

# ALIGNING GOVERNANCE IN STRUCTURING POLICIES FOR THE DEVELOPMENT OF PANCASILA IDEOLOGY AND NATIONAL RESILIENCE

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## Abstract

The management of fostering the Pancasila ideology during the New Order era, which among other things, gave birth to a centralized government system, then the management of the Pancasila Ideology development by *Badan Pembinaan Ideologi Pancasila* (BPIP) must be rearranged so that Pancasila is truly actual in the life of society, nation, and state. In relation to the development of the Pancasila ideology, the formulation of the problem is how to arrange policies for the development of the Pancasila ideology to strengthen national resilience in terms of management aspects. Indonesia's national resilience is the dynamic condition of the Indonesian nation, which includes all aspects of integrated national life containing tenacity and resilience, which contains the ability to develop national strength in facing and overcoming all challenges, threats, obstacles, and disturbances coming from outside and from within. To ensure the nation's and state's identity, integrity, survival, and the struggle to achieve its national goals. Aspects of governance in structuring policies fostering Pancasila ideology on national security have a significant influence. Advances in information technology shape the character of the millennial generation, namely wanting to be fast, practical, to the point, and attached to social media. The inculcation of Pancasila values in the millennial generation must be done in a short, solid, and clear way using visual media. The millennial generation has advantages in understanding information technology and smart thinking logically, rationally, and critically. So, the relationship between the meaning of the precepts and operationalization must be logical and must be proven empirically.

**Keywords:** *Aspects of Governance, Arrangement, Policy, Pancasila Ideology, National Resilience*

## Abstrak

Tata laksana pembinaan ideologi Pancasila pada masa orde baru yang antara lain telah melahirkan sistem pemerintahan yang sentralistis, maka tata laksana pembinaan Ideologi Pancasila oleh Badan Pembinaan Ideologi Pancasila (BPIP) harus ditata ulang sehingga Pancasila benar-benar aktual dalam kehidupan bermasyarakat, berbangsa dan bernegara. Terkait dengan pembinaan Ideologi Pancasila, maka rumusan masalahnya adalah bagaimana penataan kebijakan pembinaan ideologi Pancasila untuk memperkuat ketahanan nasional ditinjau dari aspek tata kelola atau governance. Ketahanan nasional Indonesia adalah kondisi dinamik bangsa Indonesia yang meliputi segenap aspek kehidupan nasional yang terintegrasi berisi keuletan dan ketangguhan yang mengandung kemampuan mengembangkan kekuatan nasional, dalam menghadapi dan mengatasi segala tantangan, ancaman, hambatan, dan gangguan, baik yang datang dari luar maupun dari dalam, untuk menjamin identitas, integritas, kelangsungan hidup bangsa dan negara, serta perjuangan mencapai tujuan nasionalnya. Aspek tata laksana dalam penataan kebijakan pembinaan ideologi Pancasila terhadap ketahanan nasional mempunyai pengaruh yang signifikan. Kemajuan teknologi informasi membentuk karakter generasi millennial yakni ingin serba cepat, praktis, to the point, dan lekat dengan media sosial. Penanaman nilai-nilai Pancasila pada generasi millennial harus dilakukan dengan cara yang singkat, padat dan jelas serta menggunakan media visual. Generasi

*millennial memiliki keunggulan dalam memahami teknologi informasi, pintar berpikir logis, rasional, dan kritis. Maka hubungan makna sila dan operasionalisasi sila harus logis, dan harus terbukti secara empiris.*

**Kata kunci:** *Aspek Pemerintahan, Penataan, Kebijakan, Ideologi Pancasila, Ketahanan Nasional*

## **A. Introduction**

The Pancasila ideology development policy to strengthen national resilience is important and strategic to study, especially regulatory, institutional, and management policies. Policies in these fields need to be better organized with the aim that the values of Pancasila can be actualized in the life of society, nation, and state. Pancasila, for the Indonesian people, is an ideology (in the sense of basic ideas about the system to be realized or a system of ideas) in administering the state government so that it is domiciled as a state ideology, is the most basic reference or fundamental to all legal rules that will be made to regulate the entire life of the state and nation so that it is domiciled as the source of all sources of law (*Staatsfundamentalnorm*), and also as the philosophy and way of life of the Indonesian nation.<sup>1</sup>

