

Paradigm of Family and Community Resilience in the Context of Ideology and Education during the Covid 19 Pandemic

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Abstract

The Covid-19 pandemic has severely hit the world since 2020 to this day, significantly impacting the life of communities and nation. Such significant impacts can be seen from two main aspects, namely direct and indirect ones. Direct impacts can be identified from economy and healthcare quality. In terms of economic impacts, the pandemic has caused more people to be into economic distress and economic uncertainty, unemployment to rise, and many to lose a decent everyday life. In terms of impact on healthcare, many have a great difficulty accessing a good healthcare quality and the healthcare quality has decreased in times of the Covid-19 pandemic. Meanwhile, the indirect impact can be seen from multiple conditions, starting from education, social issue, ideology, politics, and security. This research focused on the efforts to build family and community resilience amidst the pandemic while radicalism, fundamentalism, and terrorism are still an issue. The aim of this paper was to describe and offer a paradigm of family and community resilience as an effort to reinforce Pancasila ideology in times of the Covid-19 pandemic. The method employed for this research was a qualitative approach through literature studies and empirical research or observation, and hence the analysis used was interpretation and critical discourse analysis. A limitation of this research was only focusing on Pancasila as well as family and society resilience during Covid-19. The result of this study expectedly can be a clear recommendation to family and community resilience paradigm.

Keywords: Family Resilience, Community, Ideology, Paradigm



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INTRODUCTION

Covid-19 has been officially declared as pandemic by WHO in 2020 and it has been a real threat and disaster in the medical world as the virus strikes to be a dangerous pandemic. A strong and resilient country before a threat or disaster in the form of natural, social and humanitarian disaster, as well as conflict, and any unprecedented disaster like Covid-19 must possess an ability to prepare for such an upcoming disaster with adequate infrastructures and facilities. Therefore, national resilience is crucial to create a strong and resilient country. Issues coming about the Covid-19 pandemic, as observed in social media, print newspaper, and digital news, hint at all dynamics indicating the weakness of Indonesia's national security. This can be grasped from the simplest and most fundamental one, namely the community and family resilience system, as its preparedness is under strain to respond to the Covid-19 pandemic. The weakness related to family and community resilience system can be generally seen as a person whose the family or community member is infected by the virus, be it in a critical situation or individual isolation. In such situation, one cannot put a maximum care or fulfil the physical and psychological need of a family or community member coping with Covid-19. At the community level, people are not ready yet to safeguard and look after their family and community members from Covid-19. The lack of information and knowledge about Covid-19 have significantly affected people's behaviour to handle the case of Covid-19.

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The commonly present realities in family and community in times of the Covid-19 pandemic are, first, the procedure to cope with Covid-19 has not been standardized. Second, many kinds of Covid-19-related knowledge and information have been differently received and processed by the community members as they rely on information laid out by social media contents, which remain in question for they are diverse and complex. Third, many facilities and infrastructure are inadequate, thus hindering the integrated procedure and treatment system in the healthcare facilities of the government and community as one may be infected with Covid-19. Fourth, the central and municipal government have not given good responses to the problems of Covid-19 and its impacts.

