

## **Inculcation of Pancasila Ideological Values in Preventing Ideologically Motivated Criminal Acts of Terrorism**

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**Abstract.** *Instilling the ideological value of Pancasila to everyone has an inseparable importance in the life of the state. Pancasila is a value system that is extracted from the noble values of the Indonesian nation. These values have existed long before Indonesia's independence. It's just that now people's understanding of the ideological values of Pancasila is getting weaker in the life of the nation and state, this can be seen from the increasing issues of radicalism and terrorism that threaten the integrity of the state. The meaning of terrorism in Law Number 5 of 2018 is explicitly described that there is a motive/reason/cause of terrorism caused by the ideological motive behind the act of terrorism. Terrorism is implicitly described that there is a role of ideology as a motive for criminal acts of terrorism that cannot be underestimated. This paper tries to apply the approach in two analyses related to the problem under study. First, it tries to identify the extent to which Pancasila ideology has been instilled and reacted to the prevention of ideologically motivated terrorism crimes. Second, it tries to identify the extent to which the values of Pancasila ideology have been applied in the face of terrorism. The results found are the factors that cause the occurrence of ideologically motivated acts of terrorism in Indonesia due to the inability of a person to understand and apply the values of Pancasila ideology, especially the 1st, 2nd, and 3rd precepts comprehensively in life. The tendency to "deify" other ideologies such as religious radicalism and misunderstanding of these ideologies, actually leads to thoughts and acts of terror that justify all means to achieve their goals.*

**Keywords:** *Ideological; Pancasila; Radicalism; Terrorism; Value.*

### **1. INTRODUCTION**

The diversity that exists in Indonesia is an invaluable asset. Indonesia can be united because of the plurality of the Indonesian people in terms of ethnicity, religion, race, class and customs. In terms of religion, it is known that Indonesia has established six official religions including: Islam, Christianity, Catholicism, Buddhism, Hinduism and Confucianism. Even though Indonesian citizens have diversity in embracing a religion in

each region, this diversity is recognized and carried out as well as possible by always upholding the ideology of Pancasila in life.

The independence achieved by Indonesia and the birth of Pancasila are proof that Indonesia recognizes the existence of plurality in this country which must be preserved until now. If you glance at history, the founding fathers actually contributed greatly in building a nation that is multi-racial, ethnic, religious, cultural and class. The realization of "Indonesia for everyone" means that all citizens must feel as Indonesians and build Indonesia together. In Pancasila, which is imbued with the spirit of gotong royong, all social differences are dissolved. Thus, Pancasila is the ideal foundation for the life of society, nation and state.

As time goes by with the flow of change and globalization, it is now common to find parties or individuals in some circles of society who want to break the unity in diversity that is carried out by every Indonesian citizen. These people see the plurality that unites in this country not as part of the purpose for which the nation was founded, but as a significant difference and always gives a gap in every social life. This means that they do not like the diversity that is united. This is evidenced by acts of violence in various forms with the aim of destroying the beauty and peace of diversity. The majority form of violence that seeks to undermine the unity of the Indonesian nation based on the Pancasila ideology is radicalized violence but motivated by certain ideologies, which then triggers acts of terrorism.<sup>1</sup>

Terrorism is a coordinated attack that aims to create a sense of terror in a group of people. Terror or terrorism is always synonymous with violence. Unlike war, acts of terrorism are not subject to the procedures of warfare, such as the time of implementation that is always sudden and the target of casualties, which are often civilians. Acts of terrorism also mean that terrorist attacks are inhumane and have no justification. Therefore, the perpetrators of terrorism deserve severe punishment.<sup>2</sup>

The Crime of Terrorism is basically transnational and organized in nature because it has the characteristics of a secret, covert, or underground movement, across countries supported by the utilization of modern technology in the fields of communication, informatics, transportation, and modern weaponry so that it requires cooperation at the international level to overcome it. The Crime of Terrorism can be accompanied by ideological motives, political motives, or certain goals as well as other goals of a personal, economic, and radical nature that endanger state ideology and state security.

