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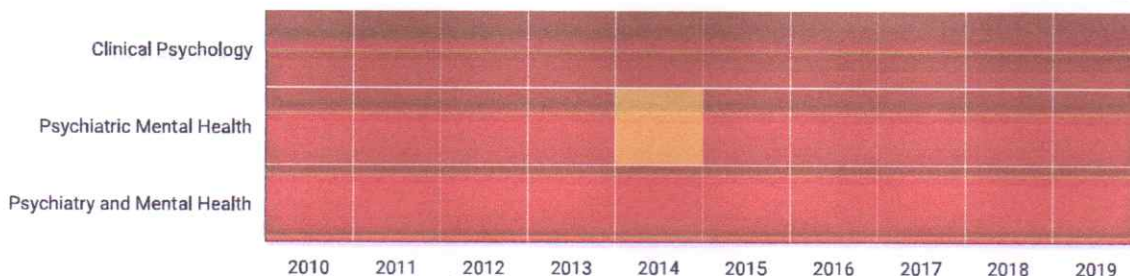
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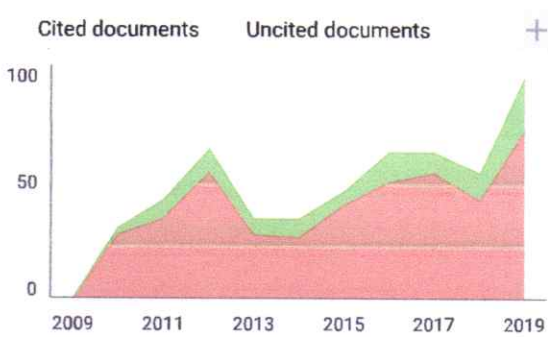
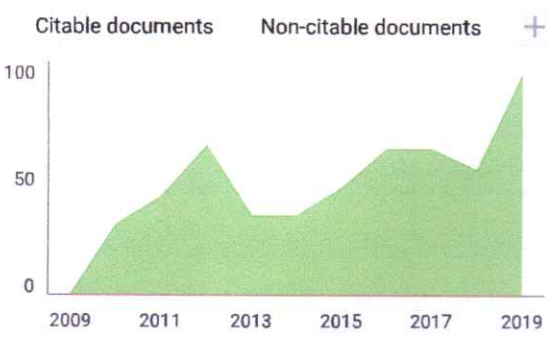
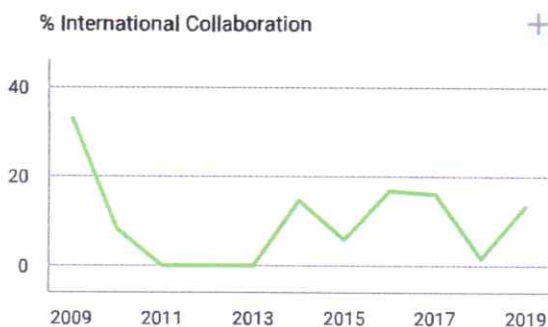
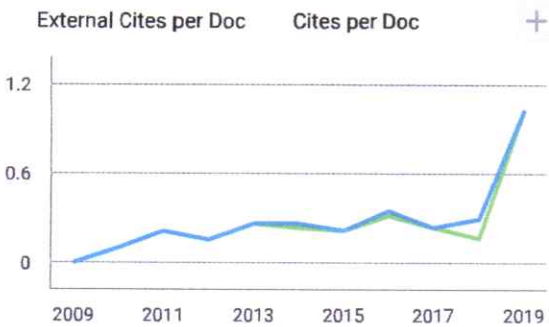
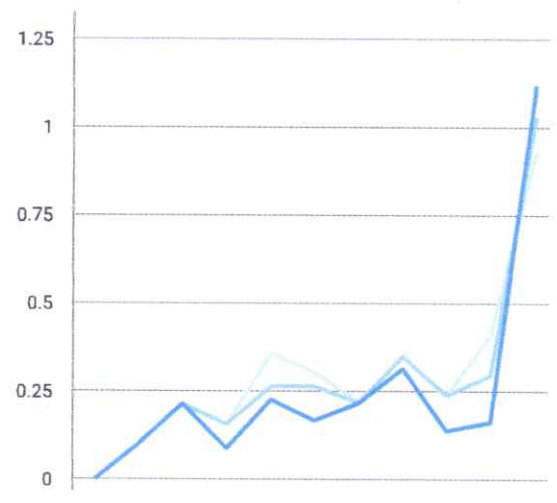
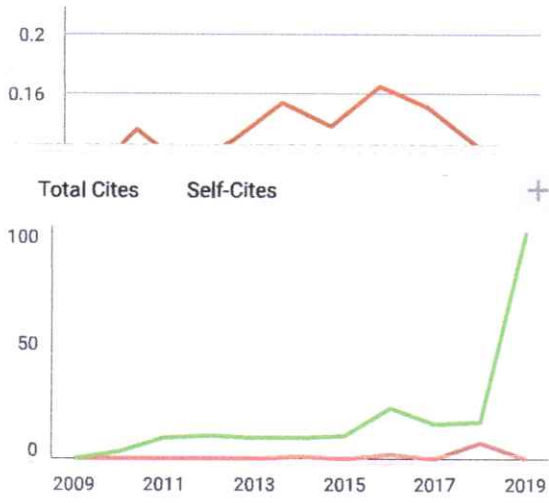