The life and condition of Indonesian people have been a public attention along the Covid-19 pandemic. Covid-19, hitting Indonesia since the beginning of 2020 to this day, has affected Indonesian people simultaneously. The first noticeable impact is surely on economy as economic access is restricted and many factories have been shut down and therefore causing a mass of labour to lose their job, rapidly decreasing the purchasing power in times of Covid-19. Another problem is education for its access is getting more difficult and many education institutions are not well-prepared to conduct learning processes during the pandemic, especially because facilities and infrastructures for distant learning have not been adequate. In short, Covid-19 has impacted multiple sectors in addition to education or healthcare system. This article therefore focused on the basic problem in times of the Covid-19 pandemic from the perspective of ideology and education. The reason is because ideology is an important aspect to build a nation and state's mentality in response to any Threat, Challenge, Disturbance, and Obstacle (ATHG). As mentioned by Mahfud MD, since post-reformation, the problem that has encountered the Indonesian nation is the declining spirit of living national value, and therefore concerning also the understanding of Pancasila value (Mahfud, 2011). The second aspect, i.e., education, has been one of the primary concerns in the study as different phenomena have been found. Amidst the pandemic, the problems may not be limited to inadequate facilities and infrastructure to assist the students, but the problems widen as many education institutions have to stop conducting face-to-face learning processes, requiring students to study by themselves at home. Efforts of simulation and normalization of learning process have been attempted by the government to conduct a face-to-face study in July. However, as the number of people infected with Covid-19 hit a drastic rise, such learning agenda was canceled. Education occupies a vital position since a strong and resilient country must be predicated on an educated generation and community, therefore demanding more attention from the country. In achieving that, facility distribution and infrastructure adequacy must remain an important concern to produce a qualified young generation. This is actually in a line with previous research conducted by Pancasila Research Team of UPN Veteran Yogyakarta in 2020, focusing on establishing Pancasila value in informal education (Family and Community), and in 2021 on research of mapping of national vision understanding in youth. Pancasila Research Center of University of National Development Veteran Yogyakarta is a research institution established to conduct research on national issues, politics, ideology, education, and generally national resilience, while it focuses on Pancasila-related issues. This research focused on the paradigm of family and community resilience, in the context of ideology and education, in times of the Covid-19 pandemic, which is part of Model and Method of instilling Pancasila value to informal education (family and community). The question of this research is how the currently developing paradigm on family and community resilience in times of Covid-19 pandemic is established. Such question is predicated on two things, which encounter Indonesia as a diverse nation. The first is on the terrorist' actions taking place in Indonesia in the last 20 years as its pattern

displays terrorist' sheer desire to alter the nation's vision and ideology into a *khilafah*, a hard-line Islamic ideology that confronts Pancasila value, and the second is on education as in times of the Covid-19 pandemic, political education is under pressure and a scenario on the decline in national education quality might therefore occur. This argument can be indicated from the government policy to reopen face-to-face teaching in the New Normal time while the number of Covid-19 rose rapidly.

Both main issues were the primary concerns of this research. After further observation of data and phenomenon related to ideology and education, intersections from the observed phenomenon were known. The term ideology, at least in this country, has been widely known since the dark history of the September 30th Movement of Indonesian Communist Party. This movement was known as an effort to revolt and change the value and ideology system of Indonesia into a communist ideology. Although the movement failed, different dynamics and ideology development have entered the country, including the hard-line Islamic ideology of the Middle East which has also impacted Indonesia. The initial roots of the religious hard-line ideology have started since democracy transition taking place in the Middle Eastern countries. The World Trade Center Tragedy (WTC) in 2011 had been a strong turning point for the emergence of religious-associated terrorism, further prompting many nations' war against this terrorism. Such narrative on war against terrorism has escalated to a war of ideologies between the Western and Middle Eastern countries, especially where hard-line Islamist groups dwell. As a consequence, many terrorist groups such as Al Qaeda and Islamic State of Iraq and Syria (ISIS) were founded, triggering statements from countries around the world, as ideologies continue to shift and develop. Such ideology contestation and change unfortunately have rapidly entered the South East Asian countries, including Indonesia as one of the biggest Moslem countries in the world with many kinds of religious schools, thoughts, and rituals. Still, two Islamic organizations, namely *Muhammadiyah* (The Mohammedan Way) and *Nahdlatul Ulama* (The Awakening of Islamic Scholars) remain the two biggest community organizations. Therefore, any efforts to build a resilient family and community, in the context of ideology and education, are vital within a complex diverse society.

