THE URGENCY OF COMMUNITY EMPOWERMENT AMIDST MODERNISATION TO IMPROVE SOCIAL AND LEGAL RESILIENCE

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Abstract. Modernization is a change process from a traditional to a more advanced (modern) society. This process is a shift in attitude and mentality as a society to live by the present. Modernization has made various changes in society, both positive and negative impacts that may trigger conflict. One of the negative impacts is that modernization becomes a threat and can degrade the values closely related to rural communities. To fortify it, community empowerment is needed to realize the ability and independence in the life of society, nation, and state so that social and legal resilience is maintained. Social resilience is the ability to respond flexibly to hazards by individuals or social groups to offset damage or restore lost functions. This can be reflected in the expertise of society as a community to carry out social control to survive in the local system of modernization, in addition to avoiding and managing conflicts and finding various solutions. Law as a conflict resolution, social control, and social engineering tools are essential in strengthening national resilience. For this reason, it is crucial to build awareness and implementation of Pancasila values that can guide the community to show its existence as a society that has a just culture and religious values that can be used as a benchmark for the community to behave. There will be community empowerment to improve social and legal resilience.

1. Introduction

Modernization is the process of changing from traditional to modern conditions. The positive impacts of modernization include developments in science and technology, improvements in living standards, economic progress, social change, and improving people's lives. Modernization not only brings good changes to people's lives but, in some cases, also brings negative influences or impacts. The harmful effects of modernization include the disappearance of customs/culture, social inequality, urbanization, changes in lifestyle, and vulnerability to natural disasters. Modernization is a threat and can degrade values closely related to rural communities.

Community empowerment is one of the strategies used in community development to realize capability and independence in social, national, and state life so that social and legal resilience is maintained. Social resilience is the ability to respond flexibly to danger by individuals or social groups to compensate for the damage that has occurred or restore functions that have been lost. Social resilience is the ability of a community (grassroots/local community) to predict, anticipate, and overcome social changes that occur so that society can remain consistent in social, national, and state life. Therefore, it can be reflected that social resilience is the ability of an organization as a community to exercise social control to survive the local system from

the flow of modernization, in addition to avoiding and managing conflict and finding various solutions.

Community empowerment is also to maintain legal resilience, where law is a tool for resolving disputes or conflicts, a tool of social control, and a means of social engineering. With its elements, the law plays a vital role in strengthening national resilience.

On this basis, it is necessary to determine appropriate policies and strategies in planning legal development to create solid national resilience. The right way is to build awareness and implement the values of Pancasila. Guiding society to show its existence with a noble culture and religious values that can be used as a benchmark for society's behavior will create community empowerment to increase social and legal resilience.

2. Discussion

2.1 Modernization

Social change is a process of change in the structure and function of a social system. The change process has three main stages, starting with the creation or birth of something, perhaps something desired or a need, which then develops into a new idea (idea, concept). If the idea has rolled like a wheel spinning on its axis and has spread among members of society, the process of change has entered the second stage. Furthermore, the third stage referred to as results (results, consequences), changes that occur in the social system due to the acceptance or rejection of an innovation [1]. If an invention has been accepted and people reject it, this action is called discontinuance. So, some innovations are taken and used continuously, and others are not [2].

Modernization is a natural form of social change, namely directed socio-cultural evolution based on planning. Modernization is an issue that society must face because this process covers vast areas involving disorganization processes, social problems, conflicts between groups, obstacles to change, and so on. Modernization in social sciences refers to a form of transformation from a less advanced or less developed situation to a better one with the hope of achieving a more refined, developed, and prosperous life. Modernization involves material aspects and immaterial elements such as thought patterns, behavior, etc. The meaning of modernization includes a total transformation of traditional communal life towards the economic and political practices that characterize stable Western countries [3].