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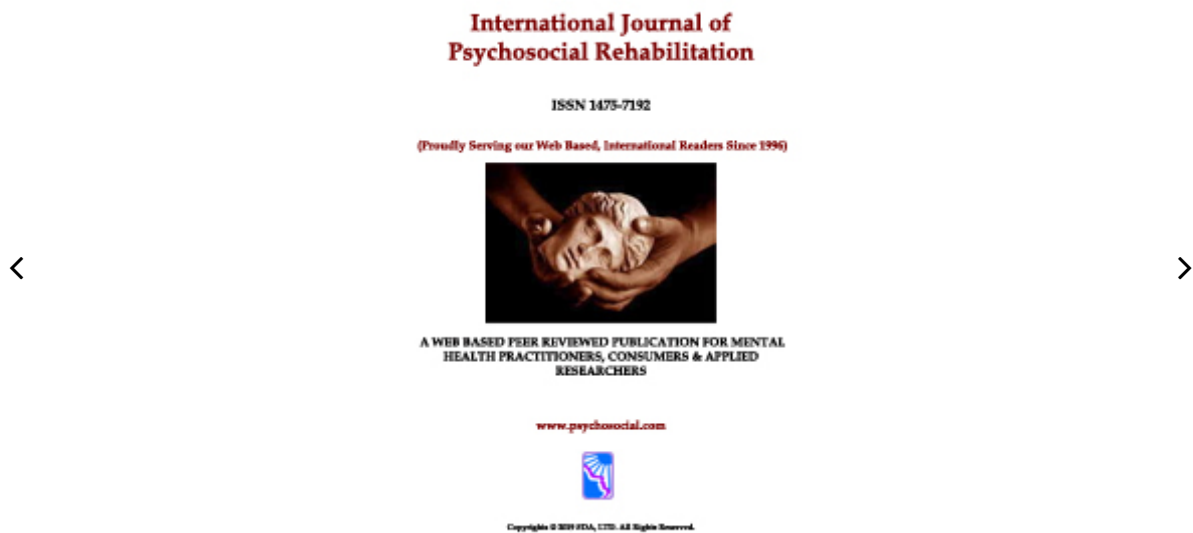
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# WAYANG PANCASILA AS A POLITICAL EDUCATION EFFORTS IN THE GLOBAL ERA

<sup>1</sup>Sugiaryo, <sup>2</sup>Anita Trisiana

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**Abstract---** *The purpose of writing this article, is to analyze and conduct an assessment of the right political education that can be done to influence the generation of milines in understanding the ideology of the nation and its local culture. The method used is analyzed using conceptual and procedural studies that lead to conclusions. Furthermore this research methodology uses Grounded Theory Methodology which can be used to develop theories through qualitative research conducted systematically and fundamentally. The results of the analysis show that in the era of wayang reforms it became a medium for campaigning, legitimizing, and conveying the messages of certain political parties . So shadow puppets can be used as one of the media of political education. Pancasila has been proven for years to be able to unite a very pluralistic Indonesia. The challenge now is precisely how to embody the values of Pancasila, so that it can be understood by the community and practiced in daily life. The Compilation of Culture and Politics in the form of "Wayang Pancasila" is one of the latest models to realize political education for millennials in the current global era.*

**Keywords---** *Wayang Pancasila, Political Education, Global Era*

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## I. INTRODUCTION

*Wayang* by power is seen as one of the cultural products, as well as a media which *has the power* to convey matters related to ideological-political interests. *Wayang* is seen as a *myth* , a story that gives a certain group of people a guide and direction. (Peursen, 1989 ). In the Javanese concept of state organization, it is the king or queen who becomes the microcosmic exponent of the State (Moertono, 1985). The Javanese religion views that the universe is a harmonious and harmonious whole, inseparable from one another and always in contact. The universe consists of two exponents, namely *microcosm* and *macrocosm*, in which life occurs instability. The instability that occurs in the macrocosm as a result caused by the macrocosm, or vice versa. Order in the macrocosm and microcosm is coordinated and if each strives towards unity and balance, life will be peaceful and harmonious. Mulder (1984) says that regularity can be done well if everyone adapts to the existing environment. People must know each other's place and duties, must respect higher positions, must behave well and be accountable to those in a lower position.