LITERATURE REVIEW

Method and Model Concept

From previous research, different concepts of method and model have been developed to answer problems of learning, teaching, and other general problems. The methods and models, as observed on various studies, mostly focused on learning, teaching, and other specific-skill-related methods and models. Method is a term generally referring to understanding and learning on a certain work. A method aimed for learning must be different from a method for education or training. Likewise, the method development to mould and build a person's character also evolves. Method initially becomes an important medium and key for a desired purpose or target. It is essentially a way or a step systemically and structurally conducted to deliver a desired message or material effectively and efficiently. In training, for instance, a method is a parameter to deliver the expected message. Many kinds of model and method are purposefully developed to improve the expected quality and capacity of an activity. One of the well-known methods is demonstration, i.e., a method centered on involvement and demonstration of certain things by examples.

Simulation method is a method focusing on creating an expected form of reality or imitation from the targeted reality. Job training method is a method concerning a senior or mentor giving examples to participants or new employees to demonstrate a work procedure. On the other hand, model is generally defined as a basic framework in conducting learning practice

or an activity designed based on the analysis result on concept implementation, curriculum, to implication on operational level (Suprijono, 2011:45). Model and method are always related to each other. Model is a concrete application on a formulated method. Referring to the method definition, as a way to achieve the purpose of activity, learning, and training which has been set, selecting a wrong method will be detrimental to the succession of activity/learning (Hamruni, 2012:12).

Method and model to establish value or knowledge are essential. The succession of implementing, for instance, Pancasila value or certain material is predicated on the learning method employed. In other words, a strategy of conducting an activity can only be implemented under an effective and efficient method. In the study of establishing Pancasila value, family and community life are the forefront aspects in which Pancasila value is integrated into the nation life. Pancasila is the value of the state, of the nation, and a system in which the life of a community, nation, and life of the state is predicated. The existence of Pancasila is crucial as the state's basis, vision, and ideology. It has been set as the foundation of the community, nation, and state's life. Historically, Pancasila is the state's philosophy, stated in the opening chapter of The 1945 State Constitution of The Republic of Indonesia (UUD 1945) in the fourth paragraph. By jurisdiction, Pancasila as the state's basis and vision of life is also legalized in Resolution of the People's Representatives of The Republic of Indonesia (MPR RI) Number II/ MPR/ 1978 on the Guidelines on Reflection and Implementation of Pancasila (Eka Prasetya Pancakarsa), of which the consideration clause states that "Pancasila, the vision of the nation's life and the state's basis of the Republic of Indonesia, should be reflected and implemented veritably to preserve its sustainability and authority for the fulfillment of the National Vision and Ideal as written in the Opening Chapter of The 1945 State Constitution of The Republic of Indonesia". Resolution of the People's Representatives of The Republic of Indonesia (MPR RI) Number II/ MPR/ 1978 has set a constitutional jurisdiction on the essence and position of Pancasila in the state and nation's life. Pancasila as the state's basis has been the soul of The 1945 State Constitution of The Republic of Indonesia in defining the state's organization and further guiding the life of the community, country, and nation (Pitoyo, 2012:4).

Value Conception and Pancasila

In this part, value conception and Pancasila refer to the principles in Pancasila. Essentially, Pancasila explains the universal value. The effort to interpret Pancasila for the life of a state and nation as done by the "Old Order" (*Orde Lama*) puts more concerns on Pancasila as value. In the beginning, Pancasila is positioned as the state's basis, which is defined as the foundation of the nation's life, predicated by its five Principles. Another approach explains that Pancasila is the state's foundation and within it, the basic components of the five principles reside. Kaelan mentions that Pancasila is the basic state's philosophy of the Republic of Indonesia as officially validated by The Preparatory Committee for Indonesian Independence (PPKI) on the 18th of August 1945 and written in the Opening Chapter of The 1945 State Constitution of The Republic of Indonesia (Kaelan, 2016), while the value conception addressed in Pancasila is defined as the state's fundamental basis. Pancasila value as the state's basic philosophy, in essence, is the primary source of all possible state law sources in Indonesia. As the state's law source of all the other laws, it is objectively a vision of life, awareness, law ideal, as well as supreme moral ideal that encompasses the mental state and Indonesian's character (Kaelan, 2016:70).

