



The Representation of Pancasila Leadership Among the Students of UPN “Veteran” Jakarta

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Abstract

Leadership is understood in general as the ability inherent to an individual to influence other people in order to achieve a goal. It is something inherent to a leader that is constituted of several different aspects such as: personality, ability, and willingness (Wahjosumidjo, 1987: 11). It is a set of actions done by the leader that cannot be separated from its position, style, and the action as well as how it interacts with other leaders, its followers, and certain situation. Pancasila is part of the constitution to the Republic of Indonesia which also serves as the philosophy for the universal values for its people. Which is required to be implemented consistently in state's affair. Pancasila leadership is the leadership that brings the awareness of statesmanship based on Pancasila and the state's law constitution. A leader that is based on Pancasila should be able to manage the diversity of Indonesia and to bring the nation to greatness. Based on that observation the researchers are looking to explore further how the students represents the idea of Pancasila leadership in the UPN “Veteran” Jakarta.

Keywords: *Representation; Pancasila; Leadership; Diversity*

Introduction

Leadership can be considered as part of the applied science in terms of the social sciences disciplines. In regards of how its principle and its theories are beneficial in enriching the well-being of humanity. In order to better understands the aspects of leadership and its problems, it is required to first understand the definition of it from various perspectives. Leadership covers the process of influencing others in order to define the goal of certain organizations, as well as motivating the attitudes of its followers to better achieve said goals. The term influencing can be understood both in terms of its organizational character and its culture.

In general terms leadership can be understood as the ability inherent on an individual to influence others to achieve a certain goal. Leadership can be characterized as such: personality, ability, and willingness (Wahjosumidjo 1987: 11). It can also be seen as a collection of behaviors taken by the leader that is tied to its respective status, position, as well as its style and attitudes. Along with the way it interacts with its followers and some situations. It can be summed that: 1) leadership is the use of influence, that every interaction involves a leader; 2) leadership covers the importance of both clarity and

accuracy in communication that affects the efficiency of its followers' performances; 3) leadership focuses on the achieved goal, an efficient leader should be able to synergize the goal of each individual with its group and/or organization.

Pancasila is the constitution of the Republic of Indonesia as well as its defining philosophy in formulizing the universal values in each of its citizen's life. It is necessary to implements it in state activities. Based on this observation it can be surmised that every Indonesians form their views on state activities on a cultural aspect that is tied to its defining values. State values contained within the verses of Pancasila are not the creation of a single individual but instead it was the realization of Indonesians as a whole that was brought upon from existing cultural values through philosophical musings of the Founding Fathers (Kaelan, 2000: 13). One of the Founding Fathers, Soekarno, firmly states that the values contained within the Pancasila are gathered from the very essence of Indonesia itself as well as it was derived from the sociological aspects of each Indonesians. As a state constitution Pancasila was transcended from a divine inspiration. Observed from a causality perspective it can be said that Pancasila as the cause of Indonesian independence, hence said independence can also be said as part of that divine inspiration. This is in line with the third paragraph of the introduction to the Undang-Undang Dasar 1945 (Indonesian State Law Constitution as defined in 1945) that is why in relation to that it is imperative for every citizen to contributes in the state affair in order to answer for such divine blessings. Based on that overview we would like to know how leadership would work when combined with aspects of Pancasila as one would call "Pancasila Leadership." As such we would also like to resume our research in exploring how the students would reacts towards the concept of "Pancasila Leadership" within the boundary of UPN "Veteran" Jakarta.

Literary Review

Leadership

Every citizen is a leader with their respective responsibilities. In which the degree of leadership will determine its problem-solving qualities. This is where it is important to better said degree by continuously honing an individual's ability in solving problems as well as to live in accordance with society and the state.

Leadership is the ability to influence people through means of communication in order to achieve a certain goal. Hence it also covers how to move others through orders, guidance, or any other kinds of actions that should moves others to react or response in a receptive manner. Within the scope of leadership capabilities it is important to possess a dynamic force to motivate and coordinate members of an organization to attain a certain goal.

The important factors in leadership are: "attitude and integrity". Integrity is defined as a wholeness or completeness in regards of actions and sayings, in which it can understood how both aspects are in accordance to one another. It also covers the process of influencing others in defining the goal of an organization along with motivating the attitude of followers in order to attain said goal by means of fixing the group and its work culture. Considering that it can be said that it is crucial for a leader in a leadership to take the role as the vital driving force of an organization. As a leader should also be able to be the role model in defining the working culture of an organization and how it solves its problems. A successful leader should have the integrity in form of morals and professionalism, both are defined in terms of loyalty and honesty in relation to the moral framing of what is right and otherwise. An action that would be against the intended morality would be cheating, lying, and stealing.