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<sup>1</sup> Novita Anggraini, dkk, (2022), Nilai-Nilai Pancasila Sebagai Pedoman Dalam Menepis Kejahatan Terorisme, *Jurnal Gema Keadilan*, Vol. 9, Edisi III, Desember 2022, p. 2.

<sup>2</sup> Hana Faridah, (2022), Terorisme Dalam Tinjauan Nilai-Nilai Pancasila, *Jurnal Pancasila*, Vol. 3, No. 1, p. 32.

Radicalism is an ideology or sect that seeks social and political change or reform by violent or drastic means.<sup>3</sup>

Terrorism is certainly still a scourge that threatens peace in Indonesia. In 2017 alone, for example, the Indonesian police handled 170 cases of terrorism. This is a drastic increase from the previous year, which was only 82 cases. The National Counterterrorism Agency (BNPT) stated that there were 2.7 million Indonesians involved in a series of terror attacks, not even including followers and sympathizers of terrorist networks. According to a researcher at the Center for the Study of Terrorism and Social Conflict at the University of Indonesia (UI), before 2010 terrorist groups in Indonesia targeted western symbols (Far Enemy), but after 2010 terrorist groups changed their targets slightly from Far Enemy to Near Enemy.<sup>4</sup>

Terrorism is an ongoing threat to Indonesia. Data from the Global Terrorism Index (GTI) states that out of 129 countries, Indonesia ranks 38th with the highest influence of terrorism. Various counter-terrorism efforts have been made, both in terms of prevention and prosecution. However, these efforts are still not optimal because the basis of both efforts is still very limited. There is a need for information on potential terrorism that is able to measure and map the threat of terrorism in the territory of Indonesia.<sup>5</sup>

The issue of terrorism in Indonesia has become a global concern due to the fact that Indonesia is a country with the largest Muslim population in the world. The issue of criminal acts of terrorism that occur in Indonesia always leads to ideological motives that are not "far away" from Islam. For example, the Bali Bombing I and Bali Bombing II cases, the church bombings in Yogyakarta and Makassar, were all carried out by Muslim perpetrators so that the roots of the terrorism were ideologically motivated by Islam. Although the Indonesian people strongly condemn the terrorist attacks, the act of terrorism is actually still very biased and ambiguous due to the wide scope of activities and methods of the perpetrators even though it has been regulated in the legislation.

The definition of terrorism in Indonesia is closely related to radicalism, where radicalism is the embryo that produces acts of terrorism and if reviewed from various cases of terrorism, Islamic radicalism is recognized as the main factor in the occurrence of such acts. Although there are other factors such as social, political, educational, economic and others, acts of terrorism that occur in Indonesia will not be as horrendous as those motivated by Islamic ideology.

Whatever the motive, acts of terrorism are very contrary to the values of the Pancasila ideology because it will only destroy the unity of the nation. It is very necessary to

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<sup>3</sup> Direktorat Bela Negara, (2019), *Pencegahan dan Penanggulangan Terorisme Dalam Gerakan Nasional Bela Negara*, Jakarta: Kementerian Pertahanan RI, p. 3.

<sup>4</sup> *Ibid.*, p. 4.

<sup>5</sup> Novita Anggraini, dkk, (2022), *Nilai-Nilai Pancasila Sebagai Pedoman*, p. 4.

strengthen the ideological values of Pancasila as the foundation and main pillar in fighting the crime of terrorism. Terrorism is like a dangerous poison because it can bring hostility and division among people who live in plurality and diversity. Diversity in Indonesia is actually a gift as well as a challenge that must be faced by this nation in order to unite diversity under the auspices of the Republic of Indonesia.