*Wayang* from time to time is used by the authorities and political parties as a medium to direct the community to follow the values mandated in a puppet performance. In the puppet is also full of sign in this case a symbol. These symbols are used by the authorities and political parties to influence and direct the community to follow the "guidelines" that have been designed / conceptualized in a puppet show. Values of character are very much from religious sources, local wisdom and the main values of character are from

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*Pancasila*. The values of character from *Wayang* can also enrich the values of character for the Indonesian people. These values of character can be used as a means of changing mindset or mind set and cultural set or behavior of the Indonesian people (Kattsoff, Louis O: 2004). Moreover, until now the Indonesian people have not been free from moral crises. Ammar Ali K & Fazel (2020) show that some scholars and theorists believe that the clash of cultures due to wars and the wave of migration is a healthy process since it ostensibly dissolves cultural differences. Today's political education must be in line with the education of character needed to overcome the moral problems that are afflicting our nation. In the long run, character education is very useful for efforts to build national character or character building (Han-Yu Sung, Hwang , etc: 2015) . It is realized that character education is not sufficiently taught in schools, but must be supported by character education in the family and in the community. In this globalization era, Indonesian human resources must be quality in order to be able to compete with foreign nations. Our hopes and dreams for the Indonesian people to develop into a superior nation, so they can carry out humanitarian tasks. Referring to the objectives to be achieved above, character education in the context of forming the nation's character must be carried out as a whole as a whole, in the long term and is a joint effort of all elements in the Indonesian state (Bukhori, M: 2002)

Synergistic efforts between the power of government and society. Therefore it is necessary to formulate a conception of the formation of the nation's character as a "blueprint" of Indonesian nation's character education. Efforts to shape the character of the Indonesian nation, from the beginning were directed to use the Superior Culture paradigm. Values and superior institutions are instilled early on through lifelong education at school, in the family and in the community. Through an embedded and longstanding cultural process, it is hoped that Indonesian human resources can be of superior quality, so that they are of use to the nation and the country as well as humanity. Milineal generation adapts the development of science and technology. Science and technology is growing very fast, increasingly extensive, deep and sophisticated. Sophisticated and increasingly sophisticated science is mastered by developed countries. With the mastery of science and technology, the position of developed countries is getting stronger. If in the past they colonized other countries with the power of weapons, now they colonized with science and technology. Science and technology become a powerful weapon in developed countries. How difficult it is to catch up with the progress of science and technology, no less weight we build the character of the nation because it is blocked by feudal culture that is still alive in Indonesia, feudal culture must be eroded immediately, replaced with democratic culture.

## **II. METHODOLOGY**

Grounded Theory methodology was born as a reaction from various weaknesses of qualitative research. Silverman, David (1985) proposed a new approach in qualitative research. From the beginning this approach held the principle that data is the source of theories and theories based on data. Grounded Theory methodology is a general methodology for developing theories through qualitative research carried out systematically and

fundamentally. The theory is built based on data collected about a phenomenon that is the focus of research. The experts / researchers develop theories inductively and research phenomena that appear in the field.

No researcher goes to the field without having a theory, concept, or proposition about what he will observe. In qualitative research (Grounded Theory methodology) researchers will find theories, concepts, propositions, and theories also developed in the field by researchers. Problems that were originally important and reasonable to be investigated, after going to the field, may change, refine, or narrow the focus of the problem. Flexibility is another color from the type of qualitative research. By using Grounded Theory methodology, researchers will be able to answer the question: How do people build inductive theory about an apparent phenomenon and data obtained from the field in everyday settings? In other words, the basic framework should not lead and peg the researcher, so that is what is right. Steps of Grounded Theory methodology: In simple steps the development of Grounded; Formulation of the problem; Detect field phenomena; Refining / drafting theory; Theory development; The reconstruction of theory. (Taylor, Steven, J. & Bogdan Robert: 1984)

### **III. RESULTS**

#### **a. The relevance of *Wayang* in Indonesian and *Pancasila***

The plurality of Indonesian culture has sparked the development of a variety of puppet arts throughout Indonesia, both in terms of type and style. Up to now, not less than one hundred types of *Wayang* have been developed in this country, ranging from classical to contemporary puppets, all of which have developed into a popular art performance that is popular with the public. Even so, not all of the existing art are able to endure, only those who succeed in carrying out their mission as spectacles and guidance are able to withstand the development of the times. Puppet art began to grow rapidly in Indonesia since the 5th century AD, namely when Hinduism began to enter Indonesia. Through traders from India, the art of puppets which at that time had been modified into an interesting form of performing arts so that it could be used as an effective medium for spreading Hinduism. By using stories from the epic *Ramayana* and *Mahabharata*, *Wayang* art has succeeded in developing from a simple cultural art into a beautiful cultural art and is loved by the community.

The development of puppet art began to stagnate when colonialism entered Indonesia. In this era, the colonial government realized that *Wayang* art could be an effective means of communication for the Indonesian people in gathering strength to fight the invaders. Therefore, the colonial government tried to weaken this potential by weakening the art of *Wayang* culture internally. Various methods were also carried out, among others, by wasting time performing puppet art during the daytime, disrupting religious activities and destroying the mentality of puppeteers and *Pengrawit* as puppet artists by introducing or opium and others to them.

The era of independence has opened up the opportunity to restore the function of *Wayang* art as an authentic Indonesian performance art that has a spectacle of nature, order and guidance. This is not easy, especially if you pay attention to the role of the current puppet arts which tend to be mere performing arts. Therefore, to improve the condition various parties considered competent in puppet art, namely *SENAWANGI* (Indonesian Puppet National Secretariat) and *PEPADI* (Indonesian Puppet Association), have

sought to direct the preservation and development of puppets that function as spectacle and guidance. In order to ensure the consistency and continuity of the development of *Wayang* culture and art, a long-term Strategic Plan for the Development of Indonesian Puppets in 2010-2030 was prepared.