A contemporary leadership form based on patriotism should be in possession of these four types of proficiency, which are: 1) technical proficiency in relation to the function of the organization; 2)

management proficiency in handling the tasks given to the organization; 3) social proficiency in order to communicate the organizational responsibilities; and 4) intellectual proficiency which covers the ability to think strategically with a forward vision to better formulate the mission in achieving the goal of the organization. If every leader and future leader would understand and comprehend those four proficiencies, it should suffice to say that they are in possession of a national identity and integrity.

A leader might realize their leadership by creating a just and stable condition to support a more effective and efficient working condition. In consequences it should also be able to give ways to a wider work opportunity in cultivating the available resources and investments to better distribute wealth and stimulate national unity and defense. The degree of a leadership can be measured by its ability in solving a problem proportional to the complexity of the problem.

Pancasila Leadership

The application of Pancasila in higher education has its highs and lows over the years. That is why it is imperative to recontextualizes in order to better comprehend the concept and essence of Pancasila education. Also worth noting that the current implementation still left some things to be desired. This condition was caused by the constant change in regulation and interpretation concerning said education. In the current condition the state wishes for Pancasila education to be implemented as an independent subject to give more focus for the student to better understand and comprehend the state's ideology.

Over the course of the Indonesian history the values of Pancasila have already been realized within the live of its people even before it was formally constituted as the state's constitution. Ever since the old times regions of Indonesia had several deeply believed values such as belief in the divines and tolerance—represented by mutual cooperation, fairness, and solidarity. Mutual cooperation and solidarity are embodied by the Indonesian proverbs, “*Berat sama dipikul, ringan sama dijinjing.*” (Together carry the weight and the light—loose trans.). In its application it can be shown by encouraging the capable to help those who are less by placing the government as the mediator in between the disparity. The values of Pancasila in accordance with the causality theory as observed by Notonagoro can be seen as the cause of the Republic of Indonesia. Hence any deviations from it would endanger the very nation itself. The recurring problems faced by the nation can be seen as its example.

Pancasila is part of the constitution of the Republic of Indonesia and it is the nation's philosophy in which universal values in statesmanship are based on. The state's leadership should be based on the values embodied by Pancasila and it should be implemented in their role and function as a leader. Five verses of Pancasila are broken down into 36 pieces of implementation in order to eases its practical use. Said pieces are stated in House of Representatives Ruling (Ketetapan MPR No.II/MPR/1978) regarding the *Ekaprasetia Pancakarsa*. The pieces are as follows:

I. First Verse: *Ketuhanan Yang Maha Esa* (Belief in Almighty God)

1. Belief in God in accordance with each individual's respective belief based on a just and civilized humanism.
2. Tolerance and cooperation between differing beliefs in appeal to a harmonious life.
3. Respect and tolerance for differing religious worships.
4. To not force any belief to any other person.

II. Second Verse: *Kemanusiaan yang Adil dan Beradab* (Just and Civilized Humanity)

- a. Acknowledge the equality between each individual with different rights and responsibilities.
- b. To love each other equally.
- c. Encourage tolerance.
- d. To avoid treating each other arbitrarily.
- e. Upholds humanistic view.
- f. Encourages doing some humanitarian work.
- g. Encourages defending truth and justice.
- h. Indonesians considers themselves as part of the whole community of humanity and as such they would encourages respect and cooperation between nations.

III. Third Verse: *Persatuan Indonesia* (The Unity of Indonesia)

- a. Placing the unity and interest of the nation before any personal or group interest.
- b. Willingness to sacrifice for the nation's interest.
- c. Patriotism.
- d. Showing pride as a member of the Indonesian nation.
- e. Encouraging co-existence in the name of diversity through the *Bhineka Tunggal Ika* motto.

IV. Fourth Verse: *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan* (Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Among Representatives)

- a. Prioritizing the interest of the nation and its people.
- b. To not enforcing will into others.
- c. To prioritize unanimous ruling.
- d. To base said unanimous ruling on a kinship spirit.
- e. To carry the unanimous ruling with responsibility.
- f. The ruling was done in a clear and fair reasoning.
- g. The ruling should be decided with a sufficient moral responsibility to upholds the value in truth and just humanitarian view.

