

INTRODUCTION THE EXISTENCE OF BHINNEKA TUNGGAL IKA AS A MAGNET FOR CALCULATING THE VALUE OF JUSTICE IN THE GLOBALIZATION ERA

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Introduction

Indonesia is an archipelago (*archipelago state*) established through the Djuanda Declaration on December 13, 1957. This determination is an idea for the independence of the Indonesian people to regulate and protect the security of all maritime areas. In addition, there has been a large accumulation of Indonesia's marine area, which was initially only 2,027,087 km², an increase 2.5 times to 5,193,250 km² (Al Fath et al., 2020). Indonesia as the largest country in the world with 2 or 3 of its territory is the ocean (Suryaningsi, 2016a). Support for international recognition of archipelagic states is contained in the United Nations Convention on the Law of the Sea by the United Nations Convention on the Law of the Sea (UNCLOS) which was ratified in Montego Bay, Jamaica on December 10, 1982. The concept of an archipelagic state has found global recognition that is influenced by various needs between countries, especially large maritime countries that want to instill their hegemony in the sea area (Alfath et al., 2020). When UNCLOS is ratified, Indonesia, which has the status of an archipelagic country, will benefit from the provisions contained in the Agreement (Malone, 1983; Suryaningsi, 2016a).

The situation of the Indonesian nation after that became a diverse nation because it had various customs, ethnicities, religions and different national races. There are 1. 128 more ethnic groups living on thousands of islands from Sabang to Merauke. The occurrence of heterogeneity in Indonesia can be seen from the number, arrangement and circulation of the community originating from traditional social aspects (Dewantara, 2019). Example: The Javanese make up 40.2% of the Indonesian population. Sundanese (15.5%), Batak (3.6%), people from Sulawesi, not only Makassar, Bugis, Minahasa and Gorontalo people, and Madurese (3.03%). Religious views, prove that Islam is the most dominant (87.18%), Christian (6.96%), Christian (2.91%), Hindu (1.69%), Buddhist (0.72%) and Kong Hu Cu (0.05) (Johana et al., nd).

The use of regional languages as a routine language is 79.5%, Indonesian 19.9% and more than 0.3% use foreign languages. Not only the heterogeneity of customs, the unity of the Indonesian nation is also based on the unity of thought, view of life and teachings of life in the nation and state. Which in a *holistic way can be seen* in the precepts of Pancasila which is the foundation of Indonesia. Accurately printed on the country icon that reads "Bhinneka Tunggal Ika", which means "various nations, religions, languages but always one, namely Indonesia (Adha & Susanto, 2020; Arifianto et al., 2021; Local, nd) . Although they are different, they are always similar in terms of law, rights and roles and social life based on kinship.

Arifianto et al., (2021) reported that pluralism that runs in Indonesia is very heterogeneous which is interpreted as a paradigm to create a nation consisting of various different backgrounds. Not only that, it differs in terms of ethnicity, ethnicity, religion, customs, language or skin color by respecting and honoring the rights of minorities. The Indonesian state has differences in various tribes, various religions, various languages, and various cultures of course need to educate the public about multicultural education (Hutabarat, 2020). Technical socialization to the community is carried out vertically and horizontally, including in educational institutions. Through tracking that Indonesia already has multicultural thinking, it can be seen from the slogan that has been mutually agreed upon that all Indonesians recognize Bhinneka Tunggal Ika, different but always one. In this regard, it can be said that although Indonesia consists of various ethnic groups, religions, languages, customs and the like, there is always one, namely Indonesia.

Sesanti Bhinneka Tunggal Ika contains a high philosophical value for the Indonesian people..statement of the soul and spirit of the Indonesian nation that upholds the unity and integrity of the nation, above differences is the meaning of Sesanti Bhinneka Tunggal Ika Susanti means advice, which means that through the symbol of Bhinneka Tunggal Ika, it becomes advice or advice that is believed to be able to provide collective energy to unite the Indonesian nation even though conflict will undeniably always be present to reflect the love of unity and unity of each individual on the earth of Indonesia. Fitriyah et al., 2022).