To these efforts, puppet art has now shown encouraging developments. This can be seen from the recognition of UNESCO as the UN Cultural Institution that has established wayang cultural art as an invaluable world masterpiece in art of speech (a Masterpiece of the Oral and Intangible Heritage of Humanity) in 2003. Another achievement was the success of the Puppet Philosophy. Puppet philosophy has become one of the courses at the Faculty of Philosophy Universitas Gadjah Mada Yogyakarta since 2011 ago. In addition, the establishment of the ASEAN Puppetry Association (APA) and the Asia level puppet communication forum, namely APG (Asia Puppetry Gathering), has also been successfully established by UNIMA Indonesia in 2009. UNIMA ( *Union Internationale de la Marrionette* ) is an international puppet / marrionette arts organization is evidence of the seriousness of the development of puppet art in Indonesia.

Not only from puppet figures, moral values can be found in puppets that are held on puppet shows. *Begawan Ciptaning's* play by Bambang Suwarno, for example, is full of excellent moral values for the younger generation. The following outlines the opinion of Nu rul Zuriyah (2007 ) about the debate between *Resi Padya (Batara Indra)* and *Begawan Ciptaning (Arjuna)* which is the implementation of moral values. There are eighteen values of the relevance of puppet values with *Pancasila*, which need to be continuously instilled in the younger generation:

- 1) Values that teach etiquette and manners, that is the attitude and behavior of courtesy in acting and speaking to people without offending and hurting and respecting applicable procedures in accordance with norms, culture and customs.
- 2) Value oriented to have and develop an attitude of tolerance, namely attitudes and behaviors that reflect tolerance and respect for the opinions, ideas and behavior of others both who agree or disagree with him.
- 3) Value that reflects to be able to think positively, that is a person's attitude and behavior to be able to think clearly, not to be prejudiced, to put the positive side of a problem first.
- 4) Values that reflect having a sense of self-respect, namely attitudes and behaviors that reflect a person's appreciation for himself by understanding his strengths and weaknesses.
- 5) Values that teach mutual respect, namely attitudes and behaviors to value in relationships between individuals and groups based on prevailing norms and procedures.
- 6) The growth of self-discipline, namely attitudes and behavior as a reflection and obedience. obedience, order, loyalty, accuracy, and regularity of a person's behavior towards the norms and rules that apply.
- 7) Foster love and affection, which is the attitude and behavior of someone who reflects the element of giving attention, protection, respect, responsibility and sacrifice of those who are loved, loved and respected.
- 8) Having a sense of solidarity or friendship, namely attitudes and behaviors that reflect concern for others, determination, friend loyalty and love for other people and groups.

- 9) Having a sense of openness, which is a person's attitude and behavior that reflects a directness towards what is thought, wanted, known and willingness to accept the opinions of others.
- 10) Cultivating honesty, which is the attitude and behavior to act in a true and straightforward manner, not lying, not made up, not added to and not reduced, and do not hide the truth.
- 11) Having a sense of responsibility, which is the attitude and behavior of a person to carry out their duties and obligations, which he should do to oneself, society, environment (natural, social), country and God Almighty.
- 12) Develop a work ethic and learning, namely attitudes and behavior as a reflection of passion, love, discipline, compliance or loyalty and acceptance of the progress of work or learning.
- 13) Developing one's potential, namely one's attitude and behavior to be able to make decisions according to his ability to recognize talents, interests, achievements and be aware of his uniqueness so that he can realize the true potential and true identity of *Batara Indra*.
- 14) Able to control themselves, namely attitudes and behavior as well as the ability of a person to be able to regulate himself with regard to the abilities, passions, ambitions, desires, in meeting his sense of satisfaction and life needs.
- 15) Having a sense of shame, which is an attitude and behavior that shows displeasure, contempt, low because of acting that is not in accordance with conscience, norms and rules in force.
- 16) Believe in the existence of God Almighty and always obey His teachings, namely attitudes and behaviors that reflect the belief and belief in God Almighty.
- 17) Obey religious teachings, which are attitudes and behaviors reflecting obedience, obeying commands and avoiding religious prohibitions.
- 18) Having a sense of togetherness and mutual cooperation, which is the attitude and behavior of someone who reflects the awareness and willingness to be together, help each other and give each other selflessly.

**b. The Function of *Pancasila* in Puppets**

*Pancasila* has several functions, including: 1). *Pancasila* as the nation's view of life, 2). *Pancasila* as the basis of the state, 3). *Pancasila* as the state ideology (Suhadi, 2001). View of life is really needed by every nation that wants to stand firm and know clearly which direction it will achieve. View of life is a comprehensive insight into life consisting of a unity of a series of noble values. Noble values are benchmarks of goodness regarding matters that are fundamental and eternal in human life. The nation's view of life functions as a frame of reference for managing personal life, managing relations between humans and society, managing human relations with the natural surroundings. The world view of life processes dynamically to realize the national outlook on life.

