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**Study of Incongruence in the Implementation of Language Policy
from Pancasila Perspective**

Dinar Martia Azizah

Master of English Education, Directorate of Postgraduate Education, Sarjanawiyata
Tamansiswa University, Yogyakarta, Indonesia

dinar.azizah@ustjogja.ac.id

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Dinar Martia Azizah

dinar.azizah@ustjogja.ac.id

Master of English Education, Directorate of Postgraduate Education,
Sarjanawiyata Tamansiswa University, Yogyakarta, Indonesia

Abstract: The goal of this study is to describe the incongruence in the implementation of language policy from Pancasila perspective. This research is a content analysis. The data in this research are in the forms of words, sentences, and pictures. The data collecting technique in this research employs document study. The results of this research show that the incongruity in the implementation of language policy from Pancasila perspective is reflected in various fields, including politics, economics, and social cultural. This happens in numerous cases, including the implementation of international standard education, the elimination of Indonesian language subject at Jakarta International School, the use of English in nation speech, and the elimination of obligation for foreign workers to understand Indonesian language. The implications of this research are the revitalization of Pancasila's values in the process of policies formulation and implementation both vertically and horizontally and involve makers at the macro, meso and micro. Therefore, recommendations of language policy which are aligned with Pancasila values which can be explored more in further research.

Keywords: Language Policy, the implementation incongruence, Pancasila Perspective

Abstrak: Tujuan dari penelitian ini adalah mendeskripsikan ketidakselarasan implementasi kebijakan bahasa dalam perspektif Pancasila. Penelitian ini merupakan analisis isi. Data dalam penelitian ini berupa kata, kalimat, dan gambar. Teknik pengumpulan data pada penelitian ini menggunakan studi dokumen. Hasil penelitian ini menunjukkan bahwa ketidakselarasan implementasi kebijakan bahasa dalam perspektif Pancasila tercermin dalam berbagai bidang, yakni politik, ekonomi, dan sosial budaya. Hal ini terjadi dalam beberapa kasus, antara lain penyelenggaraan pendidikan bertaraf internasional, penghapusan mata pelajaran Bahasa Indonesia di Jakarta Internasional School, penggunaan bahasa Inggris dalam Pidato kenegaraan, dan penghapusan kewajiban tenaga kerja asing menguasai bahasa Indonesia. Implikasi dari penelitian ini adalah revitalisasi nilai-nilai Pancasila dalam proses penyusunan dan pelaksanaan kebijakan yang berlaku baik secara vertikal maupun horizontal dan melibatkan para pengambil kebijakan baik pada tataran makro, meso, dan mikro. Oleh sebab itu, rekomendasi kebijakan bahasa yang selaras dengan nilai-nilai Pancasila dapat digali secara lebih mendalam dalam penelitian selanjutnya.

Kata kunci: Kebijakan bahasa, ketidakselarasan implementasi, perspektif Pancasila.

INTRODUCTION

Language policy is one of efforts to foster nationalism in order to create a united Indonesia. This is inspired by values in Pancasila. Pancasila is the basic philosophy of the nation. Kartohadiprojo in Sutrisno (2006) emphasized that Pancasila is the soul of nation or philosophy of the Indonesian nation. This term is also known as “*Philosofisce Gronslag* of a country which contains the consequences that every aspect of state administration must be according to Pancasila’s values” (Kaelan, 2009). Thus, national and state life in Indonesia must be based on or not in conflict with the values in Pancasila.

Pancasila is source of all legal sources in Indonesia. Pancasila is written in the preamble of 1945 Indonesian constitution, so it has legal force as legal source and shade for 194 constitution (Sri-Edi Swasono, 2015). Then, Pancasila is used as guideline for state administration. Therefore, the basis for all articles in the 1945 constitution, including article 36 and other regulations under it which regulate protection, preservation, and language development in Indonesia is Pancasila.

Language policy in Indonesia is not only aimed to accommodate the planning, construction and development of national and regional languages but also regulate the position and function of foreign languages so they do not conflict with the basic values of Pancasila. Law of National Education System No. 20 of 2003 regulates the use of foreign languages in article 33 verse 3 which states “Foreign languages can be used as instruction language in certain educational units to support the foreign language skills of the students”.

The goals of national education stated in the National Education System Law No. 20 of 2003 reflect Pancasila as an open ideology. Pancasila as an ideology is not rigid and closed, but it is actual, dynamic, anticipatory, and always be able to adapt to developments over time (Kaelan, 2009). Increasing the quality of education is in line with the demands of the time in order to face global competition is inspired by Pancasila with its open characteristics.