The value of justice in diversity can be actualized in daily life, namely equality and the rights and obligations of every citizen; love one another; have an act of sharing feelings and feelings; not acting or behaving arbitrarily; uphold human values; and mutual respect (Dewantara, 2019). The privilege of respecting others is a form of the equality of diversity because in essence people are born in nature with God's creation; participation is equal before God and the law; individual is a great human being and

very valuable; the individual as a social person; the individual is a social being who cannot live alone; need each other; and influence (Fathorrahman, 2018).

Notonagoro, (1975) views that Pancasila has 4 main values that Indonesia has, namely; a united country with *Bhinneka Tunggal Ika* (Unity in Diversity). Unity does not mean equality, but justifies diversity which refers to general values of divinity, humanity, a sense of equality (Anditya, 2020). Made with the meaning of creating something of social equality for all Indonesians, as well as being responsible for creating safety and educating the nation's life. The result of a collective agreement is that alliances and unity are based on the independence of people. People's independence cannot be formed but is rooted in political democracy.

Democracy is meant to be implemented in various aspects of life, namely the economic aspect. *Sesanti Bhinneka Tunggal Ika* in the perspective of the value of justice is based on the basis of the One Godhead. This belief implies that the Indonesian state upholds the existence of religions adhered to by the Indonesian people. On the other hand, this nation must continue to strengthen national integration and consolidate democracy based on the potential for diversity possessed by Indonesian citizens (Fathorrahman, 2018).

The era of global civilization, which is marked by the current digital development that continues to advance, must have positive and negative consequences from the growth of the current digital era. Not only that, it is an opportunity as well as a challenge for Indonesia in an effort to advance all views and rules of life in Indonesia (Akbar, 2020). Efforts to spread knowledge as broadly as possible, through multicultural learning have resulted in a situation of citizens who can respect, accept and exalt each other. Educating citizens through multicultural learning covering social, cultural, economic, learning and other aspects are included in an effort to respond to the current digital era. Unconsciously the digital era has changed the order of people's lives in society, nation and state (Utuhnya et al., nd).

Global Civilization is conditioned by the condition of Indonesian citizens who prefer to connect on social media, do business online, practice using the internet, and search for data using the internet or social tools. In the digital era, everyone can access anything anywhere and anytime, not limited by space and time. Through the changes that are happening at this time, it is not impossible that there will be no clashes, in the digital era, multicultural conflicts are caused by the lack of mutual respect and respect for differences, especially in social media which is currently popular in Indonesia.

Indonesia is a unity of various ethnic groups who also have differences in language, ethnicity, beliefs and views of life. These differences can lead to clashes, but on the other hand, they can also result in unity through the realization of mutual tolerance among Indonesians. However, to realize unity on the basis of existing differences, Indonesia needs values that can bind its people into one unit (plural).

Indonesia is a multicultural country, but not a multicultural country. Therefore, multiculturalism is not a breaker in managing diversity in Indonesia. Some types of multiculturalism have even become a dilemma in Indonesia (Suryaningsi, 2017). Multiculturalism has an impact on the presence of diverse citizens, potentially giving negative consequences in the form of social conflict. The impact of social conflict is caused by differences in traditional values which are based on socio-cultural factors.

Multiculturalism also wants to create a special attitude in the form of a tendency to separate oneself from the community. Moreover, it is possible to dominate other communities. Other negative things that must be avoided are discriminatory thoughts in the form of discriminatory actions in the treatment of fellow citizens which can lead to individual bias due to the emergence of the character or character of a group. Multiculturalism will also lead to exclusive behavior in the form of a tendency to separate from society. It is even possible to dominate other communities. Another negative value that must be avoided is discriminatory views in the form of discriminating in the treatment of fellow members of the community which can lead to subjective prejudice due to the emergence of character/character. Some forms of moral decline in Indonesian society are Violence, Stealing, Fraud, Unresponsiveness to the authorities, cruelty of bestari partners, fanaticism, obscene language, violence and sexual violence, excessive egoism and avoiding responsibility from society and self-destructive behavior.

