

Pancasila as an Ethical System

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Abstract

Pancasila and Ethics are two things that cannot be separated, considering that in Pancasila and Ethics both contain each other and teach good values. Pancasila ethics is a behavior to regulate the life of society, nation, and state that has a fundamental assessment according to the views of Pancasila values, namely people's values, justice values, and unity values. An activity or deed can be said to be good not only if it does not ignore the values of Pancasila, but how to practice the existing qualities of Pancasila into something that can provide more benefits for others. Although the values in Pancasila are a form of the crystallization process of values that live on a social reality, customs and religion, but in fact Pancasila also has a universal nature so that it can be recognized by anyone and at any time. Pancasila ethics addresses the very essential qualities in human existence. Implementing one of the values of Pancasila is not enough, because Pancasila is a value framework system that cannot be separated from each other. Therefore, Pancasila is used as a moral formation and is implemented in the life of society, nation and state. Effective implementation of Pancasila values can be done through education and social media. Education can be supported through formal education in the school environment, informal in the family environment, and non-formal in the community. Meanwhile, if through social media, the media must have a vision and mission that can build and educate the character of the community to think forward with the personality of the Indonesian nation.

Keywords: Pancasila, Ethics, Education



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INTRODUCTION

Pancasila is the guiding principle of the Indonesian state, besides that it is a tiered framework intended for the assessment of the Indonesian nation as well as a rule for individuals with a state of character and character. That is, humans can build the element of quality that exists in themselves, so that they have the ability to prove the mentality of life as an Indonesian citizen. And the desire to transform into a logical society eventually, they will really want to decide on a careful choice using moral contemplation. According to Yudhyarta (2020) the moral Pancasila can normatively structure a stand for activities, and can legitimately frame perspectives on the qualities and tendencies that fill citizens. As pointed out by Putranto (2007). Pancasila Morals Become the standards, rules and models of Indonesian human behavior in all parts of life, including the organization of the Indonesian state. Thus, society can further develop the character of Pancasila through different positive characters, such as discipline, sincerity, freedom and obligation.

Morals and Pancasila are things that cannot be saved because their goods show the qualities contained in goodness. Based on Hartati's view (2019) understanding Pancasila Ethics, Pancasila Ethics is the basic ethics of bad and good assessment in the values of Pancasila precepts, namely the values of divinity, humanity, unity, and peoplehood, as well as justice. In Indonesian culture, morality cannot conflict with Pancasila so it must have the

option to elevate the value of divinity, clearly framing something that will continue to help many people.

According to the advantages of the current Pancasila statute, it is not only substantial, but also reasonable and precise. Based on the views of Latif (2013), in interpreting, accepting, and practicing it, keep in mind that Pancasila is not just a static presentation, but also a unique government star so that it must answer the elements of the progress of the times. Pancasila holds an important commitment to carry out the right moral situation here. It tends to be perceived how and whenever we must complete moral habits such as morals in discourse, dress, and habits as stated in the Pancasila statute. In the moral formation of the Pancasila state, it is undeniable that the presence of Pancasila is needed. There are two terms Pancasila as a moral framework, namely moral and polite. Morals are moral whereas behavior is more about customs and customs. A moral illustration is that quitting unscrupulously is a violation of ethics. While the case of behavior is a strategy in affiliating. Pancasila as a framework is a sign or assortment of rules that describe a solid unity, harmonious and integrated.

RESEARCH METHODS

In this study we used subjective techniques. Which this subjective strategy has many advantages, because in this strategy it relies on the examination of data, expressive, as well as reducing studies with centers. Data collection in subjective strategies using literature studies. Based on Nazir's opinion, literature study is something accurate and is used as analysis material taken from various readings that have meaning for the discussion of research. The data accumulation method uses the method of reading investigation, recording, and supervising the material used as research so that it becomes a methodical exploration and has use value.

RESULTS OF RESEARCH AND DISCUSSION

Pancasila as the Basis of Ethics of National and State Life

Because it is considered that the articles of association in Pancasila are a valuable framework, implying that each law has a price, however the articles of association are interconnected, deliberate dependence and between the upper parts of one statute and different laws have a degree (Julia et al., 2022). Furthermore, in accordance with the moral qualities listed in Pancasila, a myriad of values are taken from the standards of values that live and develop in the eyes of society. These qualities as strict qualities, conventional qualities, cultural and once confirmed, they become the premise of the state, they contain state values.

In its position as the premise of state reason, the advantages of Pancasila must be stated in a standard that becomes the embodiment rule in the regulation of the state, even tribes and communities. There are several types of standards in the existence of the state, namely legal standards and moral standards. As is known as a positive legal norm, Pancasila is illuminated on a strict legal guideline, which is expressly explained in Indonesia's legal application. However, in its implementation, ethical standards are needed which are the basis for the implementation of law and order in Indonesia. However great a legal guideline may be if it does not depend on the noble ethics of its embodiment and the governing of the state, so that at that time it is clear that the law will not realize equality for human existence. Also, causally, the advantages of Pancasila are level-headed and abstract.