According to Kaelan (2009) the essence of Pancasila as an open ideology is “Always open to the influences of foreign cultures, but the essential values of Pancasila which include Divinity, Humanity, Unity, Democracy, and Justice are permanent”. Thus, efforts to increase foreign language competencies as regulated in Laws, Government Regulations, and Ministerial Regulations prove that Indonesia is not closed against international relation.

The language policies that apply in Indonesia is dynamic, but on some matters related to the basic values of Pancasila cannot be changed. This dynamic characteristic also adheres to the policies which regulate the position and function of Indonesian language and regional languages. This is done to provide guidance and development for that language so it is abandoned and even it can be equal with others international languages in globalization era.

For Indonesians, maintaining the existence of national and regional language in the midst of globalization and nation integration issues is ideally not a difficult thing to be realized. Language policy in Indonesia has been done for a long time and expressed both in 1945 Constitution, MPR Decrees, Laws, Government Regulations, President Decrees, Ministerial Regulations, and others regulations. This policy is also considered quite complex because it has regulated the implementation of language policy which are about various fields, such as politics, economics, and socio-cultural. However, in reality, the implementation of language policy in

Indonesia has not met the expectations. Therefore, this research aims to explore the incongruence in the implementation of language policy in Pancasila perspective.

LITERATURE REVIEW

A. Language Policy

The term language policy is often related with language planning. Both terms are hard to differentiate, they even created disagreement among several experts. This was confirmed by Shohamy (2006) that differences between language policy and language planning are not clear. The unclear differences, according to Hornberger (2006) are caused by the absence of agreement among experts on the correlation between language policy and planning.

Many experts confirm that currently, the term language policy is more frequently used. The background was the history of policy study and language planning that has been conducted since the 1950s. At that time, experts preferred to choose the term language planning which referred to the activities of modifying the form and the use of language. By the end of the 1980s, the continuous failure of national planning activities has encouraged the use of a more neutral term, language policy (Spolsky, 2004). Shohany (2008) even claimed that in the last few years, with many studies performed in the field of language policy and planning, language policy had become an independent focus, even the term is more widely used.

Language policy is considered as having a wider scope because it serves as the basis for language planning. Language policy has several components, as explained below.

1 Practice

The practice of language use relates with a number of regulations applied on the forms of informal and formal communications, and language variations used in multilingual society (Spolsky, 2004). Moreover, Spolsky (2007) added an explanation that communication in a multilingual society which currently develops, demands one to adjust the language used with his/her counterpart, which includes appropriate time to speak, and the language variation to use. In relation with the practice of language use at schools, Spolsky (2007) gave an example of public schools' tendency to choose to use the national language as the medium of instruction according to government's instruction.

2 Ideology or Conviction

A society's ideology of conviction towards a language can influence the policy formulated. Fishman (2006) in Spolsky (2007) gave an example of the Yiddish language selection for everyday life in his country and English to be studied only in classroom contexts. This shows the conviction about differences in language function in the society. Language can be viewed as a support in economic aspects. Furthermore, language can also be considered as the symbol of group identity as the means to preserve cultural heritage and to maintain the commitment to religion. Another example, the conviction that English can support the mastery of science has made it as the most learned language, after previously the place was occupied by German, French and Latin (Spolsky, 2007).

3 Language Management of Planning

In language management or planning, Spolsky (2007) explained that there are at least two stages to perform, namely status and corpus planning. Status planning is conducted in the situation where there is more than one language, and one language will be determined as the national language, taught at schools, used in religious activities, etc. Corpus planning includes efforts to modify language forms, create new terminologies to perform modernization, eliminating words taken from other languages, changing the spelling, etc (Spolsky, 2004).

B. Pancasila as Philosophical Foundation of Language Policy in Indonesia

Nowadays, language policies in Indonesia cannot be separated from the history of the nation. The Youth Pledge, as one of national struggle historical milestone, has born the concept of unity of Indonesia which is one homeland, one nation and one Indonesian unified language. Besides that, the values of national unity that were initiated in Youth Pledge inspire Pancasila formulation in Investigation Board for Indonesian Independence the Preparation (*Badan Penyelidik Usaha-Usaha Persiapan Kemerdekaan Indonesia-BPUPKI*) in 1945.