Modernization is different from Westernization. Westernization is more about the process of imitation by a society or a country of the culture of Western countries, which is considered better than the conditions of their own country. The following are the differences between modernization and westernization:

Modernization:
1. Not absolutely Westernization.
2. Do not question or put aside religious values.
3. The development process is more general than Westernization.
4. Absolute modernization for every country.

Westernisation:
1. Absolute westernisation.
2. According to Schoorl, the notion of Westernization assumes that all forms of life will be the same, meaning that Westernisation exists because the development

of modern society occurred in Western culture and was presented in a Western form. In contrast, the Western form is often seen as the only possibility.

3. Do not question or contrast Western culture with your culture [4].

Most societies in the world are connected to the modernization network, both those who have just entered it and those who are continuing the tradition of modernization. Modernization covers very complex fields. Like it or not, society has to face modernization. Modernization will initially result in social disorganization, especially regarding societal values and norms. Modernization is preventive and constructive, projecting existing societal trends into the future.

Modernization cannot be separated from human life because every human society wants changes that will take it in a more advanced direction. The following are the conditions for modernization, namely:

1. Scientific thinking is institutionalized in the ruling class and society. This requires a well-planned and well-planned education and teaching system.
2. A sound state administration system that truly embodies bureaucracy.
3. A good and orderly data collection system is centralized in an institution or agency. This requires continuous research so that data is not left behind.
4. Creating a favorable climate for society towards modernization using mass communication tools. This must be done step by step because it has much to do with the community's belief system (belief system).
5. On the one hand, A high level of organization means discipline; on the other, it means a reduction in independence.
6. Centralization of authority in implementing social planning. If this is not done, planning will be influenced by the forces of interests that change the planning in the interests of a small group in society.

If this is not done, then planning will be influenced by the forces of interests who want to change the planning in the interests of a small society group. Cyril Black, who based his views as a historian, suggested in his essay that the growth of new knowledge characterizes modern society and that this assumes the existence of humans who have an increasing ability to understand the secrets of nature and can apply this knowledge in various human activities. Modern society is the result of a correlation between the high value of human civilization as members of society and the advancement of rationality in studying cultural effects. In this way, it is possible to create a stable, prosperous, just, successful, and equitable society [4].

2.2 National Resilience through Social and Legal Resilience

National resilience is the dynamic condition of a nation, containing tenacity and toughness to develop national strength in facing threats, challenges, obstacles, and disturbances both from within the country and abroad [5]. National Resilience contains all aspects of life, namely IPOLEKSOSBUDHANKAM, which are dynamic, with geography, population, and natural resources relatively static, while ideology, politics, economics, socio-culture, and defense and security move dynamically. National resilience is seen as a currency with two sides: security and prosperity. Both must work in balance, where welfare and safety contain the main content, namely democratic community participation. Therefore, implemented legal development must be carried out through a systematic and integrated legal development planning mechanism.

One of the main elements of socio-cultural resilience is the ability to ward off the entry of foreign cultures that are not in harmony with national culture [6]. Social resilience and social capital are concepts and realities that cannot be separated in community development. Social capital, which is the apparatus, institutions, and social values that grow in society, can strengthen relationships between members of society and foster harmony so that it is easier to face and handle existing social problems—more well-known activities include social gatherings, recitation, patrols, cooperation, etc. Meanwhile, civil service can be seen in traditional ceremonies, marriages, births, deaths, etc. Good quality social capital can create social resilience so that traditions/customs and values created at that time can last a long time because the key, in this case, is establishing good communication and a sense of tolerance between communities.

Community empowerment is also to maintain legal resilience where law is a tool for resolving disputes or conflicts, as a tool of social control and social engineering. With its elements, the law plays a vital role in strengthening national resilience.

Current legal development policies and strategies still need to be optimal in supporting the creation of solid national resilience. There are still various legal loopholes that can be exploited by multiple interested parties, especially regarding laws and regulations that regulate territorial issues and state sovereignty [7]

The role of law in development is to ensure that development changes are carried out orderly. Legislation, court decisions, or both can aid in an orderly transition. Orderly change through legal procedures, whether in the form of legislation or decisions of judicial bodies, is better than irregular change using sheer violence. The stages of legal development are directed at realizing a national legal system that suits the needs of the Indonesian people [8].