The Indonesian nation since it was first established has been confronted and made aware of the fact that it is multicultural, so that is what made the *founding fathers* take off their jackets of difference, and formulate Pancasila as the foundation for building the country. The principle of *Bhinneka Tunggal Ika* was then chosen as the national motto to describe how great the desire to unite from all elements of a very diverse nation is. The plurality of the nation is a strong indication that this nation is actually very multicultural. Then how is the reality of multiculturalism symbolized by *Bhinneka Tunggal Ika* faced in this global civilization? The fundamental threat to this multicultural democratic country is the emergence of cultural discrimination. One of the actualization of cultural discrimination is an anti-tolerant attitude towards other human beings.

The emergence of various colors of cases such as: mass riots, burning of places of worship, various riots, conflicts with SARA nuances, acts of violence against certain religious sects, and various

other tragic events. The emergence of regional regulations (Perda) that refer to certain religious laws in several regions immediately raises problems for a multicultural and democratic nation-state like Indonesia. Not only because regional regulations violate the constitutional hierarchy, but also because they are very superficial and not substantial. Diversity of cases should not need to happen if the local government is committed to the rules, that the State and the Nation are united in diversity, and recognizes that the Indonesian nationality is a multicultural nation.

The state must depart from the interests of all elements of multicultural citizens. If these sectarian and primordial forces are allowed to drag on, they will not only threaten, but also destroy the multicultural character of the Indonesian nation. The possibility of undesirable conditions can occur that Indonesia will be in a state of national social collapse. The philosophical value that can be obtained from the various riots that have occurred in many places is the result of the low awareness and insight of the multiculturalism of the Indonesian people.

Another problem faced by the Indonesian people today is the waning of the spirit of nationalism and patriotism among the younger generation. This is due to the large number of foreign cultural influences that have entered Indonesia. As a result, many young people forget their own culture and even prestige and then assume that foreign culture is a more modern culture than the culture of their own nation. Finally, it has an impact on the fading of the understanding and implementation of the younger generation of the noble values of the Indonesian nation.

The Indonesian nation has failed to maintain its nature as a social creature and a noble creation of God, forgot and failed to carry out social responsibilities to protect, love, and do the best and noble, and failed to position and treat other people should be protected and loved especially in Indonesia children who come from different tribes, regions and languages such as; Javanese, Sundanese, Minang, Betawi and others. Everyone should be aware that each individual must be able and willing to accept others as they are without discrimination, accept someone regardless of ethnicity, religion, language, gender, and nationality. The importance of respecting diversity in order to realize and strengthen the respect of others. Each individual must understand the important reasons for respecting other individuals. Indonesian people are in a decade of moral, ethical, and religious decadence by abandoning their intrinsic worth and dignity.

DISCUSSION

At a glance the history of Sesanti, also called the motto of Unity in Diversity, was first expressed by Mpu Tantular, a Tantrayana Buddhist, the Great Poet of the Majapahit Kingdom, during the reign of King Hayam Wuruk (1350-1389). This sentiment is found in his work: *Kakawin Sutasoma*, Pupuh (chapter) 139, Bait 5, which reads "Bhinna ika Tunggal ika, tan hana dharma mangrwa" which means "Different is one, there is no ambiguous devotion". The motto of Bhinneka Tunggal Ika, referring to the Sanskrit language, is almost the same as the motto of ePuribus Unum, the motto of the United States of America which makes diversity in unity. Revealed in the XVIII century, four centuries after Mpu Tantular put forward the motto Bhinneka Tunggal Ika (Fitriyah et al., 2022).

Efforts to actualize the value of equality to strengthen the principle of Unity in Diversity in global civilization. The term civilization is very relevant to culture, the progress of customs which is a distinctive characteristic and belongs to citizens globally. Global civilization can be referred to as the highest level of customary development (customary progress) that distinguishes civilized people from uncivilized or barbaric people. Likewise (Asmaroini, 2016; Muqsith, 2019; Nahak, 2019), report that globalization causes changes that world countries want to experience. The changes are:

1. Shift from factory citizen to data citizen;
2. The shift from the national economy to the world economy;
3. Shift from short time to long time;
4. Shift from centralization to decentralization
5. Shift from physical drives towards self;
6. Shift from representative democracy;
7. The shift from a hierarchical system to a network of activities; and
8. The shift from one of two options to various choices

Indonesia cannot be separated from world hegemony, therefore as a nation that has a characteristic view of life from other nations in the world. Indonesia is the only one that has the Pancasila way of life, so it shouldn't be co-opted by world hegemony, so let's unite to show blazing energy and enthusiasm. Digital literacy is actually interpreted in Pancasila literacy, because there is a basic philosophy of life for the Indonesian people, namely: The philosophy of living in society, as a nation and as a state. Values already exist and are embedded but how to reaffirm the values of Pancasila again so that citizens can produce the values of community life in the anchor of Bhinneka Tunggal Ika.

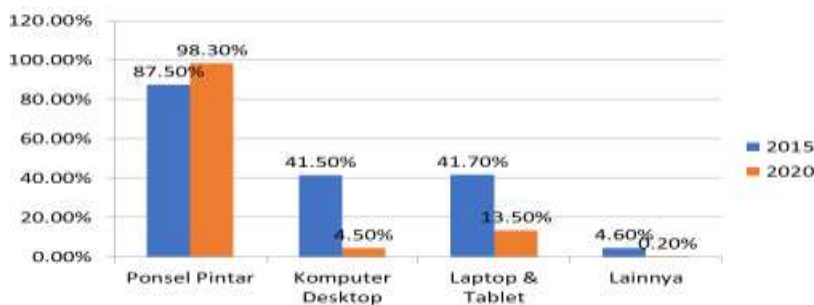
The social implications of the progress of Global civilization being dragged into an online system that is abundant in information. The implications of global civilization can give several choices whether for better or for worse. Through Global Civilization, it can be shown that **First**, if the situation is more open, society will be faced with the choice of whether it is more analytical, critical, and or instant.

Second, when the state is online; Is society more creative, innovative or consumptive? because of the abundance of information.

Third, when everything is open, we live in a mixed culture and even cross-cultural control, then the question arises: Will the existing culture become a leader or become a follower?

Fourth, when everything is open, even across cultures and or even across nations and countries. A challenging question arises, namely whether Indonesia can compete or collaborate? or even co-optation? If they are not able to keep up with global civilization, people will become losers. It is realized that this life certainly has challenges so stay committed to being a winner. Operationally, let's take advantage of the conditions in this era of globalization properly and correctly. The following is data on the Indonesian population in Internet Access: data sources for Indonesian telecommunications statistics, BPS, 2015&2020.

Data Penduduk Indonesia dalam Akses Internet



Indonesian population data in 2015 smartphone Internet access 87.50%; 2015 Desktop Computers 41.50%; 2015 Laptops and Tablets 41.70%; and others in 2015 as much as 4.60%. Based on 2020 smartphones 98.30%; 2020 Computer Desktop 4.50%; 2020 Laptops and Tablets 13.50%; and others in 2020 as much as 0.20%. The data shows the percentage of Indonesia's population using digital from 2015 and 2020. The level of internet use is increasing even as a primary need because almost all work is completed with applications available on the internet. The use of the internet provides an element of accelerating the completion of tasks at one time with several workload variables.

The shift that occurs with digital flows will have both positive and negative impacts. What is described above is a positive impact but a negative impact is an internal family close relationship that looks far away even though they are in one place. This condition will affect the materialist habits of the values contained in Pancasila.

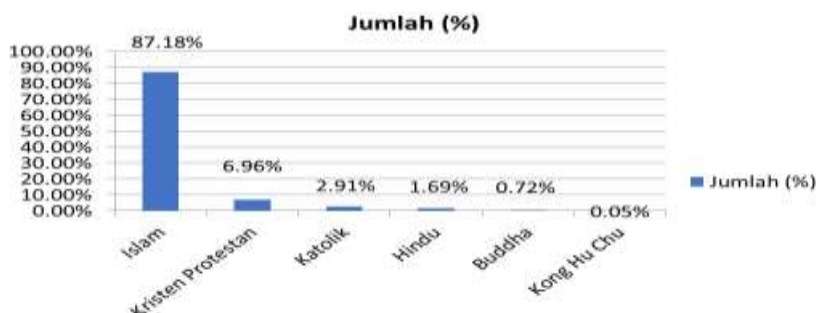
The symbol of Bhinneka Tunggal Ika as a motto to organize and regulate the life of society, nation and state. Aims to respect and harmonize relations with differences in ethnicity, race, religion, language, culture, customs and several other types of differences. The following is a diagram of the data on the number of Indonesians based on ethnicity:

Data Jumlah Penduduk Indonesia Berdasarkan Suku Bangsa



The number of Javanese ethnic groups is 40.20%; Sundanese 15.50%; Batak tribe 3.60%; tribe from sulawesi 3.03%; and the Madurese 3.03%.

Data Jumlah Penduduk Indonesia Berdasarkan Agama



As for the use of language routines in Indonesia, it can be seen in the table below:

Pemanfaatan Bahasa Rutinitas di Indonesia



Implementation of routine languages in Indonesia is 79.50% of local languages; Indonesian 19.90%; and Foreign Language 0.30%.

Besides that, it will foster national values that are inherent in every citizen or the norms of goodness that are contained and characterize the personality of the Indonesian nation originating from the values of Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika. The sense of nationality is a sense of mysticism that lives in the soul intentionally.

Actualization of Justice Values in Diversity:

Values are in the *value belief system* or core beliefs of humans not only in material things but also in supernatural spiritual ones. The actualization of the value of justice can be applied through equality and the rights and obligations of every Indonesian citizen. Having Pancasila is obliged to practice the values contained in the precepts of Pancasila. The first precept emphasizes mutual respect for differences between religions by not intensifying negative or cynical differences of opinion or speaking out against other religions. Efforts to promote a social approach in the form of a collaborative from a normative approach in solving religious problems, and as a ruler to make a policy of treating all religious adherents equally to worship in accordance with legal provisions.

The application of the second precept, through the action not to apply discrimination and violence to other people, and to share the same opportunities with all the people of the country to progress, grow and develop. The application of the third precept, carrying out reconnaissance of mutual cooperation activities starting from the smallest citizen stage, increasing community meeting forums to increase social attention. The fourth precept is to open channels and spaces for citizen participation openly or conventionally or digitally to improve the quality of public policies, following public aspirations more than making rhetoric or imagery. The implementation of the fifth precept is tried by designing programs that have a direct and clear impact on the safety of citizens, and widen citizens' access to professions and various economic resources.

Das science and das sollen are difficult to put together, so what happens in the nation's personality to this day has even become entrenched such as CCN (corruption, collusion, nepotism), exploitation of nature without responsibility because it only cares about material gains without thinking about the consequences that will harm many people. , such as infrastructure that is not evenly distributed, the level of poverty is getting higher, all due to human greed. Humans who do not place themselves humanely, but only prioritize individual interests from the material side and ignore the

spiritual side, humans who only care about the interests of certain individuals or groups, without paying attention and without realizing that there are other people's rights that must be respected and protected.

It is known that there are no rules that are small or large in position or whether they believe that every citizen is the same creation of Allah. Therefore, why the value of equality is difficult to enforce. On the one hand, the value of justice is very important to uphold because if justice or doing justice is enforced it will create a sense of comfort, peace and a sense of togetherness among the community and resolve social problems. More operationally the embodiment of justice according to (Rahardjo, 2017) is related to the distribution in society. This distribution is not always physical but also non-physical, including: goods, services, business capital, social roles, authority, power, opportunities and so on that have certain values for human life. For this reason, the scope of the essence of justice, according to Satjipto Rahardjo, includes:

- a. Distribute to everyone what is due;
- b. Distribute to everyone who is entitled to legal provisions;
- c. The virtue of sharing the produce of which it is a part;
- d. Sharing something that can relieve people's desires;
- e. Individual meetings;
- f. Giving freedom to people to pursue their prosperity;
- g. Giving everyone the opportunity to seek the truth;
- h. Share something in an appropriate way.