Some BPUPKI's figures, including Mohammad Yamin, WR Soepratman, Amir Syarifudin, etc. were the figures who initiated Youth Pledge. The similarity of initiator figures and the adoption of the concept of national unity in Pancasila affirmed that the Youth Pledge and Pancasila have historical relation. This also showed that Pancasila was born from history and personality of Indonesians. That statement is strengthened by Notonagoro's statement (1966) in Kaelan (2009) that Pancasila has existed values and extracted from Indonesian themselves.

Mohammad Yamin, as a figure of the Youth Pledge and BPUPKI, formulated national principle nomination at the first BPUPKI trial. Those five national principles are Nationality, Humanity, Divinity, Democracy and Welfare (Suharyanto, 2013). Five national principles which were formulated by Muhammad Yamin placing the idea of national unity which is the main idea of Youth Pledge, on the first point is nationality. Ir. Soekarno proposed the name Pancasila as a national principle on June 1, 1945. Besides Muhammad Yamin, Ir. Soekarno also placed the idea of Indonesian unity in the first point. Regarding the nomination of national principles which was formulated by Ir. Soekarno are Nationalism, Internationalism, Democracy, Social Welfare and Cultural Divinity (Suharyanto, 2013).

The Committee of Indonesian Independence Preparation (*Panitia Persiapan Kemerdekaan Indonesia - PPKI*) authorized final formulation of Pancasila as a part of preamble of 1945 Constitution on August 15, 1945 and 1945 Constitution on August 18, 1945. Kartohadiprodjo (1968) in Sutrisno (2006) implied that formulation of constitution is not arranged with individualism perspective but Pancasila perspective.

In other words, the formulation of the 1945 constitution was inspired from the values of Pancasila not representation of individual or group interest. The body of the 1945 Constitution which was authorized by the Committee of Indonesian Independence Preparation are 37 articles, including the articles which juridical regulate the position of regional, national and foreign language.

METHOD

The researcher uses the descriptive qualitative method as the method of the study. Some references that are needed to gather the information can be found in the form of written document in order to get the deeper understanding about this research. The sources that are collected can be divided into primary and secondary sources. The primary sources are the language policies and news related the implementation of the policies, while for the secondary sources are books, electronic sources, and other sources that can support this study.

A. Type of Research

This research used a descriptive qualitative method so the gathered data is in the form of words, pictures, and not numbers (Moleong, 2005). Data in this research are in the form of words, phrases, and sentences.

B. Research Subjects

In this study, data collecting technique is documentary. The data of the research are collected from many sources. In collecting the data, the researcher uses the primary data and secondary data. The primary data are taken from language policies and some news related the implementation of the policies. Those data are derived from textual evidence that are found in the policies and news. They are in the form of the expressions, actions, thought, utterances and other commentaries toward the implementation of language policies. The language policies and news are the main source from which the data can answer the proposed research questions. The secondary data are taken from other sources, such as books and electronic sources. It means that the researcher uses library as the data sources and look for the books supporting the theories that will be mentioned in the bibliography.

C. Research Procedure

The obtained data is then analyzed by employing an interactive analysis model which consists of data condensation, data presentation and data conclusion/verification (Miles, Huberman & Saldana, 2014). The data that are found in the language policies and news in the form of the expressions, attitude, thought, utterances and other commentaries will be described by the explanation. The researcher tries to provide the clear information and description of the implementation of language policy with the topic being analyzed. After collecting the data, Pancasila will be used as the framework to analyze the data in this research. The result of the analysis is discussed in the next part along with the intepretation of the data.

RESULTS AND DISCUSSIONS

A. Results

1. Implementation of International Standard Education

In amendments IV of the 1945 Constitution in 2002, it was emphasized that Indonesia should have uniformity in education system. This uniformity is one of efforts to create one Indonesia. It is regulated in article 31 verse 3 that “Government organizes and strives a national educational system, which improves faith and piety as well as glorious morals in order to

enlighten nation life, which is ruled by laws". In reality, although it has been explicitly regulated in the 1945 Constitution, this policy has not been realized and has caused its own issues.

The difficulty of realizing one educational system in Indonesia is reflected in the dualism of the current curriculum (2013 curriculum and independent curriculum) as well as the implementation of International Standard Schools (SBI) and non SBI. The implementation of international standard education in Indonesia is based on Laws No. 20 of 2013 Article 50 Verse 3 which reads "Government and/or regional government organize at least one educational unit at all educational levels to be developed into an international standard education. "

The government observes SBI as an innovation in national education. Nevertheless in its implementation, SBI and RSBI are not more than liberalization and commercialization of education. Besides that, SBI which is considered superior than Non-SBI, also causes social jealousy because it cannot be reached by the lower classes. The international label attached to SBI has consequences for the use of English which exceed the portion of Indonesian.