National legal development policy aims to realize a national legal system that serves national interests. One effort to improve the legal system and politics is to restructure the legal substance by reviewing and restructuring statutory regulations by paying attention to general principles and the hierarchy of statutory regulations. It is also prioritized to respect and strengthen local wisdom and customary law to enrich the legal and regulatory system through jurisprudence as part of efforts to update national legal materials [9]. This shows that the role of law is essential in determining a clear relationship between government and society, described in the form of statutory regulations. The actualization of legal functions will ensure the upholding of legal authority, strengthening its role in development to ensure the national development agenda runs orderly, directed, and consistent.

2.3 Community Empowerment

The helplessness of village communities is influenced by poverty, marginalization, lack of power, and minimal resources. The paradox of development, which is oriented towards economic growth and increasing capital and investment, creates imbalances in energy and resources as well as socio-economic disparities. Villages are objects of development in the financial sector, environment, village government system, nutrition sector improvement, and community empowerment programs. The helplessness of villages as objects of action at the macro level includes products that are unsustainable projects and uneven locations due to political factors, which play a significant role. Apart from that, at the micro level, there is fragmentation/overlapping of activities, institutions, planning, finances, and also fragmentation of target groups.

The paradigm shift in village development from centralized to participatory means that the story is initially centered on the people and the community as the subject of the action. This is done to give the state exclusive rights to regulate public matters; actors outside the state can only be included as far as the state allows it, and general issues are a joint affair of the government, civil society, and the business world as the three main actors.

Development with a perspective (paradigm) of human (society) dignity as a subject of life. Empowerment is carried out to foster critical awareness, knowledge, and abilities and improve skills and mature attitudes so that a strong, advanced, independent, and democratic village is created.

Village Community Empowerment is an effort to develop community independence and welfare by increasing knowledge, attitudes, skills, behavior, abilities, and awareness, as well as utilizing resources through establishing policies, programs, activities, and assistance that are the essence of the problems, and priority needs of the Village community.

Article 112, paragraph (3) and section (4) of the Village Law
3) The Government, Provincial Regional Governments, and Regency/City Regional Governments empower Village communities by:
   a. Apply the results of the development of science and technology, appropriate technology, and discoveries for the economic and agricultural progress of Village communities;
   b. improving the quality of government and village communities through education, training, and counseling; and
   c. recognizing and functioning original and existing institutions in the Village community.

4) Village community empowerment is carried out by assisting in planning, implementing, and monitoring Village and Rural Area Development.

Government Regulation Number 43 of 2014 concerning Implementing Regulations of Law Number 6 concerning Villages Article 127 paragraph (2) Village community empowerment, as intended in paragraph (1), is carried out by:
   a. Encourage community participation in Village planning and development, which is carried out independently by the Village;
   b. Develop Village development programs and activities sustainably by utilizing human resources and natural resources in the Village;
   c. Prepare village development plans by priorities, potential, and local wisdom values;
   d. Prepare planning and budgeting that favors the interests of people with low incomes, people with disabilities, women, children, and marginalized groups;
   e. Develop a system of transparency and accountability in the implementation of Village Government and Village development;
   f. Utilise village community institutions and traditional institutions;
   g. Encourage community participation in the preparation of Village policies carried out through Village deliberations;
   h. Carry out improvements in the quality and capacity of village community human resources;
   i. Provide sustainable assistance to village communities; And
   j. Supervise and monitor the implementation of Village Government and Village development, which is carried out in a participatory manner by the Village community.

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The word Empowerment in the term Village Community Empowerment can be read as the process of providing power or strength. However, the word power or strength in the context of village society is more accurately understood as the restoration of power or sovereignty of the people. Thus, Village Community Empowerment is defined as a deliberate process to re-empower the Village people or, in the context of the Village community collectivity, called Village Independence.

