarkan Pancasila*, Bandung : Nuda Media, 2014, P. 34

¹³ Tukiran, Muhammad Afandi, Efi Miftah Faridli, *Paradigma Baru Pendidikan Pancasila Untuk Mahasiswa*, Bandung : Alfabeta, 2014, P. 84

¹⁴ Franz Magnis Suseno, esai, *Mewujudkan masyarakat Pancasila Menuntut Mensukseskan Demokrasi*, dalam *Kearifan Lokal Pancasila Butir-Butir Filsafat Keindonesiaan*, Yogyakarta : PT. Kanisius, 2015, P. 587

placing awareness that in life in society, nation and state, we should not be trapped in the interests of the group or groups and (identity politics). The public interest (nation and state) should be a priority in every decision making.

Seeking the unity of a plural society like Indonesia is not an easy matter. Since the beginning of the Republic, the founders of the nation are fully aware that *the nation building process* is an important agenda that must continue to be fostered and grown. Bung Karno, for example, build a sense of nationality by arousing nationalism sentiment that moves “an intention, a conviction of the people, that the people are one group, One Nation.”¹⁵ Indonesia is a multi-religious country, therefore Indonesia is said to be a country prone to disintegration of the nation to reduce inter-religious conflicts need to be created a tradition of mutual respect between existing religious communities. Respect means recognizing positively in the religion and beliefs of others also being able to learn from each other.¹⁶

Multiculturalism is a necessity that must be implemented by the Indonesian people. Acceptance of diversity and differences is the embodiment of the values of Pancasila. If we reflect on what happened during the session of the Preparatory Committee for Indonesian Independence (PPKI) on August 18, 1945, which on the agreement and the nature of the nation's founding fathers changed the first principle, by deleting seven words, the original redaction “carrying out the obligations of the Islamic company for its adherents”, became “ the Supreme God”. This is the foundation that this nation is built on diversity / pluralism of tribes, religions, races, cultures, ethnicities and between groups. All that diversity should be a capital that can be used as a force in establishing the unity of the nation. So it is very relevant when multiculturalism develops in the state of Pancasila law.

As the basis of morality and national-state direction, Pancasila has a strong ontological, epistemological, and axiological Foundation. Setia sila has historical

¹⁵ Ibid., P. 371

¹⁶ Magnis Suseno dalam srijanti, Rahman, Purwanto, *Pendidikan Kewarganegaraan di Perguruan Tinggi, Mengembangkan Etika Berwarga Negara*, Jakarta : Salemba Empat, 2009, P. 45

justification, rationality and actuality, which if understood, lived, believed, and practiced consistently can sustain the great achievements of national civilization.¹⁷

C. Closing

Pancasila as the basic philosophy of the state and unifying the nation is a cornerstone in the diversity of tribes, religions, races and between groups. Pancasila as a moral and imperative ideology for citizens in the life of society, nation and state. It has become the consensus of the Founding Fathers of the nation, to put aside the sentiments of primordialism and the interests of groups and groups, in order to realize an independent Indonesia based on Pancasila and the Constitution of the Republic of Indonesia in 1945. Bangsa Indonesia as a great nation with the motto "Bhinneka tunggal Ika" must make multiculturalism as one of the sources of national strength. Therefore, multicultural principles in Society 5.0 as a modern society in the era of disruption with all advances in Information Technology must prioritize democracy, tolerance, mutual respect, mutual respect, and acceptance of all diversity.

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¹⁷ Yudi Latif, *Negara Paripurna Historisitas, Rasionalitas, dan Aktualitas Pancasila*, Jakarta, PT. gramedia Pustaka utama, 2011, P. 42

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