This raises concerns about the loss of national identity which is precisely caused by education. Regulation of the Minister of National Education of Republic Indonesia No. 78 of 2009 article 5 verse 3 regulates the use of English as language of instruction, that "SBI can use English or other foreign languages as language of instruction which is used in international forum for certain subjects." In addition, in verse 5 it is explained that "The use of English or other foreign languages as language of instruction as intended in verse 3 is started from class IV for elementary school. These two verses contradict with the ideals of Indonesian unity implied in Law No. 20 of 2003 article 33 verse 1 which confirms that language of instruction in education in Indonesia is Indonesian.

The lack of prominent function of Indonesia in the SBI implementation is not only found in the learning process. SBI concept which is regulated in the Regulations of Minister of National Education also does not reflect the spirit of nationalism. The Regulation of Minister of National Education also provides flexibility foreign citizens to become a teacher if there is no Indonesian citizens which are evaluated not competent to teach at SBI.

This is stated in article 7 verse 1, which says "SBI can hire foreigners if there are no Indonesian who have required qualifications and competencies to teach certain subjects/courses. The concept of SBI implementation which is regarded as a symbol of educational reform is a linguistics imperialism phenomenon. "Linguistic imperialism involves the transfer of a dominant language to other peoples... In view of the prestige of the dominant power and its culture, the transfer may not be imposed but actually be demanded by the peoples who adopt the dominant language" (Knowles, 2001 cited in El-qassaby, 2015).

SBI, as a prestigious school, is not only an attraction for prospective students but also prospective teachers at the school. On the other hand, this school has special requirement, one of them is English skills which are considered difficult for Indonesian but it opens up opportunities for foreigners. Indirectly, this requirement revokes Indonesian citizens to get decent work in their homeland. This is contrary to article 27 verse 27 of the 1945 Constitution which states "Every citizen is rightful to work and proper life for humanity."

The opportunities which are felt more open for foreigners to be teachers at SBI is one of linguistics imperialism impacts. This was mentioned Kirkpatrick (2001 cited in Lie 2003, p.192) that "Local people including government institutions more appreciate inexperienced native

English speakers, even sometime uneducated in their fields than local fluent experienced educated English instructors in their fields. The opportunity for foreigners to be teachers because their superiority in English and set aside their understanding of Indonesian cultures is contrary with educational concept based on Ki Hadjar Dewantara “...national education and teaching focuses on religion and culture of the nation...” (Ki Hadjar Dewantara, 1946 cited in Supreme Council of Tamansiswa Association, 2013). It is worried that foreigners do not understand the Indonesian cultures, whether they realize it or not, they will infuse foreign cultures through the schools where they teach.

Ki Hadjar Dewantara (1949 cited in Supreme Council of Tamansiswa Association 2013) interprets a college (school) as “a nursery for the cultural seeds for a nation”. For Ki Hadjar Dewantara, a school is a place to preserve and develop the culture of the nation. If the schools are no longer able to become a place for preserving national culture, then a nation will experience identity crisis which causes the ideals of Indonesian unity getting further from expectations.

2. The elimination of Indonesian language subject at Jakarta International School

Jakarta Internasional School (JIS) is not only a place to study for foreigners but also for Indonesians. On the other hand, this school abolishes Indonesian subject, which in fact is the nation language where the school was founded, from its curriculum (Kompas, 24 April 2014).

The abolition of Indonesian subject at JIS could be based on regulations misalignment in the 194 Constitution article 31 verse 3 which states that “The government endeavors and organizes one system of national education, which improve faith and devotion in order to educate the life of the nation, which is regulated by laws”. This article actually confirms the implementation of one educational system by the government, but there are some articles in the Law Number 20 of 2003 which is not aligned with this policy.

In Law Number 20 of 2003 article 64 verse 4 “Educational activities which use educational system from other countries which are held in Indonesia are done suitable with registered laws. Thus, Indonesia has more than one national education systems. This article indicates that the government opens the gaps for other educational systems which indirectly make it difficult for the realization of one system of national education.

The follow-up to Law No 20 of 2003 article 6 is Government Regulation (PP) No 17 of 2010. This Government regulation regulates the management of foreign educational institutions which must be collaborate with Indonesian educational institutions. Article 161 verse 7 explains that “Jointly organized educational programs of units must hire at least 30% (thirty percent) of Indonesian teaching staffs”. Thus, 30% Indonesian who work at collaborative foreign educational institutions teach by employing other countries’ educational system which match with policies regulated in Law No 2003 article 65.