Village community empowerment activities:

1. Education: a learning process that fosters, disseminates, and exchanges knowledge, experience, and skills.
2. Assistance: Assisting the execution of work or design of village development activities.
3. Intermediation: building bridges or filling empty spaces and, for example, facilitating dialogue between the Village head, the BPD, and the community. This discussion that bridges interests is critical to resolving tensions between interests in the village. This discussion is also part of creating social and moral order and legal regulations in the Village as a basis for consensus between parties with different interests to build common claims and actions.
4. Organizing: forming and strengthening the Village and various Village community organizations, as well as unifying multiple interests into common interests in the Village, supported and realized jointly by the Village government, BPD, and the Village community.
5. Advocacy: fighting for common interests in the Village to change and update policies and regulations for the development and empowerment of Village communities, which are directed and focused on efforts to realize justice for all Village communities.

Village Community Empowerment Programs and Activities (PermenDesa-PDTT Number 21 of 2020):

1. developing the capacity of the community and Village Government in Village Development
    a. education, training, and learning;
    b. counseling; and
    c. Village Assistance.
2. upholding the rights and obligations of the Village and the Village community
    a. paralegal development;
    b. legal aid;
    c. policy advocacy;
    d. development of social accountability;
    e. development of openness of Village Development information; and f. development of citizen journalism.
3. strengthening dynamic village institutions
    a. social resilience of Village and rural communities;
    b. cadre formation of village communities;
    c. advocacy for Village authority and regulations;
    d. consolidation of Village community participation; and
    e. strengthening cooperation between villages, village cooperation with third parties, and social networks.
4. strengthening adaptive village culture

    a. development of village and rural socio-cultural capital;

    b. development of inclusive villages and traditional villages;

    c. self-management of Village Development;

    d. advancement of village culture;

    e. empowerment of indigenous communities;

    f. village Community Empowerment based on customs and culture; And

    g. increasing the role of Village Community Institutions and Village Traditional Institutions.

Community and Village Empowerment is always related to various problems, including poverty, access to fulfilling the needs of a decent life, social inequality, institutions that are not yet running effectively, and the independence of village communities is a description of community problems at the village level. On the one hand, rural communities have substantial social capital in the form of a way of life based on solid cooperation. For this reason, empowering village communities and implementing Regional Autonomy in 2000 is one way to solve this problem. Moreover, regional autonomy necessitates decentralization.

Decentralization is the transfer of authority from the central government to provincial governments to manage their household affairs based on the initiatives and aspirations of their people. Since the implementation of regional autonomy in 2000, decentralization policies have been followed by fiscal decentralization, and the budget has continued to increase significantly. Therefore, strengthening village autonomy by empowering management and enhancing communities and villages through expanding the role of social capital and community participation in Banten Province should be carried out. In this way, it is hoped that the economy of rural communities will be strengthened, impacting the independence of village communities. According to Sulistiyani, "Etymologically, empowerment comes from the basic word "daya" which means strength or ability. From this understanding, empowerment is interpreted as gaining power, strength, or knowledge and giving energy, strength, or command from parties with authority to less or less empowered parties [10]. This is in line with the opinion of Shardlow (1998), as quoted by Adi, that the meaning of empowerment, in essence, discusses how individuals, groups, or communities try to control their own lives and shape the future according to their wishes. From the opinions of experts in Community and village, empowerment is a very strategic matter to build and develop all the potential that exists in society so that people are genuinely empowered, both individually, in groups, and in other communities so that they can contribute in an actual way towards achieving community and village independence as expected. Academically, district and village empowerment are carried out because there is still community helplessness (marginalization, isolation, and community limitations); Issues of poverty and inequality still occur; many programs are not sustainable and create community dependency; and powerlessness can be caused by structural conditions of society which contain elements of discrimination and domination.