## **2. RESEARCH METHODS**

In this paper, the author uses a descriptive analytical research method that aims to obtain in-depth data and facts about efforts to instill Pancasila ideological values in preventing ideologically motivated criminal acts of terrorism in Indonesia. The author conducted interviews with the authorities in instilling the ideological values of Pancasila in preventing acts of Terrorism such as the Pancasila Ideology Development Agency and the National Counterterrorism Agency (BNPT) through the North Sumatra Terrorism Prevention Coordination Forum (FKPT) and referred to various sources such as books and journals for data collection. This research also focuses on how to instill the ideological value of Pancasila in preventing criminal acts of terrorism in Indonesia, especially to the authorities (such as BPIP and FKPT). As well as looking at other roles (such as family, colleagues, society and others in preventing ideologically motivated criminal acts of terrorism).

## **3. RESULT AND DISCUSSION**

### **3.1 Crimes and Motives of Terrorism in Indonesia**

The words "terrorist" (perpetrator) and terrorism (action) come from the Latin word "terrere", also derived from the English word "to terrorize", which means "to tremble" or "to thrill". The word terror can also mean to cause horror or fear.<sup>6</sup> The Indonesian Ulema Council through a fatwa in 2005 called terrorism "a crime against humanity and civilization that poses a serious threat to state sovereignty, a danger to the security of world peace and harms the welfare of society".<sup>7</sup>

Terrorism in Indonesia, according to the Law of the Republic of Indonesia Number 15 of 2003 on the Eradication of the Crime of Terrorism, is defined as a crime that is transnational, organized, and has a wide network that can threaten the security and even national or international peace. Its activities are defined as "Every person who intentionally uses violence or threat of violence to create an atmosphere of terror or fear towards people on a widespread basis or to cause mass casualties, by depriving freedom or loss of life and property of others, or causing damage or destruction to strategic vital objects or the environment or public facilities or international facilities".

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<sup>6</sup> Directorate of State Defense, Prevention and Counterterrorism, p. 2.

<sup>7</sup> *Ibid.*, p. 3. See also: Fatwa Decree of the Indonesian Ulema Council No. 3 of 2004 on Terrorism.

According to international law, the definition of terrorism always leads to the existence of an important element, namely the use of violence or threatening violence against society or national security regardless of the motive. According to the Department of Justice at the US FBI, terrorism is defined as the unlawful use of force or violence against individuals or property to intimidate or coerce a government, civilian population, or other elements to achieve political or social objectives.<sup>8</sup>

Terror or terrorism is always synonymous with violence. There can be violence without terror but there is no terror without violence. In general, people understand terrorism as an organized movement that carries out sudden and surprise attacks, in order to create a feeling of terror in a group of people, and weaken the authority of power that is not supported by the terrorist.

Characteristics of actions that lead to acts of terror include:

- a) Acts that are carried out or aimed at changing or maintaining a norm in the form of a territory or a population;
- b) Has secrecy, concealment of the whereabouts of participants, identity of members, and hiding places;
- c) It is not settled in a particular area;
- d) It is not an ordinary act of warfare because they hide their identity, the location of the attack, along with their threats and movements; and
- e) There are participants who have thoughts or ideologies that are in line with the conceptors, and who contribute to fighting for the norms that are considered right by the group without taking into account the damage or consequences caused.

Terrorism is often called out with actions that are similar to other illegal actions such as militant, conservative, radical to extreme movements. However, according to some experts, each action has a dimension that hierarchically does not reach the level of terrorism, because the peak of terrorism is prolonged terror (continuous). In other words, acts of terrorism are the highest level of action in an effort to show their existence, starting from community networks, structured groups to the form of actions that are launched in real time. This can be seen in the following table:<sup>9</sup>

<b>Dimensions</b>	<b>Literalist</b>	<b>Intolerant</b>	<b>Anti-System</b>	<b>Revolutionary</b>	<b>Violence</b>	<b>Terror</b>
<b>Conservatism</b>	✓	✓	✓			
<b>Militant</b>	✓	✓	✓			
<b>Radicalism</b>	✓	✓	✓			
<b>Extremism</b>	✓	✓	✓	✓		

<sup>8</sup> Federal Bureau of Investigation, (2005), *Terrorism 2002-2005*, America: US Department of Justice

<sup>9</sup> Mohammad Hasan Ansori dkk.,(2019), *Memberantas Terorisme di Indonesia Praktik, Kebijakan dan Tantangan*, Jakarta: The Habibie Center, p. 3.