Pancasila as the state ideology means that the precepts in Pancasila are the basic ideas in regulating the life of the nation and state according to what they aspire to. The philosophical values to regulate the life of the Indonesian state (*philosofische grondslag*) contained in the Pancasila are then determined as the basis of the state. The position of Pancasila as the basis of the state is a formal juridical position because it is contained in the provisions of state law. The ideology of Pancasila, which acts as a value system, has taken root and has an active role in the life of the nation and state. The values of Pancasila have grown in society in the form of traditions, attitudes, behavior, customs and national culture. The placement of Pancasila as the source of all sources of State law is in

accordance with the preamble to the Indonesian constitution, which places Pancasila as the basis of the State ideology as well as the philosophical basis of the nation and the state, so that any material content of laws and regulations must not conflict with the values contained in Pancasila.<sup>2</sup>

The position of Pancasila is also a legal ideal or the source of all legal sources that apply in the country. Pancasila as a legal ideal must master and cover the basic law (constitution) and legal norms that regulate the life of society, nation and state. So as the source of all sources of law, Pancasila serves as a constitutive legal basis and as a regulatory legal basis. This means that the basic law (constitution) of the Indonesian state and all positive legal products that are regulatory (regulative), the values they contain must be in accordance with and must not conflict with the basic values contained in Pancasila.

Based on the description related to the development of Pancasila ideology as described in the background, the formulation of the problem is how to structure the policy of fostering the Pancasila ideology to strengthen national resilience in terms of management aspects. Indonesia's national resilience is the dynamic condition of the Indonesian nation which includes all aspects of integrated national life containing tenacity and resilience which contains the ability to develop national strength, in facing and overcoming all challenges, threats, obstacles, and disturbances, both coming from outside and from within. to ensure the identity, integrity, survival of the nation and state, as well as the struggle to achieve its national goals.

<sup>1</sup> Saefrudin Bahar. "Pancasila, the Living Staatsfundamentalnorm of the Indonesian Nationstate: The Norms, The Institutions, and the Performancel." *Jurnal Ketahanan Nasional* 14, no. 2 (2010): 57-82.

<sup>2</sup> S. H. Al Khanif. *Pancasila Dalam Pusaran Globalisasi*. Yogyakarta: Lkis Pelangi Aksara, 2017; Mahfud M. D. "Pancasila tetap Relevan." (2017); Muhammad Chairul Huda. "Meneguhkan Pancasila Sebagai Ideologi Bernegara." *Resolusi: Jurnal Sosial Politik* 1, no. 1 (2018): 78-99.

## B. Discussion

The New Order formulated the P-4 program which was arranged as an instrument to instill Pancasila values which are indoctrination. Departing from the management of Pancasila ideology development during the New Order era, which among other things gave birth to a centralized government system, the BPIP's management of Pancasila Ideology development must be reorganized so that Pancasila is truly actual in the life of society, nation and state.

Several things related to the dynamics of the management of Pancasila ideology development during the New Order era, which can be used as evaluations in structuring policies for the management of Pancasila ideology development in the future, include:<sup>3</sup>

1. Development of Pancasila Ideology Model BP-7 is massive to all communities in the country as a form of community ideology without considering the various segments of society through the interpretation of Pancasila in the form of P-4, which is vulnerable to certain interests of the authorities.
2. The development of the Pancasila Ideology of the BP-7 model does not place Pancasila as an open ideology that is responsive as a tool to solve the problems of the community, nation and state, but becomes a closed ideology that is used as a tool to justify the ruler's policies.
3. The development of the Pancasila Ideology of the BP-7 model is indoctrinative, so that the practice of Pancasila values is not based on dynamic public awareness, but is the embodiment of the will of the authorities.

Indicators that the development of Pancasila ideology is in accordance with the interpretation of the authorities include 36 items of Pancasila which were later developed into 45 items by BP-7. However, there is also a good governance for the development of the

Pancasila Ideology BP7 model and needs to be developed, for example the P-4 upgrading program with various target groups including civil servants, teachers, students, students, socio-political organizations, and community organizations, with the same method. different according to community segmentation (120-hour pattern, 144 45-hour pattern, 25-hour pattern and 17-hour pattern).

In the reform era, Pancasila ideology development has been carried out and adjusted to the development of politics, democracy and the government system. However, considering the regulatory policies, the institutions are still not optimal so that the implementation of the Pancasila ideology development management still encounters several weaknesses, namely:

1. The material for fostering Pancasila ideology that has not been comprehensively prepared has the potential to cause inconsistencies in understanding the values of Pancasila in its various aspects, both historically, philosophically and sociologically and even juridically.
2. The method of fostering Pancasila ideology which is still conventional so that it affects the effectiveness of internalizing Pancasila values in various aspects, both cognitive, affective and psychomotor, which in turn has an impact on the implementation of Pancasila values.
3. The development of Pancasila Ideology that is not coordinated by a special institution that handles the development of the Pancasila Ideology will have an impact on the quality of materials and methods as a result of the pattern of development carried out by each institution that is not well planned, structured and coordinated.