2.4 Awareness and Implementation of Pancasila

For the Indonesian people, Pancasila has been accepted as a national agreement with three other pillars: the 1945 Constitution, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia. Pancasila was de yure ratified by the PPKI on August 18, 1945, as the basis of the nation's state, ideology, and philosophy.

In industrial disruption 4.0, Pancasila, as the basis of the state and the nation's way of life, plays a vital role in being able to become a filter for new values. By applying Pancasila values in all aspects of national life, it is hoped that they will be able to maintain national resilience while still paying attention to the existence of Indonesia's geostrategy [11].

The formulation of Pancasila as stated in the Preamble to the 1945 Constitution, paragraph IV, consists of five precepts, principles or principles, namely: 1) Belief in One Almighty God; 2) Just and civilized humanity; 3) Indonesian Unity; 4) Democracy led by wisdom in deliberation/representation; 5) Social justice for all Indonesian people.

Based on religion, culture, livelihoods, and a heterogeneous environment, all elements of society can find similarities to Indonesian people. In its development, this association succeeded in finding fundamental human values that are concretely used to regulate life together within the state, which takes the form of Pancasila.

The formulation of Pancasila materially contains fundamental human values, while as the basis of the state, Pancasila has unique characteristics only intended for the Indonesian nation. On that basis, the existence of Pancasila, which is essentially a valuable value that contains fundamental human values and natural values inherent in every human individual, is accepted by the Indonesian people.

Observing the fundamental values inherent in human life, Notonagoro, who discussed Pancasila in a popular scientific manner, explained that according to his nature, humans have individual characteristics and are, at the same time, social creatures. By interpreting these fundamental human values, it is natural that the entire Indonesian nation can accept the values of Pancasila as a nation that has a foundation of relationships between humans and God, their Creator, with each other, and with the natural environment.

As fundamental human values, Pancasila, in its implementation, can be translated into more specific, detailed, and operational matters so that they can be found and developed in various aspects of life. In this regard, it is necessary to understand that the importance of Pancasila has the nature of being an abstract, general, universal reality, remaining unchanged, normative, and valuable as a driver of human action.

The five precepts, principles, or principles of Pancasila can be crystallized into five fundamental values: divine values, humanity, unity, democracy, and justice. Pancasila is a network of fundamental importance and is the crystallization of cultural values, living original values, which originate and are rooted in the Indonesian nation.

The position of Pancasila as the basis of the state and state ideology after being established by the PPKI on August 18, 1945, in its development was strengthened again through MPR RI Decree No. XVIII/MPR/1998. The position of Pancasila as the basis of the state and national ideology can be viewed from three aspects: philosophical, juridical, and political.

Based on the philosophical aspect, Pancasila contains fundamental values and ideas as the basis of the state and national ideology. As the basis of the state, Pancasila values are the normative basis and orientation in solving federal and state problems so that the content of the statements regarding Pancasila can be used to answer national, humanitarian, democratic,

welfare, and Godly issues. These five basic principles remain relevant as a normative reference and orientation when the Indonesian nation and state face similar problems, even in a different era context.

As a national ideology, the fundamental values of Pancasila are the ideals of Indonesian society, as well as showing the character and identity of the nation. So far, the identity of the Indonesian government has been accepted as a religious, united, democratic, just, civilized, and humane nation. The manifestation of national identity is demonstrated by an agreement to use the principles of humanity, justice, people, and Godly principles in resolving national problems.

Viewed from a juridical aspect, Pancasila as the basis of the state becomes a legal ideal (rechtside), which means it must be used as the basis and goal of law in Indonesia.

This legal ideal is an a priori that is normative and constitutive, a transcendental requirement that underlies every dignified positive law. This means that legal standards are necessary for a rule with a normative character. The fundamental values of Pancasila are outlined in the basic law, namely the 1945 Constitution, and the form of articles covering various aspects of Indonesian national and state life. The statutes and Regulations below further explain the basic rules in the 1945 Constitution.