<b>Radicalism</b>	✓	✓	✓	✓	✓	
<b>Terrorism</b>	✓	✓	✓	✓	✓	✓

In its form, experts have different views on the typology of terrorism. This is because the parameters used are also different. Some consider the perpetrators or supporters of terrorism as the parameter, but there are also those who consider the motive and method of terrorism as the parameter. Here are the forms of terrorism according to some experts:<sup>10</sup>

	<b>Paul Wilkinson</b>	<b>J. Bowyel Bell</b>	<b>William G. Cunningham, Jr.</b>
<b>PARAMETER</b>	Politics	Psychotic	Political Ideology
	Crime	Criminal	-
	State Terrorism	Non-State Terrorism	State Terrorism
	-	Revolutionary	Religious Extremists
	-	Endemic	Ethnic Nationalist
		State Terrorism	Single Issue Group

In general, it can also be stated and formulated forms of terrorism based on the motive or background and method in launching the action, namely as follows:

<b>Based on Motive/Background of Action</b>	<b>Based on the method used</b>
<p><b>Political Ideology Terrorism:</b></p> <p><b>Perpetrators commit terror because they want radical political change. In the past, the terms right-wing terrorism and left-wing terrorism were commonly used for this type of terrorism.</b></p>	<p><b>Suicide:</b></p> <p>Terrorism is carried out by the perpetrator by committing suicide, either using a bomb or placing it in a certain place along with himself.</p>
<p><b>Ethno-Nationalism Terrorism:</b></p> <p><b>Perpetrators commit terror because they seek to form their own state for</b></p>	<p><b>Cyberterrorism:</b></p> <p>Terrorism carried out by perpetrators by utilizing technology and networks. The</p>

<sup>10</sup> Idris Hemay dkk., (2013), *Mekanisme Pencegahan Terorisme di Daerah*, Jakarta: BNPT RI, p. 19.

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**their own ethnic group or nation.** perpetrators use technological networks to demonstrate their cyber capabilities.

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**Terrorism is the main issue:**

**Bioterrorism:**

**Perpetrators of terrorism take certain issues that are being discussed in an area as the basis for carrying out their actions.**

Terrorism committed by perpetrators by deliberately using toxic biological weapons to harm and terrorize civilians for specific reasons.

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**Extreme Religious Terrorism:**

**Perpetrators commit terror by using violence as a strategy to convey what they consider to be orders from "God".**

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Indonesia is a country that, since its independence, has not been free from issues, movements and acts of terrorism. History records several acts of terrorism that have been carried out. For example, the hijacking of a Garuda Indonesia plane, on a Jakarta Medan flight on March 28, 1981. The plane was hijacked by five terrorists. They were armed with machine guns and grenades and claimed to be Komando Jihad. In 1985, there was a bomb explosion at Borobudur Temple, which was carried out with the motive of jihad. In 2000, terrorist activities increased. There were bomb explosions at the Philippine Embassy on August 1, the Malaysian Embassy on August 27, the Stock Exchange on September 23, the Christmas bomb on December 24. And then every year there are always bombings, even with great intensity, such as the Bali bombing on October 12, 2002, and again on October 1, 2005.<sup>11</sup>

Terrorism incidents that occur in Indonesia are always trending and have their own stories. One of them is the bombings in three churches in Surabaya in May 2018 where bomb explosions occurred at the Santa Maria Tak Bercela Catholic Church (STMB), the Indonesian Christian Church (GKI) on Jalan Diponegoro Surabaya and the Pentecost Church on Jalan Arjuno Surabaya. The bomb explosions claimed the lives of dozens of injured people. The suicide bombs were detonated in the morning before the worship service conducted by the congregation. This bomb case is one that has attracted a lot of attention from the public. Then there was also the bomb terror in Sarinah in 2016, to the bomb terror in Makassar in 2021 which caused dozens of injuries.