V. Fifth Verse: *Keadilan Sosial Bagi Seluruh Rakyat Indonesia* (Social Justice for All People of Indonesia)

- a. Developing a noble attitude that reflects mutual cooperation.

- b. Being just.
- c. Balance between rights and responsibilities.
- d. Respecting other people's rights.
- e. Helping each other.
- f. Refrain from extorting others.
- g. Refrain from unnecessary spendings.
- h. Being frugal.
- i. Refrain from doing action that would damage general interest.
- j. Hard working.
- k. Respecting other people's works.
- l. Developing progress based on social justice in cooperation with each other.

Pancasila Leadership

Pancasila is the essence of Indonesia. It can also be said that it is the distillation of values used as the base norm for the nation that can be treated as its concept and goal. Soekarno (1989: 64) stated that the flow of history shows in actuality that every nation needs a concept and a goal to achieve, if they didn't possess it or should that said concept and goal becomes obsolete it would endanger the nation. The importance of an ideal as the base of morality for a nation's greatness is supported by Gardner who thinks that no nation can achieve greatness unless it beliefs in something, and unless that something has moral dimensions to sustain a great civilization (Latif, 2011: 42). With that consideration Pancasila leadership is a leadership that is based on the verses of Pancasila. A leader on every capacity should refer to said verses to be considered as one in applying his leadership role and function. By applying said values the leader will encourage its followers to internalize the same values within their work.

The values of Pancasila can be used as a guidance for every citizen in their daily lives. As it is a set of moral and ethics in living as a member of a nation of Indonesia. The Directory of Learning and Higher Education (2013:vi) states that the values of Pancasila judged by its implementation can be divided into: 1) base value; 2) instrumental value; and 3) its praxis. The base value of Pancasila are defined in its five verses as stated before. While its instrumental values are derived from the explanation of its base value as written in the introduction and the body of the state's law constitution (*Undang-Undang Dasar 1945*). The legal drafter in the judicial, executive, and legislative branches of government from every level are the ones with the duty to implement the explanation of the base value of Pancasila as an instrumental value. If all citizens are abiding the rulings as defined by this instrumental values along with any legal rulings that is derived from the base value it can said that the praxis are already realized.

A leader based on Pancasila should be applying the verses of Pancasila in its actions. As proposed by Tandiasa (2015) that Pancasila leadership is a leadership that should brought awareness to the citizen on the basis of Pancasila and the National State Law Constitution. Pancasila leadership is a character unique to Indonesian leader. Supported further by Sutrisno (2013: 4) who suggests that every nation should be able to define their own criteria of its leader in order to better develop and attain its goal as a nation. The national criteria for a leader should be defined through law and legislations so that an ideal

leader that is in line with the goal of prosperity can be achieved. As a nation based on Pancasila it is natural that said criteria should be based on the values embodied in the Pancasila. Sutrisno (2013: 6) continues by defining the criteria as: 1) someone who is pious; 2) someone who upholds the value of a just and civilized humanism; 3) someone who has a sense of unity with the nation over any other interests; 4) someone who encourages unanimous rulings for the nation's interest in a good manner; and 5) someone who can support a progressive development in order to realize social justice for all Indonesian. The value of Pancasila should be used as the basis for the nation to tackle a multi-dimensional crisis.

Bringing back Pancasila as the basis in life should start from the leader as to become the example for the others to follow. It is also to prove that the value of Pancasila is still relevant in the society as something credible. Purnama (2010) states that only a clean and professional leadership that can be trusted by the people. By that consideration it is important to notice that in order to bring back Pancasila as a basis in nation's life it is necessary to have a leader that is clean and professional. Pancasila are often seen as part of the problem due to its history being used by the New Order to manipulate and exploit the people hence it was also often thought as false and empty with its values unrealized. While on the other hand most people have lost its trust in most leaders, especially the one in powers, seeing that they're considered failing in realizing the promise of independence and uncaring towards the people. When said leaders are using Pancasila in their narratives it only adds to the distrusts towards it. Only through a genuinely clean and professional leadership the value of Pancasila can be used as the basis in bringing prosperity to the people and the nation. Azra (2008) adds that various efforts are needed to better develop the relevancy of Pancasila as a national wisdom to answer the many challenges facing Indonesia.