Viewed from a socio-political aspect, Pancasila as an ideology contains values that are good, fair, accurate, noble, and valuable so that they are accepted by society. Based on empirical experience, society has made Pancasila values a standard value, so Pancasila has become the national ideology of the Indonesian nation. In its position as a national ideology, Pancasila values function as shared and unifying values.

These shared and unifying values align with the function of ideology in society, namely (1) as a common goal or ideal to be achieved by society and (2) as a unifier of society in resolving problems that occur using deliberation to reach consensus.

The function of this ideology in its existence is in line with the aim of social life, namely, to realize the values in the nation's ideology.

2.4.1 Implementation of Pancasila

Based on historical experience, it can be seen that efforts to implement Pancasila have been carried out since the reign of President Soekarno, which is divided into three, namely (a) the 1945-1949 struggle stage, (b) the RIS government, and (c) the stage after the Presidential Decree of 5 July 1959. In general, your efforts to implement Pancasila are expressed in Law no. 4 of 1959 concerning the Basics of Education and Teaching in Schools, article 3 and article 4, which firmly states that the field of education and teaching is to realize Pancasila in the life of society, nation, and state. However, de facto, the planned and systematic indoctrination of Pancasila cannot be realized due to political, economic, and security obstacles.

During the reign of President Soeharto, the implementation of Pancasila was intensively carried out with the P4 Upgrading to ensure that every citizen can understand their rights and obligations so that they can act and behave in life in society, nation, and state. Institutionally, this policy is also pursued through primary, secondary, and tertiary educational channels, with a curriculum containing material to improve students' abilities in living as a nation based on Pancasila. Furthermore, the paradigm adopted was to create dynamic political stability, but the paradigm and policies introduced were different from the

spirit of Pancasila. Even Pancasila is interpreted as the interests of centralized and authoritarian government power.

Ultimately, this period did not achieve optimal results because the methods and materials were inappropriate, and the educators and instructors needed to be more professional.

In post-reformation, the understanding and practice of Pancasila experienced various serious and difficult-to-predict obstacles, which led to the threat of national disintegration and a decline in the nation's quality of life and dignity. This worrying development is mainly caused by political dynamics that abuse Pancasila as the basis of the state and national ideology by denying noble values for power.

The political behavior of those in power who deny Pancasila ultimately influences the vulnerability of the elements of the nation below them to implement Pancasila purely and consistently. As a result, Pancasila began to be abandoned, no longer functioning as a discourse, whether in discussion forums, workshops, seminars, or government programs.

Even in universities, Pancasila material has yet to be taught. Furthermore, another challenge faced is the emergence of regional ego and narrow primordialism. This phenomenon indicates that Pancasila no longer seems to have the power to serve as a paradigm and justification for national and state life. In its development, the necessary reform movement was swept away by the swift current of the euphoria of freedom.

So that some parts of society seem to lose control and slip into anarchic behavior, various social conflicts arise that are never resolved, and even in multiple regions, movements threaten the unity and unity of the nation and the integrity of the Republic of Indonesia. Until now, the Indonesian government continues to be hit by a multidimensional crisis in all aspects of life, resulting in a moral problem that leads to demoralization.

Observing the historical experience of the nation's struggle and in connection with the scientific perspective, especially the theory of structural functionalism, Indonesia, as a pluralistic country, really needs shared values that can be used as binding values for integration, common denominator and identity. Nation (national identity) and, at the same time, good deals that can be realized (ideal values).

These shared values are hoped to be accepted, understood, and lived up to. In the context of national and state life, these values can be implemented by every individual, family, group, and society to play a role in building political stability and community; they need to be internalized so that they can be lived through civic education. The implementation of Pancasila through citizenship education is necessary for complete human development in the future because Pancasila contains important values regarding the basis of the state, ideology, and philosophy of life of the nation.