The many acts of terrorism that have occurred in Indonesia have been linked to acts of terrorism that have a certain ideological background. If we look at the history since the beginning of terrorism in Indonesia, all incidents have a background or idea, the majority of which are religious motives. In this motive, acts of terrorism are usually

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<sup>11</sup> Directorate of State Defense, Prevention and Counterterrorism, p. 7.

carried out by a group of people who are obsessed with Islamic things, such as Islamic State, ISIS, Jamaah Ansarut Tauhid, Jamaah Ansarud Daulah, East Indonesian Mujahidin, Jamaah Islamiyah (JI) and so on. The targets of action were initially houses of worship and buildings/offices to embassies. Usually they call it a hard target. In its development, the target changed to an easier direction which they called the soft target. These targets include places such as malls, shopping centers, hotels, nightclubs to the embassies of American allies and Western countries.<sup>12</sup>

The development that occurs in acts of terrorism also changes and develops from one pattern to another. In Indonesia, the pattern of terrorism has changed from traditional terrorism to modern terrorism.

Traditional terrorism in general can be characterized by the existence of groups with clear personnel and command, a pyramid-shaped organization system, to the action starting from planning to execution carried out in a conservative and mature manner. The effect is that, when launching an attack, the action and effect produce a devastating attack such as the Bali I bombing and Bali II bombing.<sup>13</sup>

When the perpetrators were caught and unmasked their organizations, the pattern of terrorism changed. Terrorist acts are carried out by exploring new patterns marked by independent terrorist acts, separate and unclear organizational structures and not well commanded by the leadership hierarchy. The pattern also gives rise to new phenomena such as phantom cell networks, leaderless resistance and lone wolves. These are all categorized as modern terrorism.

The phantom cell network is referred to as the relationship between groups carried out in a very secretive way, there is no group bond, the structure is unclear but the ideological goal is the same. Leaderless network is an action carried out by calling the figure of the leader an inspirer and motivator only as an amplifier of acts of terrorism carried out independently. While the lone wolf network is a terrorist who is motivated and able to plan his actions independently without any guidance and motivation from anyone in carrying out his actions.<sup>14</sup>

### **3.2. Internalization of Pancasila Ideological Values in Preventing the Crime of Terrorism**

Pancasila is an open ideology and is being tested for its resistance to the onslaught, influence and threat of other major ideologies, such as liberalism (which upholds freedom and competition), socialism (which emphasizes harmony), humanism (which emphasizes humanity), nihilism (which denies established noble values), as well as ideologies with a religious dimension.<sup>15</sup> Indeed, Pancasila is the basis of the state, ideology and philosophy of life of this nation which in real terms has been in

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<sup>12</sup> Idris Hemay dkk, (2019), *Mekanisme Pencegahan Terorisme di Daerah*, p. 28. see: Direktorat Bela Negara, *Pencegahan dan Penanggulangan Terorisme*, p. 19.

<sup>13</sup> Idris Hemay dkk, (2019), *Mekanisme Pencegahan Terorisme di Daerah*, p. 38

<sup>14</sup> *Ibid.*, p. 39

<sup>15</sup> Linda Tri Hamidah, (2019), The Role of Citizens in Preventing Radicalism and Terrorism in Indonesia, *Journal of Creativity of Student*, Vol. 4, No. 1, 2019, p. 62.



accordance with the needs. and if seen as a whole from the five articles, the values contained in Pancasila embrace the interests of this nation in real time and continuously.