The nation's view of life is the crystallization and institutionalization of the values held by a nation, its truth is believed, giving rise to make it happen. The view of the nation's life can also be interpreted as a crystallization of noble values which are believed to be truth and accuracy as well as its benefits for the nation which give rise to the determination to realize them in the form of attitudes, behaviors and actions. In

the view of the nation's life contained basic conceptions of life that is aspired to, the basis of the deepest thoughts, forms of life that are considered good (Oliha, J. & Vi vian: 2015) .

The urgency of the way of life for a nation, among others, that with the view of life of a nation will be able to see the problems it faces, determine the direction and how to solve the problems that befall them, will not be adrift in dealing with problems, have guidelines and guidelines in solving problems, and can build himself up.

A country in order to be able to stand up, upright, strong, and sturdy and able to survive for ever, then we need a strong foundation or foundation as well. For Indonesia, *Pancasila* is the right country. This is because *Pancasila* can be used as a basis to organize the state in the life of nations of Indonesian.

Heuken (1988) says that what is meant by the basis is the base or foundation or the bottom which is the foundation and gives strength to all who stand on it. On the basis of this understanding, what is meant by the basis of the state is the foundation or foundation that becomes the foundation in giving strength to the establishment of a country. It was on this foundation that the state was founded, upheld and defended. The basis of the state comes from the view of life of the nation concerned. If *Pancasila* in the nation's view of life is used as a guideline to regulate the behavior of the Indonesian nation, then in the context of *Pancasila* as the basis of the state there are basic principles that become the basis of starting and controlling the course of government and the life of the state and the lives of its citizens.

The State of Indonesia was founded on a foundation namely *Pancasila*. Means the basic state of Indonesia is *Pancasila*. In its function as the basis of the state, *Pancasila* is a source of constitutional legal rules governing the state of the Republic of Indonesia with all its elements, namely the people, territory and government. In such a position, the *Pancasila* is the cornerstone of the administration of the state and the life of the Republic of Indonesia.

The implication of *Pancasila* as the basis of the state is that *Pancasila* has legal binding power, is formally related to the power structure, and includes an atmosphere of mysticism or legal ideals that govern the basic laws of the state. The atmosphere of mysticism or legal ideals is summarized in the four main points of the Preamble to the 1945 Constitution. Furthermore, the articles of the 1945 Constitution are further elaborated in legal regulations and other laws such as Laws, Government Regulations in lieu of Laws, Government Regulations , Presidential Decrees and other implementing regulations that are operational.

After the Republic of Indonesia was established, *Pancasila* was developed as a national ideology or state ideology. What is meant by Heuken Ideology (1988) is a science of ideals, ideas or thoughts, views of life are developed based on specific interests, the unity of the basic ideas systematically arranged and menyelu spirit of man and his life.

In relation to the state, ideology can be interpreted as a consensus about the basic values of a state society, a unity of basic ideas that are arranged systematically and comprehensively about humans and their lives including state life. In general ideology can be interpreted as a set of ideas or thoughts oriented to actions that are organized into an orderly system. In addition, ideology can be interpreted as a set of integrated values relating to living in a society, nation and state.

For a country an ideology contains meaning as something that is aspired and wants to be achieved by the country concerned. With the Ideology, all efforts undertaken by the state and all its people can be focused in accordance with the ideology adopted. Therefore, the possibility of irregularities in efforts to achieve national goals can be prevented as early as possible.

According to Oesman & Alfian (1993), a good ideology must contain three dimensions in order to maintain its strong relevance to the development of people's aspirations and the demands of the times. The three dimensions in question, are the dimension of reality, the dimension of idealism, and the dimension of flexibility. Judging from the reality dimension of the basic values contained in ideology comes from real values that live in society, especially when the ideology was born, so that supporters really feel and appreciate that the basic values are shared property. Thus the basic values of ideology are embedded and rooted in society. Judging from the idealism dimension, an ideology contains ideals to be achieved in various fields of community, nation and state life (Hill, BV: 1991) . Thus a nation that has an ideology will know the direction in which they will build their nation and country. Every ideology must have a dimension of flexibility. This means that an ideology allows the development of new thoughts about ideology without losing the nature contained in him. The dimension of flexibility is only fair and healthy by an open ideology or a democratic ideology.

The Indonesian state adheres to the ideology of *Pancasila* which means that the ideology of the Indonesian nation is based on the *Pancasila* and the 1945 Constitution, which aims to form a just and prosperous society in material and spiritual life within the unity of the Republic of Indonesia. *Pancasila* as the ideology of the Indonesian nation contains basic values and ideas which are elaborated further in the attitudes, behaviors and personalities of the Indonesian nation. *Pancasila* as a unique ideology that applies to the Indonesian nation will be reflected in every aspect of his life. Therefore, efforts are needed to avoid freezing, rigidity, taboo attitudes towards development and change, so the beginning of the Indonesian people has set *Pancasila* as an open ideology (Soegito, 2002).