The purpose of the value of justice for diversity is the formation of a just, orderly and orderly society, that is, everyone gets the opportunity to build a decent life so as to create equality and balance of life. The welfare aspect means that human rights are recognized and respected. The embodiment of the value of justice for diversity is the behavior of giving to others what are their rights and obligations for the realization of an equal and balanced society.

The indicator of the value of justice for diversity to love one another among human beings is a personality that can actually be formed and built to strengthen the values of Pancasila. The behavior of mutual love between fellow human beings has been used as a guideline or norms that are still maintained in the life of Indonesian society. Global civilization and actual issues can be a challenge and are then responded to as self-reflection for a prosperous Indonesia.

Operationally, indicators of the value of justice for diversity are actualized in an attitude of mutual tolerance and compassion. Currently the values of Pancasila are slowly being eroded by globalization which always carries an individualistic and liberal character. The Indonesian nation is no longer able to use Pancasila as a bulwark to withstand the currents of globalization that have an impact on life which is actually contrary to Pancasila. The problems of the nation that have never been resolved have caused the soul of the Indonesian nation to fade. The attitude of mutual tolerance and tolerance has declined towards individualism so that it becomes a problem for others to understand. This condition becomes a problem that really needs one solution, namely a character as the identity of the Indonesian nation. A character that is able to bring this nation to the front of the gate of prosperity, and that character is called Pancasila. A nation that is too busy thinking about how the value of exports increases, foreign exchange reserves increase, exploitation of natural resources, and how to obtain and maintain power, however, never again think about how to strengthen and ground Pancasila in the hearts of generations of Indonesians

. in the act of not acting or behaving arbitrarily. Pancasila is the strong foundation of the Indonesian state and continues to be developed in everyday life. Pancasila is a representation of the personality of the Indonesian people because it includes elements which, if implemented, will reflect the personality of the Indonesian people. Whatever action is taken, it must always be based on the principles of Pancasila. Pancasila which consists of five precepts that revive and empower each other and show the unity of the nation. Essentially as a guide to act and behave. Pancasila is actualized in the Constitution of the Republic of Indonesia, especially in the fourth paragraph.

Arbitrary acts also occur in a democratic power environment when it is interfered with by authoritarian powers. As a result, the relationship between the people and power is tenuous, resulting in the government losing authority; the mentality of the people and the government is bad; bad work ethic culture, fragile government integrity, gotong royong culture shifts to individualism, and people are apathetic towards the leadership. Indonesia's democratic order is unstable because it has been intervened by authoritarian powers. The face of democracy is in its moral decadence and is flawed before the people.

The form of arbitrariness in the legal aspect can occur to any individual who with the aim of benefiting himself or another person or a corporation, abusing the authority, opportunities or facilities available to him because of a position or position that can harm state finances or the state economy is given strict sanctions in form of punishment.

The actualization of the value of justice for diversity upholds human values. Pancasila as the nation's philosophy of life becomes one soul with the basic values of Pancasila, namely God, Man, One

or Nationality, Democracy and Justice. The five values of Pancasila can be in line with the values contained in the heart of the human heart. So of course it must be in line with the beliefs of the Indonesian people. In this era of globalization, it is necessary to make Pancasila as a processor in the soul of the Indonesian nation. The human spirit emphasizes the human aspect, namely egalitarian, humble, independent, appreciative, and respectful. Things that must be abandoned are barbaric, arrogant, demeaning, humiliating, rebuking and oppressive actions. The essence of humans as social and cultured and civilized beings is to be able to do justice and be civilized. Every human being can treat other humans the same because they are both created by God Almighty. Human habits that are creative and innovative as well as inspiring become the culture of the Indonesian nation and in the end become the determinants of the nation's progress. That's why it is used as a pillar of nationality in Pancasila.