Indonesian people can find the philosophy, guidelines, and basics of nationality and statehood through the 1945 Constitution. The Preamble of the 1945 Constitution has an important role because there is a separate meaning that has long been aspired to by the formulation of the Pancasila of our nation (Founding Fathers).<sup>16</sup>

Pancasila as an open ideology basically has the same universal values as other ideologies, such as civilization, respect for human rights, welfare, peace and justice. Since the birth of Pancasila as a guideline for the nation and state, the community must certainly have a sense of togetherness due to the struggles that have been carried out by the ancestors to defend the homeland in the process of achieving independence and must also be together in the interest of building this nation and state in the future to welcome a good life from time to time. Do not let the struggle to liberate NKRI only be considered the interests of previous fighters, while now must prioritize personal or group interests alone.

The Preamble of the 1945 Constitution reads: "That independence is the right of all nations and therefore, colonialism in the world must be abolished, because it is not in accordance with humanity and justice." The meaning of the preamble of the 1945 Constitution in the first paragraph explains that a) The determination of the Indonesian Nation in defending independence against invaders in all forms. b) The subjective statement of the Indonesian nation to oppose and abolish colonialism in the world. c) The objective statement of the Indonesian nation that colonialism is not in accordance with humanity and justice. d) The Indonesian government supports independence for each Indonesian nation to stand alone.<sup>17</sup>

The basic norms contained in Pancasila as the foundation of the state can be described as follows:<sup>18</sup>

- 1) Belief in God Almighty, means:
  - (a) The basis of state life is based on God Almighty;
  - (b) Guarantee to embrace and worship according to religion and belief;
  - (c) Tolerance between adherents of religions and beliefs;
  - (d) The right and freedom to develop religion and belief, without violating other freedoms.
- 2) Fair and civilized humanity, meaning:
  - a) State recognition of the right of each nation to self-determination;
  - b) The treatment of every human being fairly, equally and equally;
  - c) State guarantees of law and government equally, with the obligation to uphold the law and government.

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<sup>16</sup> Novita Anggraini, dkk, (2010), *Nilai-Nilai Pancasila Sebagai Pedoman*, p. 6.

<sup>17</sup> *Ibid.*

<sup>18</sup> Hana Faridah, (2019), *Terorisme Dalam Tinjauan Nilai-Nilai Pancasila*, p. 35-36.

3) Indonesian Unity, meaning:

- a) State protection of the nation and the entire Indonesian homeland, promoting general welfare, educating the nation's life, implementing world order based on independence, lasting peace, and social justice;
- b) The role of the state in overcoming all groupism and individualism;
- c) State recognition of Unity in Diversity.

4) Democracy led by wisdom in deliberation/representation, means:

- a) Sovereignty in the hands of the people;
- b) Decisions are based on the principle of deliberation to reach consensus, with the exception of majority vote if no consensus is reached;
- c) The state is based on law (rechstaat), not mere power (machstaat);
- d) NKRI based on the constitution is not absolutism (unlimited power).

5) Social justice for all Indonesian people, means:

- a) The economy is structured on the principle of economic democracy;
- b) State control over branches of production that are important to the state and control the lives of many people;
- c) Indonesia's wealth for the prosperity of the people;
- d) Fair treatment of every Indonesian in all fields;
- e) The right to education for every citizen.

Acts and acts of terrorism such as suicide bombings or attacking other groups actually violate the tolerance of state life and religious people because behind acts of terrorism there are ideological motives to be achieved and different interests with the ideological values of Pancasila. Soekarno on June 1, 1945 through his speech explained that how important it is for us to understand divinity in culture. Pancasila as the ideology of the Indonesian nation is certainly expected to be able to solve the problem of terrorism in Indonesia. Pancasila is a guide, a way of life for the Indonesian people in acting and doing in the life of the nation and state. If there is an act of terror in an area, then what needs to be underlined is that the action is under the command of an ideology that is different from the ideological values of Pancasila.