*Pancasila* as an open ideology has fixed values and is able to develop dynamically so that it can interact with the times and have internal dynamics. The values contained in open ideology namely; a) basic values that are fixed throughout the time such as goals and objectives; b) instrument values that are dynamic and can be adjusted to the times. For example direction, wisdom, strategy and goals.

*Pancasila* as an open ideology, its basic values in the form of ideals and goals remain unchanged throughout the ages, while the values of its instruments in the form of development and practice can change according to the circumstances and development of the times. In this case the changes in question must not deviate from their basic values. Therefore the dynamic and innovative nature of instrument values allows *Pancasila* to always be able to adapt and keep up with the times without leaving its basic principles.

### **c. *Pancasila* Puppet**

*Pancasila* as the basis of the state and the nation's way of life has universal noble values. Value or *value* is the worth of the capabilities that exist on an object to satisfy man (Kaelan, 2002) . On that basis it can be said that the value or *value* is the value of something or something that is in something that is



inherent in something. Something is said to be valuable if something is useful or contains elements of usefulness because it is true, good, beautiful, or religious. To determine whether or not something is worth observing its suitability with the elements contained in human beings, namely physical and rokhani elements consisting of reason or thought, taste, intention and belief (Darmodihardjo, 1996). In reality what is valuable is not only material things or things, but everything that is not material, which Notonagoro (1974) calls something that is immaterial.

Assessing means weighing a human activity to connect something with something else, then a decision is made. That decision is a decision of values that can declare useful or useless, true or not true, good or not good, beautiful or not beautiful. The value decision made by the subject of assessment is certainly related to the elements that exist in humans as the subject of judgment, namely the physical, intellect, sense, intention and belief elements. Something is said to be valuable if something is valuable, useful, true, beautiful, and good. The value itself contains ideals, hopes and necessities. So when we talk about true values we talk about ideal things, things that are ideals - dreams, hopes, desires and necessities.

Budiyono (2009) argues, that *Pancasila* contains values that can be developed and used as a guideline to practice the values of *Pancasila* in the life of society, nation and state. The *Pancasila* values contained in each of Pancasila, is: on God, includes: (1). The Indonesian people expressed their trust and devotion to God Almighty; (2). Indonesian people believe in and fear of God Almighty in accordance with their respective religions and beliefs; (3). Developing a respectful attitude of respecting and cooperating between different religions and adherents of different beliefs towards God Almighty; (4). Fostering harmony among believers and belief in God Almighty; (5). Religion and belief in God Almighty is a matter that concerns the relationship between the human person and God who is believed and believed; (6). Develop mutual respect for freedom to practice worship in accordance with their respective religions and beliefs; (7). Not to impose a religion and belief in God on others.

The second precept of Just and Civilized Humanity, contains the following values: (1). Recognizing treating humans according to their dignity and dignity as creatures of God Almighty; (2). Recognizing the equality of equality, equality of rights and basic human rights of every human being, without discriminating against ethnicity, ancestry, religion, beliefs, gender, social position, skin color; (3). Develop mutual love our fellow humans; (4). Develop an attitude of tolerance and tolerance; (5). Developing an abusive attitude towards others; (6). Uphold human values; (7). Likes to do humanitarian activities; (8). Dare to defend truth and justice; (9). The Indonesian people feel themselves part of all humanity; (10). Develop a respectful attitude of respecting and cooperating with other nations.

The third precept of Indonesian Unity contains values: (1). Able to place the unity, unity, and interests and safety of the nation and state as a common interest above personal and group interests; (2). Able and willing to sacrifice for the benefit of the nation and state if needed; (3). Develop a love of the motherland and the nation; (4). Develop a sense of national pride and landed in Indonesia; (5). Maintaining world order based on freedom, lasting peace and social justice; (6). Developing Indonesian unity based on Unity in Diversity; (7). Promote association for the unity and integrity of the nation.

Fourthly Democracy Led by Wisdom Wisdom d natural Consultative/ Representative embody values: (1). As citizens and citizens, every Indonesian person has the same position, rights and obligations; (2). Must not force will on others; (3). Prioritize deliberation in making decisions for the common good; (4). Deliberations to reach consensus are covered by a family spirit; (5). Respect and uphold every decision reached as a result of deliberation; (6). With good ethics and sense of responsibility to accept and implement the results of deliberations; (7). In the deliberations the common interests are prioritized above the personal and group interests; (8). Deliberation is carried out with common sense and in accordance with a noble conscience; (9). Decisions taken must be morally accountable to God Almighty, uphold human dignity and dignity, the values of truth and justice, prioritizing unity and integrity for the common good; (10). Giving trust to representatives who are trusted to carry out consultations.

The fifth precept of Social Justice for All Indonesians contains values: (1). Developing noble deeds, which reflect family attitudes and mutual cooperation; (2). Develop a fair attitude towards others; (3). Maintaining a balance between rights and obligations; (4). Respect the rights of others; (5). Likes to give help to others so that they can stand on their own; (6). Not using property rights for businesses that are extortion of others; (7). Not using property rights for extravagant matters and luxurious lifestyle; (8). Not using property rights for things that are contrary to or detrimental to the public interest; (9). Likes to work hard; (10). Like to appreciate the work of others who are of benefit to humanity and mutual prosperity; (11). Likes to carry out activities in order to realize equitable progress and social justice.