Community and Family Conception

Community and family are categorized as informal education. This informal education activity is considered as educational activities taking place in a family (Suntoto, 1985). Law Number 52/2009 on Development of Population and Prosperous Family in article 1 verse 6 defines family as follows:

“Family is the smallest unit in community consisting of husband and wife, or husband, wife, and their child, or a husband and his child, or a mother with her child”. Meanwhile, the conception of community is defined in Law Number 30/2014 on Government Administration in article 1 verse 15, stating “A community member is a person or a civil legal body related to decision and/or action”. Community can be defined widely and more flexibly than just a group of individuals possessing the same communal vision and ideals called as community. The conception of family and community, to this day, follows the regulation and law applicable in Indonesia. Therefore, the efforts to instil Pancasila value into community and family must take a proper design of method and model so Pancasila value can be integrated into community and family’s life.

RESEARCH METHODOLOGY

This was qualitative research. The steps conducted in this study are as follows. First, to identify and make inventory of data for the research through a literature review and thorough research in some journals. Second, after the identification and inventory were conducted, categorization was of the data relevant to the research and data analysis was done. Third, the data were analyzed through several steps: a) Data reduction, i.e., the researchers categorized and grouped the data collected. b) Interpretation, i.e., the data collected from the interview and observation were interpreted and explained to get the expected result according to the research topic c) Heuristics, i.e., the researcher attempted to look for new findings from the processed data.

FINDING AND DISCUSSION

The issues discussed in this article were predicated on two main arguments, namely philosophical and sociological arguments. At the philosophical argument level, the discussion elaborated family and community resilience in the context of ideology and education in times of the Covid 19 pandemic, focusing on the conceptual basis of the philosophy of family and education. In the philosophy of family, the essence of family is unity, in which a person is a part of family not as an independent individual but rather as a true member of the family. A family may be called a complete family after 3 stages, namely marriage, ownership and capital, as well as child education and farewell (Marxist.org, 2021). Based on the law and regulations in Indonesia, family can be defined as follows: Family is the smallest unit in the community consisting of husband-wife, or husband-wife and their child, or a father and his child, or a mother and her child (Law Number 10 of 1992 Article 1 Verse 10).

The nature of a family formulated in laws and regulations in Indonesia places the definition emphasized on administration and institution. As addressed in laws and regulations, family has a component or element which consists of a couple of husband and wife (legal marriage before the law) and child. Philosophically, family is a part of value transformation and belief. Family is a system with a purpose to build a sustainable life and puts priority on children and the whole family (Dostaler, 2014). Value and belief system built within a family will surely affect the way a community system operates. In principle, family develops system of value and belief and service for the sake of family’s future as well as contribute to the community. Centering on this philosophical basis, family essentially has basic functions to generate a preservation of value and belief and build a good service to the family’s upcoming future. Likewise, any ideology advanced within it is essential to the formulation of a nation’s character. Today, ideology

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promulgating within family and community has been really diverse. Ideology as a set of value system continues to develop through change and dynamics of ages. Surely, ideology has never been constructed singularly but susceptible to change and the demand of different times. As ideology constructed monolithically, it impacts the vision and perspective of family and community in embracing value, norm, and principles on living in a nation or state. The narrative of ideology outgrowing in community, especially Indonesia, tends to develop in two aspects. First, the state's ideology is actually a part of the philosophy and true nature of the Indonesian nation, i.e., Pancasila. Second, religion-affiliated ideology, close to extremism and terrorism, is predicated on a form of intolerance and understanding based on Ethnicity, Religion, Race, and Group, and further by form of fundamentalism of value and belief system taken from a monolithic source of the interpretation of a religious holy book. It can be said that family is an important figure to preserve morality and national education, and equally national value establishment, therefore in strengthening national resilience, family and community education become an important element.