Pancasila leadership is the leadership that would bring awareness of statesmanship based on said ideas and the state law constitution to the people. A Pancasila leader should hold the beliefs in nationalism, kinship, mutual cooperation, realization of independence, as well as collaborating traditional and modern values in accordance with unity and togetherness. The moral value of Pancasila as the basis of leadership are as follows:

1. First verse concerns the morality and belief moral value including respect of differing beliefs.
2. Second verse concerns the humanistic aspects in regards of human rights, tolerance, and cooperation.
3. Third verse concerns on nationalism, patriotism, and unity in diversity.
4. Fourth verse concerns on decision making and rulings.
5. Fifth verse concerns on mutual cooperation.

The values of Pancasila leadership are spiritual, humanist, nationalist, democratic, and social justice. These five values are embodied in the five verses.

Research Method

Strategic Plan of UPN "Veteran" Jakarta: to optimize internal strategic communication and giving recommendation in conducting research within the academic circle. Researchers will be focusing on the student's representation towards Pancasila leadership in UPN "Veteran" Jakarta.

This research will be using a qualitative method due to its subject being a dynamic case hence it is the appropriate method to better understand the subject. Descriptive method will also be used to

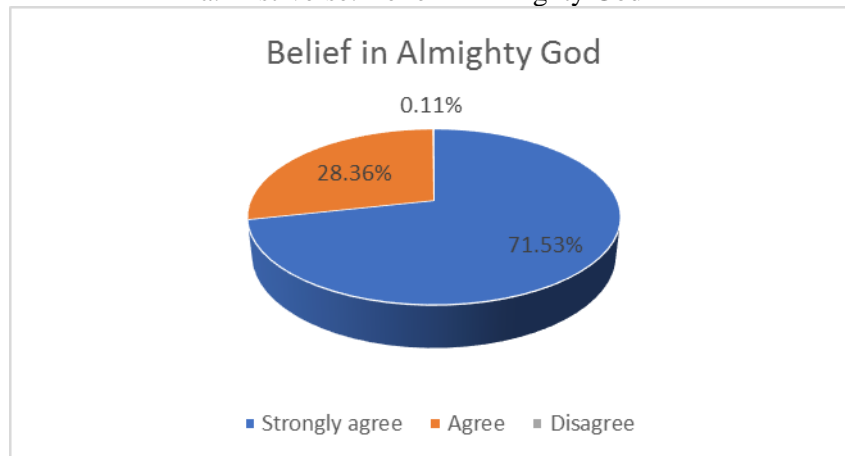
observe and solve a problem in illustrating the subjects and any related identity. The description will be based on observable facts as it is (Nawawi, 2005: 63). While according to Moleong (2002: 6) qualitative method is a method of research meant to understand the phenomenon experienced by the subjects holistically through descriptive presentation using words in specific context by making use of various scientific method.

The reason for this approach is considering that there are several characteristics in this research that is relevant to what Lincoln and Guba covers over qualitative research. In which they state that said research should be: 1) based on scientific background; 2) humans as an instrument; 3) qualitative method; 4) data are analyzed through inductive approach; 5) theory are constructed from the ground and up; 6) descriptive; 7) emphasis on process rather than the results; 8) research focus and limitations are to be expected; 9) special criteria for data validity; and 10) the design are temporary (Moleong, 1993: 48).

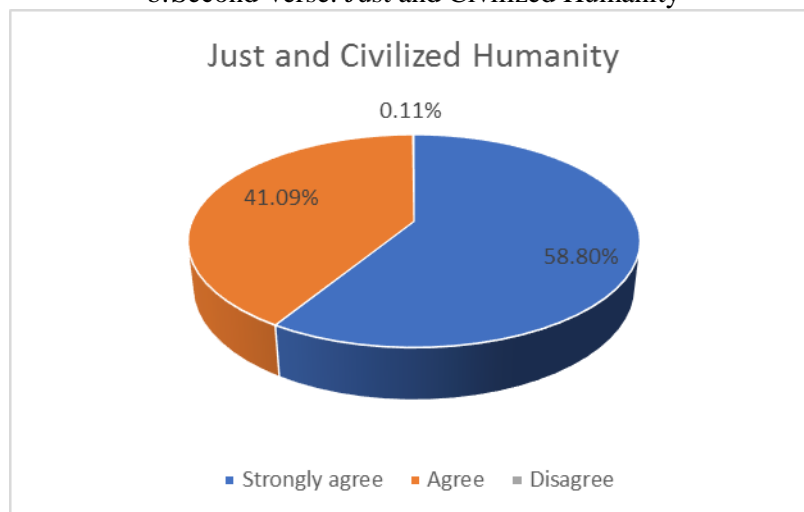
Conclusion

From the observation it is found that:

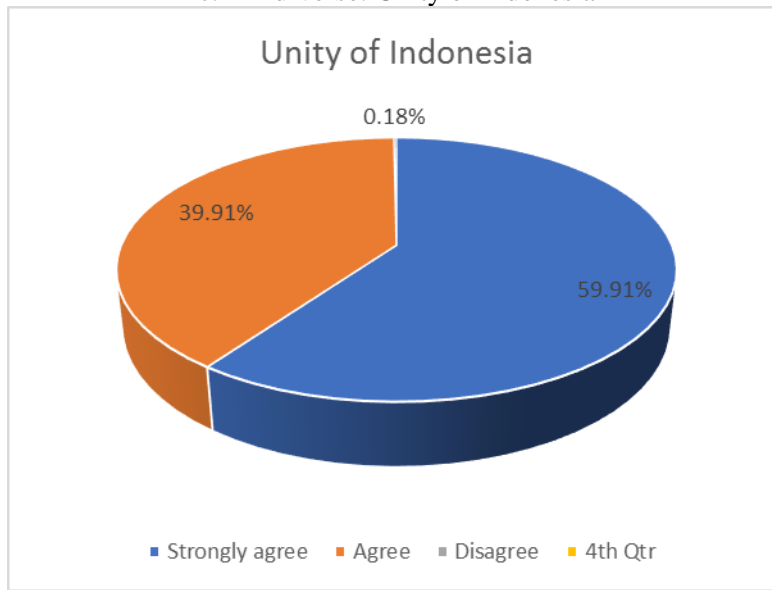
a. First Verse: Belief in Almighty God



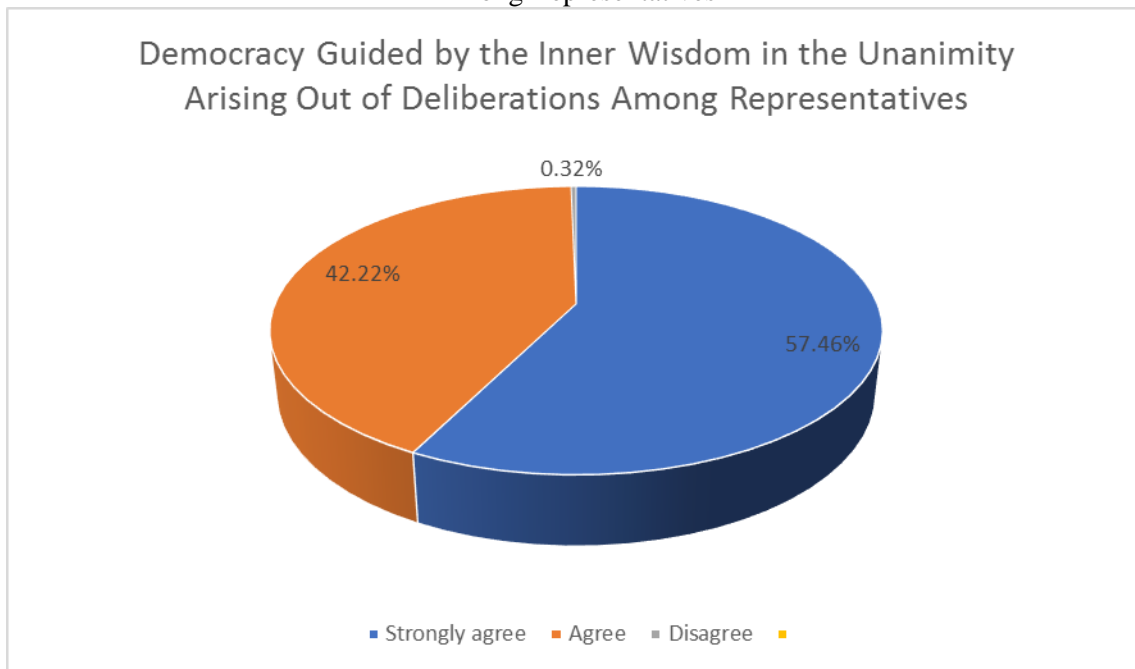
b. Second Verse: Just and Civilized Humanity