Therefore, the arrangement of policies for the management of the Pancasila Ideology development is a necessity in harmony with policy makers in the field of regulation and institutions. What are the basic principles that can at least improve the quality of the governance of Pancasila Ideology

<sup>3</sup> Adhitya Fauzan. "Kebijakan Pembinaan Ideologi Pancasila Pada Masa Pemerintahan Joko Widodo–Jusuf Kalla 2014-2019 Implementasi Peraturan Presiden

Nomor 7 Tahun 2018 Tentang Badan Pembinaan Ideologi Pancasila." Bachelor's thesis, FISIP UIN Jakarta, 2019.

development that is adjusted to the urgency for the actualization of Pancasila values and anticipate the dynamics of the global, regional and national strategic environment. In theoretical perspective, management as business process is a set of structured and interrelated work activities that produce outputs in accordance with user needs. A management (business process) arrangement must meet the following principles: a). definitive, in which management (business process) must have clear boundaries, inputs, and outputs; b). sequence, in which management (business process) must consist of sequential activities according to time and space. c). customers, a business process must have a recipient of the results of the process. d). added value, or the transformation that occurs in the process must provide added value to the recipient; e). Linkage, a process cannot stand alone but must be linked in an organizational structure; f.) Cross function, a process generally, although not necessarily, includes several functions.<sup>4</sup>

### ***1. Strengthening the Values of Pancasila as Part of the National Insight in the Context of Realizing National Resilience***

The national insight, whose values are derived from the Pancasila ideology, must become an awareness for all components of the nation, from the common people (commoners) to state and community officials/leaders. It is hoped that through this awareness of nationalism, the management of the life of the nation and state will make this nation a great, solid, united nation and accommodate all interests of the people, nation and state. So that in the future the Indonesian people will be able to compete with other nations and be able to eliminate various negative influences of global life values, both now and in the future.<sup>5</sup>

Through the cultivation, development and consolidation of national values starting early, namely through the education of school children until people die (as long-life education), it is hoped that a sense, soul and spirit of nationalism will grow as a form of thoughts, attitudes, and actions that based on strong nationalism. When all thoughts, attitudes and actions taken by all the people/society and all state officials/leaders are based on feelings, souls and enthusiasm for the interests of the people, nation and state, a "national in-cooperated" will be built in the context of implementing state government management. and implementation of development in all aspects of life. So that this nation and state will always stand tall, unite and be able to compete with other nations in the world.<sup>6</sup>

In order to realize this national insight, various policy steps that need to be taken include: Currently, various government agencies (17 institutions) have carried out activities to strengthen national insight, but with different curriculum, materials and teaching methods, and not yet structured and continuously, so that the strengthening of national insight is sectoral and partial and even differences and misinterpretations often occur for students. Therefore, we need a "Grand Design of National Insight" which will be a guide and guide for all components of the nation in order to carry out activities to strengthen national insight. The Grand Design of National Insight is regulated in a political policy (regulation) which has binding legal force for all state institutions and all components of society.

The importance of appointing a state institution tasked with being the guide and coach in the context of implementing the activities of planting, developing and

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<sup>4</sup> Peraturan Menteri Negara Pendayagunaan Aparatur Negara, and Reformasi Birokrasi Nomor. "Tahun 2011 Tentang Pedoman Penataan Tatalaksana." Business Process (12).

<sup>5</sup> Isabella. "Sosialisasi Wawasan Kebangsaan sebagai Upaya Penguatan Ketahanan Nasional Indonesia." *Jurnal Pemerintahan dan Politik* 3, no. 1 (2019).