The first precept (Belief in One God) can actually be implemented in the life of the nation and state. Acts of terrorism can actually be avoided early on. Pancasila contains the meaning of diversity and togetherness that can prevent acts of terrorism. The second precept (Fair and Civilized Humanity) emphasizes that every citizen must always respect the dignity of others. It is not permissible to act despicably, insult or even make threats or terror. Human dignity must be upheld in a fair and civilized manner. Recognition of the dignity of humanity is the same position and degree. Love one another as human beings. The third precept (Persatuan Indonesia) is an effort to knit a sense of nationality. The way to overcome acts of terrorism is to feel that as fellow Indonesians we are one. Living and dying on the same earth, even using the same natural resources. In the end, Pancasila is the guideline for the life of the nation and state, so that acts of terrorism can be overcome by using the understanding of the third precept, which prioritizes a sense of nationality together for unity among Indonesian citizens.

In other words, terrorists in Indonesia are the result of an inability and unwillingness to comprehensively understand and apply the values of Pancasila, especially the first principle (divinity), the second principle (humanity) and the third principle (unity). They tend to glorify ideologies outside Pancasila in a way that is not justified from any point of view.

The majority of terrorist activities that have occurred in Indonesia lead to religious ideological motives and lead to one religion only. The effect of Muslim perpetrators makes Islam considered as the number one religion that gives birth to generations of terrorism wherever they are. The impact is felt by other Muslims who actually do not commit acts and acts of terror anywhere. If investigated, radicalism in religion is the main cause of someone committing acts of terror.

Islam does teach that religion must be radical. But not everyone is able to understand what radical means. When radical in religion, it is supposed to be fanatical about beliefs and practice according to their beliefs. Totality in practicing religious knowledge is certainly very justified as part of religious demands. But that does not mean that fanaticism is justified by committing acts of violence against others who do not share the same beliefs. Understanding religion comprehensively will not make its adherents only practice religion literally, textually and narrowly, on the contrary, it will give the impact and impression of a more directed and measured life in carrying out religious activities.

Radicalism in religion is narrowly what must be avoided, whatever the religion. Because it imposes the truth of a single interpretation on its own thoughts and imposes one-sided truth and blames others. If it is too radical in religion but narrow in its thinking, it will eventually lead to acts and acts of violence in justifying its ideas and ideas that lead to acts of terrorism.

Terrorism is an act that always prioritizes violence wherever it occurs. This always causes the disintegration of the Indonesian nation which should be destroyed and destroyed in society. There is also an opinion that the emergence of terrorism in Indonesia, in addition to radical motives in religion, is also caused by the perpetrators not being taught or forgetting the noble values of Pancasila and Unity in Diversity. Whereas Pancasila holds moral values that are positive in preventing militant, radical and even terrorist actions. If basic education like this is not introduced to the community, it is possible that there will still be acts of terror that always involve civilians wherever they are.

In the past, Pancasila Character Education was known: Guidance, Appreciation and Practice of Pancasila (known as PMP) which has been running since the New Order era. PMP is taught since a child is still in elementary school with the aim of instilling and teaching Pancasila from a young age. When the Soeharto regime collapsed, PMP slowly faded away and was eventually abolished from the education system in Indonesia. The effect of its removal had an impact on society due to the absence of formal education that specifically teaches Pancasila values and ideology education from an early age.

Now, the character of Pancasila Education is reinitiated by establishing the Pancasila Ideology Development Agency (BPIP), Presidential Regulation No. 54 of 2017 concerning the Presidential Working Unit for Pancasila Ideology Development, then revised in Presidential Regulation No. 7 of 2018 concerning the Pancasila Ideology Development Agency which then gets immunity to the change of President. Armed with the function of coordinating, synchronizing and regulating all policies related to the Pancasila ideology, BPIP also has the authority to provide standards, provide recommendations related to Character Education and Pancasila ideological values.<sup>19</sup>

The presence of BPIP is expected to provide a new and more directed nuance in the process of internalizing the value of Pancasila Ideology so that later it forms a character that is able to counter ideologically motivated acts of terrorism. The importance of instilling the value of Pancasila ideology through education is because education is the initial instrument that can determine the character of a human being. Education must be the main need of society so that its impact is to give birth to a civilized society.