The form of collaboration between foreign educational institutions and Indonesian educational institutions is hereinafter called collaboration educational unit. In Ministerial Regulation No 31 of 2014 article 8 verse 1 states that “Students in each collaboration educational unit consist of Indonesian and foreigners who meet the requirements fits with the provisions of legislation”. This is the reasons why many Indonesians interests to study at JIS, apart from the fact that it is legally open for the public, the international label has its own prestige value. However, behind all of that, there are inconsistency with Law No 20 of 2003

article 65 that regulates the foreign education system. In other words, Indonesian children who study at JIS do not study with national educational system.

The abolition of Indonesian subject at JIS may also be caused by Ministerial Regulation No 31 of 2014 article 7 verse 2 which states "Others educational system, including curriculum, learning, assessment and or education leveling which officially prevail in their countries". This policy opens up opportunities for curriculum from other countries enter Indonesia. Thus, the curriculum of this school is different from national curriculum, such as the number of subjects, types of subjects, time allocation, evaluation, etc. This is possible to cause JIS is careless then abolishes or not listed Indonesian subject in their curriculum without validating the words of article 11.

Ministerial Regulation No 31 of 2014 article 7 verse 2 contradicts with article 11 verses 3 and 4 which require both Indonesians and foreigners to always learning Indonesian. In article 11 verse 3, Indonesians require to learn 3 subjects, namely religious education, civics, and Indonesian. Meanwhile, in article 11 verse 4, foreigners require to learn Indonesian language and cultures. Both articles are allegedly violated by JIS.

3. The use of English in Nation Speech

One of the ways of language policy implementation in the politics aspect can be reflected from attitudes and behaviors of the President, Vice President, and others state officials in administering the state. This becomes role models for the citizens. To what extent the spirit of patriotism and national spirit owned by national leaders can inspire the entire population of the country. Therefore, the use of national language by state officials is regulated in Laws.

In Law No 24 of 2009 article 28 states that "Indonesian language must be used in official speeches by President, Vice President, and other states officials who are delivered in country or abroad. However, English subject is still used, sometimes, in state speeches even though it is done domestically.

In one of state speeches, there are some English terms used by president in his speech, such as "correct measurement, means, in general, minimizing the impact of the global economic crisis, policies, actions, economic recovery, maintaining people's welfare, growth, close to six percent, sustain, unemployment, growth with equity, good governance, structure, magnitude, means, tools, government expenditure, government spending, balance budget, painful, why, revenue, achievable, realistic, attainable, what kind of assumptions, estimate, global economy will grow, everything is nice" (Tribun, 4 January 2011).

Indonesian language as language of national identity, should be pride for all Indonesian citizens, including all the leaders of the state. The use of Indonesian language by state leaders, especially president, becomes role model for citizens to foster a sense of pride in national language, so it becomes habit to use it in order to maintain the national identity.

4. Elimination of Obligation for Foreign Workers to Understand Indonesian

Regulation on the use of Indonesian language is not only in educational field or politics, but also in economics. In Permentenkertrans No 12 of 2013 about procedure of foreign workers (TKA) article 26 verse 1 states that foreign workers (TKA) can communicate in Indonesian. The aim of this article is to maintain the dignity and prestige of the nation and

minimize the influence of foreign languages which threaten the existence of Indonesian language.

Permentenkertrans No 12 of 2013 then is replaced with Permentenkertrans No 16 of 2015 which there is no obligation for foreign workers to be able to communicate in Indonesian. The ability to use Indonesian language should not be seen as an obstacle for foreign investors in Indonesia, but easiness which will be gotten for foreign workers themselves. The foreign workers are able to exchange insights and skills with native Indonesian workers, understand norms and values in Indonesia so they can mingle with Indonesian society by using Indonesian language.

The abolishment of the foreign workers obligation to master Indonesian language implies that this is contradictory with the spirit of nationalism proclaimed in Nawa Cita. In that agenda, there is actually a commitment to create economics independence and strengthen diversity. By getting easier of requirements for foreign workers who work in Indonesia, it means that it restricts the opportunities of Indonesian citizens to work domestically.

B. Discussion

The unit of Indonesian can be achieved through some ways and one of them is through language. The implementation of Indonesian schools as if ignoring Indonesian language just because to strengthen the “international” label, it does not reflect the nationalism spirit at all. Ki Hadjar Dewantara (1916 cited in Tamansiswa Association Supreme Council, 2013) stated that language connection and national concept that “Nation and language are one”. It is unreasonable to dispatch the language artificially which function for one new foreign language.