Actualization of the value of justice for diversity in the aspect of mutual respect in the form of not disturbing the peace of other humans or groups, not provoking other people and causing anarchic actions. The decline in the passion of the community or individual to interpret life in mutual respect will have an impact on the courage to take negative actions, even more fatal. For example, the act of burning the image of the leader of the state, this act reduces moral decadence as a people because some people can no longer respect and respect the leaders of the nation. Efforts by the National Defense Institute to carry out training for trainers throughout East Kalimantan which were held at the Platinum Hotel Balikpapan from June 20 – 30, 2022 so that the values of Pancasila were revitalized and well embedded for each participant to be further disseminated to each participant's agency or even to the wider community. . Togetherness and care also need to be maintained as well as possible so that the desire to keep Pancasila as the nation's ideology will continue until this world collapses.

It is undeniable that the influence of foreign cultural infiltration for the Indonesian people causes the values of Pancasila to gradually fade. The impact on many of the younger generation has been eroded by globalization. For this reason, each individual instills the qualities exemplified in Pancasila, especially in oneself. In the sense of being a nation, a state, and a society, Pancasila must be implemented properly and equally, lest Pancasila be just small talk, whose ideals are no longer applied in the life of the nation, state, and society (Hastangka et al., 2019).

As Kaelan emphasized the importance of actualizing Pancasila, both subjectively and objectively. Namely, individual actualization of Pancasila values as well as objective actualization, namely the realization in all aspects of state and legal life (Hastangka & Ma'ruf, 2021).

The position of Pancasila is very basic but has a strong, permanent nature and cannot be changed by anyone. This statement places Pancasila as the rule of the state, the source of law, the ideology of the nation and the philosophy of the state. Furthermore, it encourages the government to organize power through regulations that are in accordance with the Pancasila philosophy. Likewise, the relationships that take place in the precepts of Pancasila qualify each other, animate and complement each other. In line with the view Suryaningsi, (2016b) states that the values of Pancasila are arranged in a systematic and interrelated manner, namely: 1. Divinity values, 2. Human values, 3. Unity values, 4. People's values and 5. Justice values. All Indonesian people uphold the principles of Pancasila. With a better understanding and application of the principles of Pancasila, it is hoped that it can be used to help Indonesia's national education goals.

Actualization of the values of Bhinneka Tunggal Ika in order to continue to exist and become a magnet for the realization of the value of justice requires awareness and starting from oneself, family, environment, office, school, organization and others. Besides, through education so that the potentials that exist in every human being grow and develop. Finally created conditions for the life of the nation and state that are independent, civilized, dynamic, characterized, dignified and able to compete. There are several forms or models of education that can be applied, such as multicultural education, character education and anti-corruption education accompanied by an understanding of pluralism. The purpose of education is for citizens to be ready to face global challenges, the post truth era, the industrial revolution 4.0 and the 5.0 revolution. Improving the spirit of nationalism, national patriotism, realizing the value of justice in adjusting behavior changes due to the COVID-19 pandemic.

The era of globalization needs to prepare the younger generation to love the homeland and the nation to become Indonesians by: recognizing the nation's history, geography, heroic stories, literary works, national songs, civilizing behavior thank you-please-sorry (TMM), respecting those who are more senior, disciplined and actualization of local wisdom.

CONCLUSION

Global civilization leads the nation to choose to change to move forward and or move in a conventional but lagging place. Change is desired so as not to be left behind but not to replace the nation's ideology with other ideologies because it becomes a characteristic or differentiator of the nation's personality with other nations in the world. The concept of Indonesian nationality is based on the identity and culture of the nation in the principle of Bhinneka Tunggal Ika. The value of justice for diversity means that the goals of the state are the targets for the realization of equality and the rights and obligations of every citizen; love each other; tolerance; not act or behave arbitrarily; upholding

human values and mutual respect. The implementation of the Pancasila precepts cannot be separated from one precept to another because each precepts qualify each other, animate and complement each other. The value of justice in diversity is expected to be realized in common life. Because human life includes physical life and spiritual life, justice also includes justice in fulfilling the essential demands of physical life and justice in fulfilling the essential demands of spiritual life in a balanced way. Cultural diversity makes a shift in the values of Pancasila, especially the aspect of justice. Given the growing culture that always puts forward the value of justice which is currently being abandoned, so many people do not apply the values of Pancasila. At this time the Indonesian people no longer live and practice the values of Pancasila as a result of being eroded into global civilization.

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