According to Aristotle, family has characteristics inclined to 6 things:

1. Human being fundamentally has a potency of shortcoming or dependence,
2. Reproduction of new generations of people,
3. Fulfilment of Basic Needs
4. Giving contribution to labour
5. Function of Educating Children
6. Cooperation with God (Hittinger, 2013)

Family and Community Resilience

Family and Community resilience is a derivative concept from national resilience concept. The paradigm of national resilience starts to be the birth of National Resilience Institute (Lemhannas) which concerns with the issues of national resilience from 8 models. Resilience of family and community is one of the components in a study of national resilience. Subroto in Hanita explains that the scope of national resilience research is how each state and community may be resilient and strong to face every tribulation, then awaken, adapt, and transform after such tribulation has passed by (Hanita, 2021). In Hanita's discussion, resilience of family and community has not been a fundamental topic of discussion as how it is addressed in a book entitled "National Resilience". In the 8th chapter there is no explicit explanation on the issue of family and community. The raised topic is on the strategy of national food, energy, economy, and national resilience on countries of Organization for Economic Co-operation and Development (OECD) (Hanita, 2021). From a jurisdictional approach, the definition of family resilience might be found in laws and regulations which mentions: Family resilience is a dynamic condition of a family possessing a perseverance and resilience along with physical, material, psychological, mental, and spiritual ability to live autonomously and develop himself and his family to live harmonically and attain a physical and mental prosperity (Law Number 10/ 1992 article 1 verse 15). Family resilience is an important instrument to measure whether a family has coped to do its function, role, task and responsibility to prosper his family (BPS, 2016). In times of the Covid-19 pandemic, family and community resilience has stepped up to be an important indicator to see the efforts and role of family and community to take care of their members and safeguard them from the illness or at least from being affected by the pandemic. In terms of risk indicators, as the family or community gets solid to battle the pandemic, there will be less impacts that may hit the family and small community. In other words, such condition defines a good sign from the family and community resilience in safeguarding their members from the impacts of the Covid-19 pandemic.

The Indonesian community is directly encountered with two basic challenges, i.e., ideology and education. The ideology challenge covers a change of mind-set or behaviour of a

family member not only in viewing people's reality but also in understanding his being as a part of the Indonesian nation. Such challenge will surely affect the possessed system of value and belief in the community's life. Today's ideology contestation has got advanced and it tends to exacerbate the loss of national identity. After all, such ideology, penetrating family and community side through information technology, can potentially affect the generation and community to be more exclusive and asocial. The context to which ideology may harm the state's unity is any ideology that potentially triggers a national disintegration, weakens Pancasila's implementation, and pushes the loss of the nation's identity. According to Kaelan, since the post-reformation era, Indonesia has been hit with liberalization of ideology in this own Pancasila state. Such liberalization of ideology may disclose the space for any other ideologies to penetrate, affecting the value and belief system of the community in living in the nation or state. The paradigm necessary to build the family and community resilience, in the context of ideology and education as the Covid-19 pandemic continues, is by formulating Pancasila as the main source of moral, social, legal, and political values for family and community. It is thereby expected that other foreign ideologies coming and affecting the family and community can be hindered.

CONCLUSION AND FURTHER RESEARCH

Based on the discussion above, any effort to formulate a paradigm of family and community resilience, in the context of ideology and education in times of the Covid-19 pandemic, can be conducted by strengthening Pancasila's vital position as a basis of value, morals, politics, social affairs, and law education within the family and community. Such thing has a purpose to put Pancasila as the basis value so its high value can act as the basis and guidance to behave and act in the community.

The Pancasila paradigm in strengthening family and community education is an important part in the process of forming the nation's character. During the pandemic, putting the Pancasila paradigm in family and community education has not been well implemented. For this reason, efforts to formulate a model of Pancasila education in the family and community environment are important. The result of this study indicated that the position of Pancasila in the context of Pancasila education is considered weak because the influence of other ideologies is more dominant in affecting the values and orientation of families and communities in addressing national issues. Further research on strengthening Pancasila values in the family and community is very important.

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