#### **d. *Pancasila* Puppet and *Pancasila* Values as a System**

Indonesia is rich in various types of puppets, for example: puppet madya, *wayang gedog*, *wayang dupara*, *wayang wahyu*, *wayang suluh*, *wayang kancil*, *wayang jemblung*, and many more. No less varied is the wayang that developed in East Java such as wayang dakdong (*cekdong*), *krucil puppet*, *Madura puppet*, *wayang beber*, and others. Among the various types of wayang, *wayang kulit purwa* and *wayang golek Sunda* are types that are still able to develop well and continue to be favored by the community, *Wayang* not only develops domestically but is also in demand abroad. Besides being often performed, shadow puppets are also used as objects of study and become a separate science that continues to be studied from time to time. It is also interesting to note that the physical form of wayang, both *wayang kulit* and *golek*, has become a business value. Not a few created creative arts such as crafts and paintings with puppet themes. Puppets can receive influence, but they also have a large influence on the commodity on cultural arts and social life. The form of *wayang kulit purwa* arrived at its present form through a long process. According to Hazeu's research, wayang is an Indonesian, which originated from ancestor worship in the form of sculptures or images. The story displayed is the adventures and heroism of the *Hyang*, the ancestors' spirits who are believed to be able to provide help. The entry of Hinduism, making puppets thrive with the story of *Ramayana* and *Mahabharata*. In this Hindu period the puppet function was magical-religious. Puppet is used as a medium of education, as well as mass communication.

Puppet *Pancasila*, an intervention in the development of sub stansi principles of Pancasila, as the guidelines for the implementation and administration of the state as the state which is of a general nature collective and actualization of *Pancasila* which is special and konkr e t in various fields of life. Itself *Pancasila sila* is a values as guidelines for the country is the norm, while the actualization is the realization of a concrete ideology. Substance *Pancasila* with fifth contained in divinity, humanity, per unit, democracy and justice are basic principles that contain certain qualities which represents the ideals and expectations or matter addressed by the Indonesian nation to become reality in his life, well on society, nation. But in addition, the basic principles also removed from reality. Those principles have incarnated in the social order, public order and the rule of Indonesian life, which can be found in the customs, culture and life of the nation's religious or belief drain. In accordance with the contents contained in *Pancasila*, which contains three main issues in to the wildlife human Indonesia, namely how "should", man against God, himself and everything outside itself, then in this case can known to the implications of moral values. Thus the substance of the *Pancasila* is a value, which must be further elaborated into a norm and then realized in real life.

Value - the value contained in the precepts I through V precepts of Pancasila is the dream, the hope, the desire of the Indonesian people to be realized in life. Since ancient values it always need, Indonesian nation aspired to manifest in a society that governance *tentrem, karta raharja, gemah ripah jinawi* tablets , hopefully sought to be realized on attitudes, behaviors and actions of the Indonesian people. Daroso & Suyahmo (1989) states that for the Indonesian nation, *Pancasila* is *Sein im Sollen*. It is a hope, an ideal, but at the same time is a reality for the Indonesian people. The Indonesian people in this case are supporters of *the values of the Pancasila subscriber* . The Godness the Indonesian nation, which is humane, the Air unity and social justice. As a convictor , the Indonesian people respect, acknowledge, accept *Pancasila* as something of value. The recognition, appreciation and acceptance of the *Pancasila* as something of value will appear to be symptomatic in the attitudes, behavior and actions of the Indonesian people. If the recognition, acceptance or appreciation has been symptomatic of the attitudes, behavior and actions of humans and the Indonesian people, then the Indonesian nation in this case is at the same time the bearer of the attitudes, behavior and actions of Indonesian people.

The values contained in *Pancasila* have different levels and weights, but the values are not in conflict with each other , but the values are complementary. This is caused as a substance, *Pancasila* is a round and whole unit , or *organic whole* . Thus it means that the values contained in *Pancasila* are a unified whole and whole. The values of the mutual relationship closely and value -value that one cannot be separated from values others. N use values-values that exist, the Indonesian nation, which will provide pattern for attitude, behavior and actions of the Indonesian nation. Understanding *Pancasila* is a value system that can be traced from the principles of *Pancasila* which is a system. These precepts are organic unity. Between the *Pancasila* precepts are interrelated, closely interconnected. With this, it is a system of *Pancasila* in a general sense, in the sense that the parts closely interrelated form an overall structure (Kaelan, 2002).

Based on the description of the values contained in *Pancasila*, too, appear clearly that the values contained in *Pancasila* in the level of high value, with the order of the precepts on God levels and weight

highest, because it clearly contains religious values. At the lower levels are the four basic human values. If the fourth will be given basic human level and the weight value, the values of humanity, decent value levels and weights stated are under the values of divinity. The value of justice as one of the basic human values, in relation to the level and weight of the value should be placed in third place under human values. However, in accordance with the basic nature of the Indonesian people who strongly emphasize harmony, the value of unity has a level and weight value, presumably the value of unity has a level and weight higher than the value of democracy, because democratic values are more a means needed to achieve unity. One thing that is given emphasis is that value *Pancasila* was levels and weights are different, but the value of the principles of *Pancasila* animated and animating each other.