<sup>6</sup> Dasim Budimansyah. "Tantangan globalisasi terhadap pembinaan wawasan kebangsaan dan cinta tanah air di

sekolah." *Jurnal Penelitian Pendidikan* 11, no. 1 (2010): 8-16; Azyumardi Azra. "Revitalisasi Wawasan Kebangsaan melalui Pendidikan Multikultural." *Jurnal Ledalero* 18, no. 2 (2019): 183-202; Putri Mahanani, Arda Purnama Putra, and Kristianingsih. "Analysis of the Influence of Understanding the Pancasila Values of Teachers on Learning in Elementary School." In *1st International Conference on Early Childhood and Primary Education (ECPE 2018)*, Atlantis Press, 2018.

strengthening national insight. Cultivation and development of national insight must be carried out starting from early education to higher education and carried out as education throughout life (long life education). Therefore, national insight must be a subject matter contained in the curriculum for Elementary Education (SD), Advanced Education (Junior and High School), and Higher Education.<sup>7</sup>

Considering that currently based on the results of research on understanding national insight within the state apparatus, ASN (State Civil Apparatus) (both state officials and government officials) have also experienced degradation/decrease in terms of awareness of their identity (e.g. many are untrustworthy, many are corrupt ) or seen from the awareness of the national system when carrying out their duties (for example: there are many deviations from the system in managing the government), then the strengthening of national insight for the state apparatus becomes a very urgent need.

Consolidation of national values must be re-instilled in business actors/national economy, including large-medium-small private entrepreneurs, state-owned enterprises and cooperatives. Consolidation of national values must also be carried out for the younger generation, both those who are members of youth organizations and those who are incorporated through youth development activities.

## 2. Principles of Organizing Coaching

The implementation of the governance of Pancasila Ideology development is based on the principles of Pancasila Ideology development which already have a strong legal basis so as to remember all strategic elements of society, nation and state. Likewise, the implementation of Pancasila Ideology development is also carried out by referring to the road map and strategic plan of Pancasila Ideology development that applies nationally

and becomes a reference for the central government and regional governments, including the following:<sup>8</sup>

1. Comprehensive, planned and sustainable. The development of the Pancasila ideology is carried out in a comprehensive, planned and sustainable manner, in the sense that the cultivation of Pancasila values is intended for the entire Indonesian nation, the process being carried out in stages, taking into account the strategic target group of Pancasila Ideology development.
2. Participative, dialogical and collaborative. The development of Pancasila ideology is carried out with a more participatory, dialogical and collaborative method approach by involving various stakeholders including ministries/agencies, universities, social and community organizations, the business world, religious leaders and the community.
3. Textual and contextual. In an effort to achieve the target, the material for the development of Pancasila ideology must be comprehensively compiled which includes the dynamics of the history of the birth of Pancasila, the philosophical aspects of the ideals of the founding fathers of the nation regarding the position of Pancasila as the ideology and basis of the state, the view of life up to the contextualization of Pancasila values in the face of challenges. challenges and influences of the national, regional and global strategic environment.

## 3. Scope of Pancasila Ideology Development Materials

The scope of the study in order to find answers to the question of how to organize policies for fostering the Pancasila Ideology to strengthen national resilience, includes the development of the strategic environment,

<sup>7</sup> Agus Widjojo. "Pemantapan Nilai-Nilai Ideologi Bangsa Dalam Rangka Penguatan Ketahanan Nasional Dalam Aras Global." In *Seminar Nasional Hukum Universitas Negeri Semarang* 2, no. 1 (2016): 7-18; Chusnul Chotimah. "Pemantapan pemahaman ideologi Pancasila dalam rangka ketahanan nasional."

Yogyakarta: Universitas Gadjah Mada (Doctoral Dissertation), 2008.

<sup>8</sup> Budi Gunawan, and Barito Mulyo Ratmono. "Threats to the Ideology of Pancasila In the Reform Era: Praxis Case of Regional Development Policy." *Jurnal Studi Pemerintahan* 9, no. 1 (2018): 56-82.

implementation conditions and the conception of policy structuring from regulatory aspects, institutional aspects and governance aspects of Pancasila Ideology development.<sup>9</sup>

In the context of achieving the development of Pancasila ideology, it is necessary to arrange the range of material that is actualized in each field as follows:

1. Field Education-Culture-Information-Technology. Making Pancasila a subject ranging from early childhood education, basic education, secondary education to tertiary institutions, with the main objectives of fostering a culture of mutual cooperation and kinship, a tolerant, pluralist attitude, eliminating cosmopolitanism and individualism, and being resilient in the face of increasingly changing society. rely on the technology of the future.
2. Field of Religious Life. Integrating Pancasila in the development of inter-religious life is directed so that every citizen can develop spirituality, personality, character of piety and tolerance, and respect for the existence of adherents of different religions and beliefs.
3. Field Defense-Security. Strengthening Pancasila as the ideological basis, formulating policies and laws, and regulations as well as measures to realize national security capable of maintaining territorial sovereignty, supporting economic independence by securing maritime resources, and reflecting Indonesia's personality
4. Economics. Making the values of Pancasila the basis of Indonesia's economic policies, formulating policies and laws, and regulations as well as steps to realize: First, the creation of economic life based on kinship and mutual cooperation; Second, the strengthening of the position of people's businesses in economic life; Third, the creation of a fair business ecosystem.
5. People's Welfare. Making the values of Pancasila as the ideological basis, formulating policies and laws, and regulations, as well as steps to formulate and implement policies in the welfare sector to realize the welfare of the people equally in all fields.
6. The field of law. Making Pancasila and the 1945 Constitution of the Republic of Indonesia a tested stone in carrying out synchronization and re-testing of every product of legislation so as not to conflict with the values of Pancasila;
7. Natural Resources Management. Making Pancasila the basis for policies, laws, and regulations, as well as steps to ensure state sovereignty over natural resources in the territory of Indonesia. The management and regulation of the existence of natural resources in the territory of Indonesia is left to the state for the greatest prosperity of the people.
8. Communications. Making Pancasila the ideological basis in the formulation of policies and laws and regulations as well as steps in organizing land, sea and air transportation systems, which are more easily utilized by the community to facilitate economic activities and cross-border movement of people in order to accelerate the achievement of welfare and social justice.
9. Maritime and Marine Sector. Making Pancasila the ideological basis in the formulation of policies and laws, and regulations, as well as steps to build strong sovereignty over territorial sea areas and strong law enforcement over the exclusive economic zone and continental shelf of the Indonesian archipelago.
10. Field of Communication and Information. Making Pancasila the ideological basis in the formulation of policies and laws, and regulations as well as steps in the

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<sup>9</sup> Tukiran Taniredja, Muhammad Afandi, and Efi Miftah Faridli. "The appropriate Pancasila education contents to implant lofty values for Indonesian students." *EDUCARE* 5, no. 1 (2012); Abdul Latief, Muhammad Nadir, Theodorus Pangalila, Apeles Lexi

Lonto, Totok Suyanto, and Mr Warsono. "Revitalizing the Value of Pancasila in the Development of the Character of Indonesian Citizens." In *1st International Conference on Social Sciences (ICSS 2018)*, Atlantis Press, 2018.

development of public information and communication systems, including media and social media, as a means of raising awareness and mobilizing the people to become part of the dissemination of ideas, spirit, ideals, goals Pancasila also provides space for people's participation to actively contribute to development.

### C. Conclusion

Consolidation of national values must be carried out for the younger generation, both those who are members of youth organizations and those who are incorporated through youth development activities. Aspects of governance in structuring policies fostering Pancasila ideology on national security have a significant influence. The method specified in fostering the Pancasila Ideology in principle must pay attention to the following: First, the development of the Pancasila ideology, which tends to be doctrinal and only prioritizes the cognitive aspect, must be avoided. The method needed is one that animates the three aspects, namely, 1) the cognitive domain regarding intellectual learning outcomes. 2) the affective domain with regard to attitudes. 3) psychomotor domain, with regard to skills and ability to act. In addition, it must be able to bring participants into real-life experiences based on the values of Pancasila. Second, fostering Pancasila ideology has material based on Pancasila values that result in behavior change. The formation of behavior/character, in essence, is to help the community or a person understand ethical values. Character formation

is education to shape one's personality through character. Third, Pancasila ideology is closely related to continuously practiced and carried out habits. It is in line with the view that good coaching must involve aspects of good knowledge and good feelings and behavior based on Pancasila values. Fourth, the concept of pedagogy places participants as objects, and participants must receive an education that has been regulated by the system, especially those regulated by the teacher, which must be abandoned. The notion that participants are objects of education must begin to change. Participants must take part and be active in the learning process. Andragogy is suitable and aimed at inculcating the values of Pancasila. Fifth, the development of the Pancasila ideology must follow the times. The era of the Industrial Revolution 4.0, namely the era of information technology advancement, is present in the midst of the millennial generation. Advances in information technology shape the character of the millennial generation, namely wanting to be fast, practical, to the point, and attached to social media. The inculcation of Pancasila values in the millennial generation must be done in a short, solid, and clear way and using visual media. The millennial generation has advantages in understanding information technology and smart thinking logically, rationally, and critically. So, the relationship between the meaning of the precepts and operationalization must be logical and empirically proven.

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