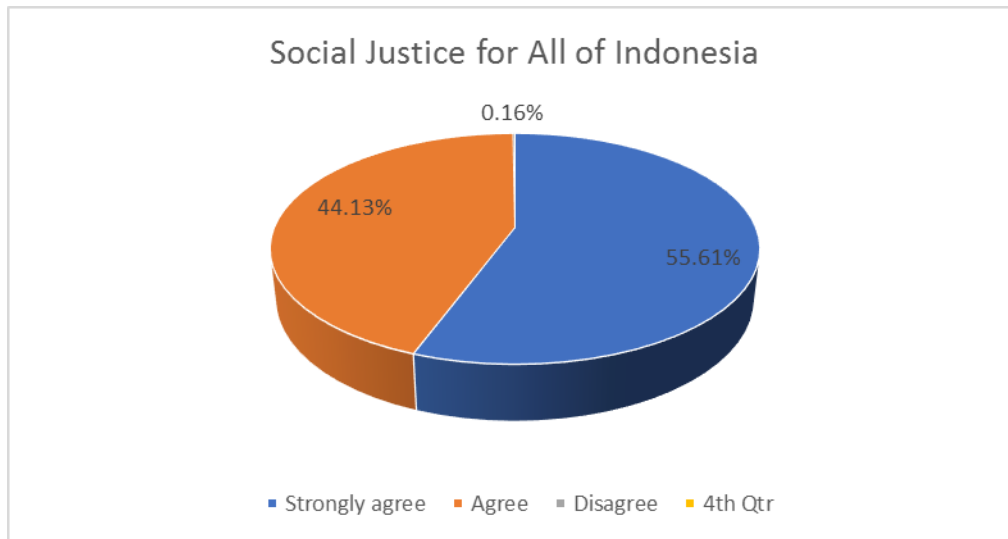
c. Third Verse: Unity of Indonesia



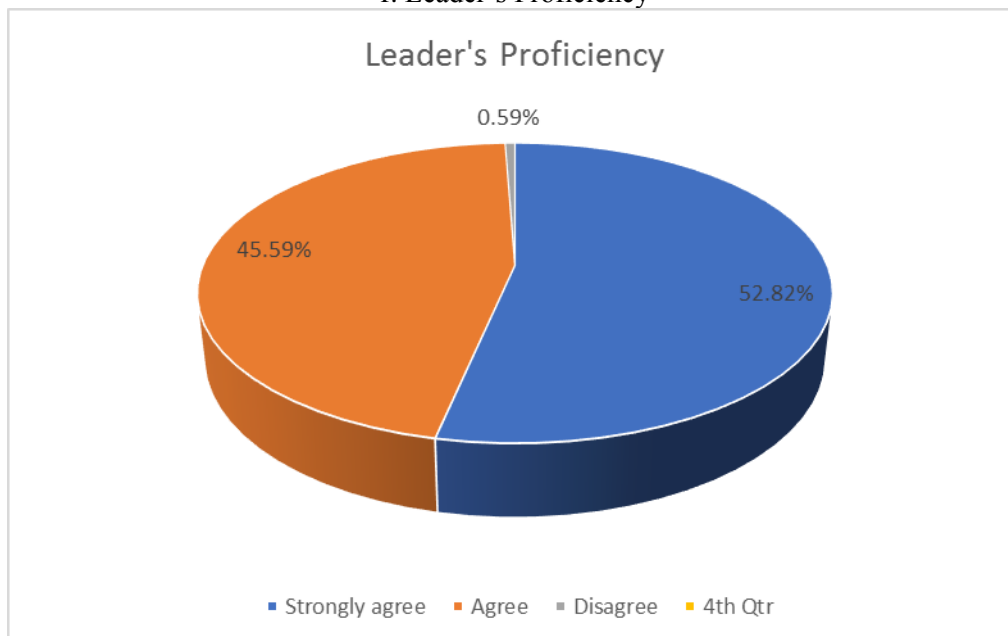
d. Fourth Verse: Democracy Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Among Representatives



e. Fifth Verse: Social Justice for All People of Indonesia



f. Leader's Proficiency



From the results it can be concluded that on average a leader in UPN “Veteran” Jakarta have applied the Pancasila leadership as represented by the 59.93% of respondent strongly agreeing with the sentiment. With 40.22% agreeing and 0.25% disagreeing with the sentiment. It is concluded that the students of UPN “Veteran” Jakarta are generally in agreement with the Pancasila leadership.

Suggestions

1. A leader should refer to Pancasila leadership in fulfilling its role.
2. Pancasila leadership within the UPN “Veteran” Jakarta should be sustained.

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