2.4.2 Socialization of Pancasila Values

Viewed from a philosophical perspective, the principles of Pancasila must be understood in one complete unity, as a systematic whole whose order and place cannot be changed, arranged hierarchically, because understanding and giving meaning to each principle separately will give rise to a different understanding. Wrong about Pancasila as a single unit.

At the normative level, Pancasila contains a fundamental principle for maintaining national and state life, namely unity in diversity, which is imbued with the direction of God. Guided by this principle in building social relations in community life, it needs to be based on an attitude of loyalty towards regional, ethnic, religious, cultural, and ideological diversity, which is accepted as a social reality to be developed into a network of cooperation based on spiritual relationships between humans as creatures of God, and in relationships with each

other and the natural surroundings in harmony. This principle should be translated into attitudes and actions prioritizing faith, piety, and humanitarian aspects in cooperation, equality, and social justice to overcome economic disparities and poverty resulting from a prolonged crisis.

Regarding the concept of Pancasila, we need to understand that it has stayed the same normatively. Still, political interests and power tend to experience multi-complex dynamics. The challenges of socializing Pancasila in dealing with future developments are the influence of globalization, which has hit all aspects of life and free market practices, the indiscriminate exploitation of SKA, and the threat of religious fundamentalism.

On this basis, constructive efforts are needed based on the interpretation and socialization of Pancasila by empowering human resources who are intelligent and have a solid commitment to Pancasila, paying attention to historical perspectives, living in an orderly and orderly manner according to regulations, instilling an attitude of tolerance, tolerance, and responsibility, prioritizing the interests of welfare. Moreover, security, developing cooperation networks involving institutions and various groups, and respecting social values and norms in community life

2.4.3 Actualization of Pancasila Values

The embodiment of Pancasila that is easy to find in everyday life is the formulation of Pancasila. Authentically, the formulation of Pancasila is contained in the Preamble to the 1945 Constitution, which PPKI ratified on August 18, 1945. Apart from being realized as a formulation, Pancasila is also manifested in daily attitudes and behavior about social, cultural, economic, and social activities. Health, education, and the availability of software in the form of guidelines to regulate and direct processes and methods of implementing organizations [12].

As a value system, Pancasila is a noble ideal explored, discovered, and formulated by the founding fathers of the nation, which becomes the motivation for the attitudes, thoughts, words, and behavior of the country in achieving its life goals and supports the realization of Pancasila values. Formally, the discounts of Pancasila must be accepted, supported, and respected by the Indonesian people because they are the legal and moral ideals of the entire Indonesian nation. [13].

It is realized that the formulation of Pancasila looks abstract and general. Hence, it needs further elaboration, equipped with guidelines for learning Pancasila values in national and state life. The sequence of legal regulations in Indonesia begins with the values contained in the Preamble to the 1945 Constitution, which are legal ideals translated into the articles of the 1945 Constitution as the highest legal norms, which become the source of law for lower legislative regulations. In the following process, it is hoped that legal standards can realize the values of Pancasila operationally and concretely to realize the nation's welfare and security.

2.4.4 Implementation of Pancasila Values as a National Ideology

In the context of the relationship between humans, nations, and states, ideology is defined as a system of ideals and beliefs that include fundamental values, which serve as the basis for society in various aspects of its life. Pancasila, which contains the nation's values and noble ideals, motivates the Indonesian people to realize national goals.

Since its inception, the Pancasila ideology has been an ideology of, by, and for the Indonesian people. Pancasila, the nation's philosophy and way of life, has operationally become the

ideology of the Indonesian government. Pancasila is a political consensus that promises a commitment to unite attitudes and views to realize national goals (Paulus Wahana, 2001). These mutually agreed values require the Indonesian people to use all their resources and efforts to realize them in real situations and conditions and avoid thoughts and behaviors that conflict with fundamental values. Furthermore, as an open ideology, Pancasila has openness and flexibility, which must be accepted and implemented by all groups in Indonesia.