BPIP's coordination with the National Counterterrorism Agency is also an inseparable part of the efforts to internalize the ideological values of Pancasila in preventing criminal acts of terrorism. As an authorized party, BPIP formulates an educational curriculum that is able to accommodate the interests of Pancasila in warding off conflicting isms or ideologies. Through Law No. 5/2018, the Government is authorized to review the education curriculum to adjust not only to the needs of science, but also the education curriculum as a core instrument in countering terrorism that has any ideological motive.

The education curriculum in Indonesia related to preventing terrorism must be made as good as possible. Coordination and cooperation between related institutions is certainly needed. The Ministry of Education, the Pancasila Ideology Development Agency and the National Counterterrorism Agency must sit together to produce new regulations related to the latest education curriculum that can be implemented as soon as possible in Indonesia.<sup>20</sup>

In 2014, the Ministry of Education and Culture passed Minister of Education and Culture Regulation No. 160/2014 on the Implementation of the 2013 Curriculum, which did not contain specific arrangements related to character education. The Minister of Education and Culture only proclaimed an education curriculum that was adjusted to the needs of science education. This opportunity should be utilized to adjust the current education curriculum. With the principle of *Lex Superiori Derogat Legi Inferiori*, the idea of involving the National Counterterrorism Agency and the Pancasila Ideology Development Agency to play a role in making the education curriculum is very reasonable and has legitimacy.<sup>21</sup>

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<sup>19</sup> *Ibid.*, p. 146.

<sup>20</sup> *Ibid.*, p. 150.

<sup>21</sup> *Ibid.*, p. 151.

Acts of terrorism can easily affect the community, especially students. Vulnerability to radicalism and motives that lead to acts of terrorism is very easy to enter their minds. So the internalization of the ideological values of Pancasila through the issuance of an up-to-date educational curriculum and referring to applicable regulations will provide new nuances that are more effective in counteracting the attack of concepts and isms that damage students' thinking. In the end, the internalization of the ideological values of Pancasila in preventing terrorism motivated by any ideology will be more effective in countering it.

#### **4. CONCLUSION**

The cultivation of the ideological value of Pancasila to the community must be carried out continuously in counteracting criminal acts of terrorism. This is because the majority of acts of terrorism in Indonesia are always ideologically motivated, the majority of which are religious and non-religious motives. Ideologically, there is no room for acts and acts of terrorism in Indonesia. The ideology of Pancasila is quite clear with the principles contained therein such as the principle of divinity, the principle of humanity, the principle of unity, the principle of deliberation and the principle of justice which are interrelated and bound to each other. However, the process of internalizing the values of Pancasila ideology must be carried out intensively. Seminars and workshops on the theme of nationality and statehood do not seem to be enough to replace the role of Pancasila Moral Education which has been removed. The existence of a curriculum under the auspices of the Ministry of Education, BPIP and BNPT is certainly a breath of fresh air in counteracting and preventing criminal acts of terrorism regardless of ideological motives. However, the curriculum must be made as well as possible so that it does not seem rash. BPIP has the main role in shaping the Pancasila-based Character Education Curriculum because it is within its authority to regulate the application of Pancasila in the social life of the community. BNPT in deradicalization and counter-radicalism efforts plays a role in regulating strategies that can be used in the application of Pancasila-based Character Education. While the Ministry of Education in its capacity to receive recommendations for further forwarded to become a Ministerial Regulation and regulate related to Pancasila-based Character Education is placed in the education curriculum. The synergy of the three will be a solution in efforts to instill the value of Pancasila ideology in preventing ideologically motivated terrorism crimes.

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