That is, the embodiment of Pancasila values is comprehensive, especially purity, humanity, solidarity, majority government, and equality. So it deserves to be applied to other nations whose name may not be Pancasila. It is intended that if a nation uses the philosophical rule that the country is heavenly, merciful, united, vote-based, and just, then at that time the

nation essentially uses a philosophical premise from its positive side. statute of Pancasila. The purpose of Pancasila can be interpreted as follows:

1. The definition of the Articles of Association of Pancasila itself is actually the most profound trait that proves the existence of a wide and conceptual variety of general properties.
2. The essence of the various values of Pancasila will always last its existence in the Indonesian state which has customary and cultural values.
3. Pancasila, which is stated in the preface to the 1945 Constitution according to valid science, has included prerequisites to become the main guideline for the decision of the head of state which is the source of positive regulation. Therefore, in the progressive system of legitimate requests, Indonesia is placed as the most important legitimate request. So that impartially cannot be legally changed with the aim of blending with the resilience of the state. As a result, if the value of Pancasila in the Preamble to the 1945 Constitution is replaced, equivalent to the disintegration of the state in line with the 1945 Constitution, this is stated in MPRS Decree No. XX/MPRS/1966, fortified by Tap. V/MPR/1973. Jo. Knocked. IX/MPR/1978. Then again, the abstract side of Pancasila can be deciphered so that the value of Pancasila depends on and is related to the Indonesian state.

The explanation is interpreted as follows:

1. The values contained in Pancasila were born from the Indonesian state itself, which then made the Indonesian state a realist country. These qualities are a consequence of reasoning, basic evaluation, and side effects of the philosophical impression of the Indonesian state.
2. Pancasila values are a way of thinking that has a perspective on the existence of the Indonesian state so that it can form the character of society which can then be instilled as a source of the values of justice, goodness, truth, and wisdom in the life of society, nation, and state.
3. There are spiritual values contained in Pancasila, namely the values of justice, wisdom, ethics, kindness, aesthetics, and religious values that are in accordance with the noble minds of the Indonesian nation which is born from the personality of the Indonesian nation itself.
4. The values contained in Pancasila make a foundation and a motivational basis for all behaviors in daily life and the life of the nation and state. Nowadays, ethical norms for carrying out the life of the nation and state. Nowadays, ethical norms for carrying out the life of the nation and state are very important. This can be seen with the issuance of MPR decree No. VI / MPR / 2001 which explains the ethics of social, national, and state life which is included in the elaboration of Pancasila values as a guideline for attitude, thinking, and behavior which is a reflection of religious and cultural values that have been embedded in people's lives.

The objectives of cultivating ethics in the life of society, nation, and state are: To provide a moral ethical foundation for all Indonesians to carry out the life of the nation in various aspects of life, determination of ethical values in the life of society, nation, and state, and becomes a reference for evaluating various implementations of ethical and moral values.

Pancasila Values as Fundamental Values towards the State Ethical System

The province of Indonesia is a country that is bound together, especially an expression that protects the entire nation and as well as the entire Indonesian bloodshed, defeating all associations and individual beliefs. The arrangements in the preamble to the 1945 Constitution, in particular, "that the independence of ethnic Indonesians would be set forth in

an Indonesian Constitution" show that it is a source of regulation. The essential basic properties of regulation have a domain of power for one and another and cannot be changed with the thought of kickoff the 1945 Constitution as a state standard (staatsidee). In addition, the advantages of Pancasila are also the moral and moral formation in state life which is affirmed in the fourth alenia of the Preamble to the 1945 Constitution that the state depends on the One True God in order to realize a just and prosperous humanity (Nahwandi & Izzuddin, 2022).

The results of state administration which include the activities of state government, the progress of the state, the protection and security of the state, the legislative issues of the state and the state administration of the majority rule system should continue to be based on heavenly ethics and compassion. with each of them. To more easily understand the properties contained in each statute of Pancasila, it tends to be described as follows:

1. The Almighty Godhead, enveloping and animating the other four statutes. This statute contains the value that the state laid down is an encapsulation of man's purpose as an animal of Almighty God.
2. A Just and Cultivated Humanity, Man comes from the word human, specifically a subtle animal that has the potential for thought, taste, drive, and innovation. This potential puts people at a higher level of calmness who know about values and standards. Mankind can be deciphered as the nature and attributes of people according to tranquility.
3. Indonesian Solidarity. Solidarity concludes the unification of a wide variety of different designs into a single whole. Indonesian solidarity in this third standard remembers solidarity in terms of belief systems, governance issues, economy, socio-culture and security. Indonesian solidarity is the solidarity of a country that owns the entire territory of Indonesia. The solidarity of the Indonesian nation is the force of considering life.
4. The majority of government rules are driven by shrewdness in consideration/depiction. An individual is a collection that lives in a specific domain of the country. With this law, it implies that the Indonesian state adheres to a voice-based framework that places individuals at the highest position in the orderly development of power.
5. Civil Rights for Every Indonesian Individual. Civil rights imply equality prevailing in the eyes of the public in all everyday matters, both material and profound. All Indonesian individuals mean to every individual who becomes an Indonesian individual at all costs.

As for the meaning behind the term contained in the second precept, "Just and civilized humanity" is the implementation of the manifestation of the components of human instinct, body and soul, mind, taste, will, and ideas of man and the being of God Almighty. This is done with the ultimate goal of sorting out the existence of the state and state with high respect.

CONCLUSION

Pancasila and ethics are two things that can no longer be separated. Both are a complete skeletal system and form a unity that is bound to each other as helpers in the environment of society, nation and state. The execution of Pancasila is used as a moral framework that can be understood if public and community authorities can implement the qualities contained in Pancasila by emphasizing the rule of harmony between freedom and commitment.

Pancasila must be used as a foundation and guideline for the Indonesian nation which will be used as a thinking concept to respond to things and behaviors that will create a just, prosperous, and prosperous society. So that this will be in accordance with the real goals of the Indonesian nation. In daily life and the life of the nation and state, every individual of society should be able to implement the values contained in Pancasila, so that it will realize a

moral behavior that can maintain morality values as a symbol of the quality and character of the Indonesian state.

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