Pancasila, as a national ideology, must be able to provide insights, principles, and normative guidelines for all aspects of life, including economic, political, social, defense, and security, and be translated into moral norms and legal norms. As a consequence of the ideological function, it is hoped to realize the Pancasila economic system, especially in food security, as one of the main pillars for continued national development.

2.4.5 Implementation of Pancasila values as the basis of the state

Based on the formulation contained in the Preamble to the 1945 Constitution, Pancasila has a position as the basis of the state because it includes the principles that were used as the basis for the founding of the Indonesian state. As the foundation of state philosophy, the Pancasila formulation is a unified, systematic formulation whose precepts must not conflict but must mutually support each other. Pancasila must be understood as a whole, and in its implementation, it is not permissible to emphasize only one precept or several precepts while ignoring others.

Pancasila, which has an abstract, general, universal formulation, actually relies on a reality that can be understood jointly by the entire Indonesian nation, which does not give rise to notions of pros and cons. This way, Pancasila can be used as a principle of unity, oneness, and cooperation for the entire Indonesian nation.

2.4.6 Implementing Pancasila Values as the Philosophy of the Nation's Way of Life

If internalized carefully, the formulation of Pancasila explored by the nation's founding fathers is the result of a long thought process to determine the identity and philosophy of the Indonesian nation's way of life. Responding to the dynamics and challenges of multi-complex national and state life, for the philosophy of the nation's way of life to be realized, the values of Pancasila must be the basis for determining one's life journey in achieving national goals. Pancasila values must be interpreted and implemented to improve people's lives and realize social justice.

Based on the values of Pancasila, the Indonesian people will look at the problems they face, determine direction, and find solutions. From the current and future development perspective, the recommended idea is to integrate the values of Pancasila as the philosophy of the nation's way of life with strategic policies in the food sector to build food security as the right step.

2.4.7 Accelerate the Socialization of Pancasila Values as a National Ideology

The Pancasila ideology is not totalitarian and coercive, such as Marxism. The Pancasila ideology should be socialized in a simple, straightforward, practical, and continuous manner, both in thought, words, behavior, and example, so that it can attract and touch the hearts of every Indonesian person. The Pancasila ideology continues to respect individual rights and human dignity. In its future development, the Pancasila ideology does not carry out indoctrination. Still, it uses persuasive methods and dialogue to play a role, guide all citizens together in carrying out national and state life consciously and sincerely, and obey and practice the five precepts of Pancasila. Pancasila ideology understands changes in values as an indicator of societal dynamics in achieving national goals [13].

3. Conclusion

Modernization is the transformative process whereby a civilization transitions from a traditional state to a more advanced and contemporary societal structure. This phenomenon entails a societal attitude and mindset transformation, enabling individuals to align their way of life with the current circumstances. The process of modernization has brought about significant changes within society, yielding both favorable and unfavorable consequences that have the potential to incite conflict. One of the adverse consequences is that the modernization process poses a potential threat and can lead to the erosion of values intricately linked to rural communities. To enhance this, implementing community empowerment is necessary as a strategic approach to achieve proficiency and self-reliance in societal, national, and governmental spheres, ensuring the preservation of social and legal resilience. Social resilience refers to the capacity of individuals or social groups to adapt and react effectively to threats to mitigate the incurred harm or recover lost functionalities. This phenomenon is evident in the community's capacity to engage in social control to adapt to the local system's modernization and mitigate and address conflicts while exploring many resolutions. Using law as a mechanism for dispute resolution, social management, and social engineering significantly bolsters a nation's resilience. Therefore, it is of utmost significance to cultivate consciousness and incorporate the principles of Pancasila, which can serve as a guiding force for society to manifest itself as a community characterized by a virtuous culture and religious tenets. These values can serve as a reference point for societal conduct, facilitating community empowerment and enhancing social and legal resilience..

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