#### **e. Embodiment of the *Pancasila* Puppet in Political Education in Indonesia**

Indeed, the puppet is the art of indigenous cultures of Indonesia due to growth of art cultivation in Indonesia's growing into a beautiful art and contain teachings useful life. Various forms of puppets developed, familiar and favored by the people in Indonesia. Note the menu, there are more than 100 types of puppets in all corners of the country. Some are still able to develop, some are weak, some even die. The growth and decline of a form of art and culture is a natural process because the dynamics of the community are moving according to the challenges faced. Puppet is scattered in almost all corners of the country. Purwa shadow puppets from Java have spread throughout the whole of Indonesia. Certain areas also have their own puppets, such as the Palembang puppet in South Sumatra, the Banjar puppet in former South Kalimantan, the Sasak puppet in Lombok, and the purwa puppet in Bali. In Jakarta we shortly get Betawi puppet with characteristic language in Indonesia, in West Java, there are puppet *golek* Sundanese, Cirebon puppets, puppet Tambora and others. In Central Java and Yogyakarta, in addition to the well-known *wayang kulit purwa*, there are still many other types of *wayang*, such as *wayang golek scary*, *wayang klitik* and so on. *Pancasila* as the basic philosophy of the Indonesian state contains the consequences of every aspect of the administration of the state and all attitudes and behavior of the Indonesian people in the community and state must be based on *Pancasila* values. The values of *Pancasila* which are based on the nature of *Pancasila* are universal, permanent and unchanging abstract nature. These values need to be further translated into state norms and moral norms that must be implemented and practiced by every Indonesian citizen.

Therefore, the main problem in the practice of *Pancasila* is how the manifestation of that practice, namely how the values of *Pancasila* are generally universal are described in the form of clear norms in relation to the behavior of all citizens in society, nation and state, and in relation with all aspects of state administration.

In addition, the practice of *Pancasila* also requires a condition that can support the implementation of the practice of *Pancasila*, both in conditions relating to the attitudes of every Indonesian citizen and the realization of the values of *Pancasila*. So it must be realized by every Indonesian citizen that in society, nation and state every citizen has the nature of human nature that humans are both individual creatures and social creatures. We deal as an agreement that is noble to establish the nation of Indonesia based *Pancasila* has a consequence that we have to realize that in every aspect *Pancasila* state administration and every attitude of our behavior in the

community, nation, and state. In other words, for the Indonesian people to practice *Pancasila* is a must. In addition, the practice of *Pancasila* is also based on physical and mental impulse as follows: (a). That the struggle for Indonesian independence was imbued with a deep desire to establish an Indonesian state based on *Pancasila*. With a struggle based on natural rights, Indonesia's independence must be realized, and continued in a united, sovereign, just and prosperous nation based on *Pancasila* ideology; (b). *Pancasila* is the ideal foundation in the struggle against invaders. In addition to *Pancasila*, it is also the principle of the solidarity of the Indonesian state, both within the framework of national and international goals; (c). Whereas the implementation of the life of the Indonesian state is essentially based on a basic state law which contains an atmosphere of mysticism and legal ideals. This means that it is obligatory for state administrators, government leaders and people leaders to have a dynamic enthusiasm to maintain the noble humanitarian culture to realize the atmosphere and legal ideals contained in the Preamble to the 1945 Constitution which is based on the principle of *Pancasila*; (d). For every Indonesian citizen, they should base their chips, tastes, initiatives and works on the values of *Pancasila*.

In essence, having knowledge is not enough for every Indonesian citizen. Therefore, the most important thing for us is to know, then absorb, live, and finally practice *Pancasila* in every aspect of state administration and people's lives. The practice of *Pancasila* can be divided into two kinds, namely, the practice of *Pancasila* subjectively, namely the realization of each individual, and the practice of being objective, namely the realization in all aspects of the state and law.

#### IV. CONCLUSION

*Wayang Pancasila* is an alternative that can be developed as part of the internationalization of the State Ideology values. Local wisdom and values of character derived from *Pancasila*, manifested in the form of puppet *Pancasila* can enrich the values of character for the nation of Indonesia. The implication, *Wayang Pancasila* can adapt to the times. Millennial generation, is an inseparable part of political agents. The whole life of the state and law and order of Indonesia is based on and pervaded by the principles of politics and the goals of the state which are based on and covered by the principles of *Pancasila* harmony. This includes the main principles of the state as well as the main points of thought contained in the Preamble to the 1945 Constitution and the 1945 Constitution also based on the principle of harmony of the *Pancasila*. Even more important is the realization of its concrete implementation in every determination of policy in the state field, including:

- (1). Law and legislation and justice;
- (2). Government;
- (3). Domestic and foreign politics;
- (4). Safety, security and defense;
- (5). Well-being;
- (6). Culture;
- (7). Education;

(8). Reform and implementation .

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