Abolishment of Indonesian language subject is a portrait of inharmonic education with the values of Pancasila and it is worried that it can eliminate the identity and nationalism spirit in the students as a generation which is actually expected to sustain the unity of Indonesia. This is what is mentioned by Ki Hadjar Dewantara (1928 cited in Association of Tamansiswa Supreme Council, 2013): “...teaching must be national in nature... if teaching for children is not based on nationality, children will not have a sense of love for the nation and they are longer separated from their nation, then they may be our opponents ...”.

The Law of National Education System actually has regulated that foreign languages are only used as an instruction language at certain levels of education and subjects. In other words, Indonesian language is used as mandatory language instruction in national education. Nevertheless, the government remains realize the importance of mastering foreign languages in globalization era. This is stated in PP No 57 of 2014 article 7 that the function of foreign language is as supporting means to support inter nation communication; supporting means for science, technology and art mastering; and a source for Indonesian language development.

The awareness of foreign language enhancement in order to develop global competitiveness is regulated in Law No. 24 of 2009 article 43 verse 1 which states “The government can facilitate Indonesian citizens who have foreign languages competencies to increase the competitiveness of the nation”. Therefore, the government in PP No 57 of 2014 article 22 verse 2 is obligated to make foreign language improvement efforts through foreign language teaching, both formal education or informal education. These efforts have been done by the government in numerous ways which are regulated in the same article, including (3) by

improving the quality of foreign language teaching; procurement of teaching materials and foreign language instructors.

Apart from regulation regarding foreign language positions, function and competency enhancement, the existence of foreign language institutions are also regulated both in the Laws and Ministerial Regulations. Regulation from Minister of Education and Culture No. 31 of 2014 article 11 regulates the obligatory subjects in curriculum of foreign language institutions which states (3) curriculum which are intended for Indonesian students must contains subjects of religious education, Pancasila and civics education, and Indonesian language which are compatible with legislation provision. (4) Foreign students must be taught Indonesian studies. Both articles emphasizes that Indonesian language subject must be given by foreign language institutions and must be taken by both Indonesian and foreign students.

The lack of harmony in the language policy implementation which occur in various fields can be overcome by rebuild the love for national language based on Pancasila values. The policies should be arranged by fully realizing that Pancasila is the appropriate philosophical foundation for Indonesian because it was born from identity of Indonesian themselves. Kaelan (2015) mentioned some actions than can be done in order to revitalize Pancasila, and one of them is "Civilization of Pancasila values".

Civilization of Pancasila values in language policy can be performed by executing several things as follows. (1) Study on Pancasila values and its relevancies on era development as a basis to revise the existing language policies or to draft new policies. (2) Socialization improvement against the existence of Pancasila ideology to improve the filters toward negative influence of foreign languages and cultures which can cause deviation in language policies implementation. (3) Government through Ministry of Home Affairs and Ministry of National Education arranges language policies based on Pancasila values and homogeny structuring curriculum program and regulates firmly the position and function of Indonesian language, regional languages and foreign languages, for all educational units, including collaboration educational unit. (4) The government through Ministry of National Education implement language policies through the program of using national and regional languages in state administration practices, including the educational sector.

Civilization of Pancasila values is thus, not just understanding and implementing the principles of Pancasila but in its implementation is based on the spirit of nationalism so it becomes habit in daily life. Apart from internalizing the values of Pancasila, it needs reexamination and improvement toward the existing policies.

CONCLUSION

The establishment of Indonesian language as national language which unites ethnics' diversity in Indonesia is an embodiment of the Pancasila values. The statement becomes the reason for the emergence of other language policies which not only regulates function and the position of national and regional languages, but also foreign languages. Pancasila, as an open ideology, basically it does not close itself from other cultures and languages but remain maintains national and regional languages as national identity. Therefore, the philosophical basis of language policy in Indonesia is Pancasila.

The actualization of Pancasila values in organization and implementation of language policy is not an easy thing to be done. Numerous laws and regulations have regulated the process of planning, coaching, and developing of national, regional and foreign languages in various aspects. However, in fact, the implementation of language policies in Indonesia has not met the expectations. Interpreting and reviving the values of Pancasila in the process of policy formulation and implementation are the most appropriate way. This also needs to be supported by the efforts to align the applicable policies both vertically and horizontally. This effort involves policies makers both in macro, meso, and micro level.

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