

Pancasila as the Ideology of the State and Nation

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Abstract

Ideology has a central position for every nation. This main position is because ideology functions as a direction or guideline for the nation to achieve its goals. Furthermore, another function possessed by ideology is as a tool to stem the occurrence of social conflicts in society so that every society can live in centrism and also have a high sense of solidarity. Another function of ideology is to be a unifying tool of a nation. Every nation, of course, has diversity both in tribes, languages, customs, cultures, and so on. Therefore, in this article, the author intends to explore the position of Pancasila as the ideology of the Indonesian nation. The research method used in this article is to explore supporting concepts such as e-books, articles, and the internet. The purpose of this writing is to explore the concept of Pancasila which is positioned as the ideology of the Indonesian nation. Ideology has a function to unite the diversity that exists in society so that a good national and state life can be formed.

Keywords: State of Law, Ideology, Pancasila



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INTRODUCTION

The writing of this journal is intended to fulfill the task of the Pancasila course for D3 students of Banking finance in the 1st semester of Sebelas Maret University, Surakarta. To fulfill this task, the creation of this journal must be in accordance with the rules of writing a standard journal, plagiarism activities are not recommended in making this task. Each writing in this journal must also be based on relevant and supportive references. This journal discusses Pancasila as a state ideology. Ideology is a result of thinking whose content includes certain values in order to achieve a certain goal to be achieved. That ideology can also be referred to as the identity of a country. Because ideology actually has a very important function and nature for a country, where ideology is used as a thing to strengthen the identity of a state society.

On the other hand, the creation of this journal is also an exercise for authors to better understand about journal creation and be able to distinguish written works from one another. The data source used by the author refers more to several sources in online media, but with a lot of consideration and reasoning to adjust to the existing facts and knowledge possessed by the author so that the data used in this journal is more or less reliable and accountable and can increase the knowledge of readers of this journal about Pancasila and ideology and Pancasila as the ideology of a country. Readers also expect criticism and suggestions in order to correct the mistakes that are still found in this journal.

WRITING METHODS

Sources of information used In this study, namely secondary data, data obtained from scientific journals. This research is a literature study. The information analysis technique used in this study is qualitative analysis. The primary legal materials used in this study include

Pancasila and the 1945 Constitution. The secondary legal material used is in the form of a book that is substantively relevant to the theme and problem of research.

RESULTS AND DISCUSSION

History of Pancasila

The history of the birth of Pancasila is found in a review of the development of the basic formulation of Pancasila in 1945 until the issuance of the Presidential Instruction in 1968. At first, Japan gave the promise of independence to the Indonesian state. So on April 29, 1945 Japan formed the Investigating Agency for Efforts to Prepare for Indonesian Independence or it can be called BPUPKI. In the process, there are several proposals for the basic formulation of Pancasila. Then the book entitled Description of Pancasila by A. Saibini is used for a very basic authentic reference, so that the interpretation of the existing Pancasila will not cause confusion among the people after the proclamation of independence.

Pancasila as the Basis of the State

Pancasila is a basic philosophy containing the basic rules of the next Unitary State of the Republic of Indonesia regulations regarding distribution, for example. state power, relations between ministries of relations between nations, nations and their citizens. Pancasila is the source of state rules that make up state decrees. The Republic of Indonesia is an element, or people. This is a carries principle that includes civilization as the basis for the self-government of national society. The moral purpose of the law is a source of values, values, standards and rules. Controlling the legal basis written by the state law of Pancasila written in its position as the basis for the country itself. Pancasila itself as the source of all laws in the legal system in Indonesia in the best provisions, namely at the beginning of the 1945 constitution. It is then described in more detail in the spiritual themes included in the sufism of the 1945 constitution then explained more clearly.

Then the theme of thought that combines the mysterious atmosphere of the 1945 Constitution which ends in the position of Pancasila which is criticized or interpreted by the 1945 Constitution and positive law. Then the basis of the state can be detailed is: Pancasila as a state basis that can inform all sources and regulations (legal sources) from Indonesia. Then Pancasila as the principle of perfection in Indonesian regulations which was stated at the beginning of the 1945 Constitution. Pancasila of the countries of the world has a national basis that underlies the Organization of state government. Like Indonesia, Pancasila is the basis of the state or the idealism of the nation that regulates the maintenance of the nation. Matching the vote at the beginning of paragraph 4 of the 1945 Constitution, it is said that Indonesia is a Basic Law of the Indonesian State and is designed in a state order. Therefore, the existence of Pancasila as a basis for the state as juridical and fixed provisions. When the 1945 Constitution regulates the ideals and norms of this regulation, it is the basic law of the Unitary State of the Republic of Indonesia, which is regulated in the 1945 Constitution and regulated by laws and regulations.

Pancasila is not only valid for the constitution but also for the state the meaning of Pancasila as a basis of the nation in essence, namely all sources of law. This means that all substantive laws and regulations must be established and obtained. In Pancasila. If there are conflicting laws (including the 1945 Constitution) The noble values and procedures of Pancasila must be abolished. According to this explanation, Pancasila as a basis of the state has an imperative nature, namely restraining all people, leaving it to Pancasila, and forcing it for everyone. Anyone who makes a mistake must be punished in accordance with the established law in Indonesia. Violators will be subject to legal sanctions.

The importance of Pancasila on the basis of a state is to have a state based on Pancasila. The Indonesian nation is a nation based on Pancasila. State organizers who practice state practices must also have a Pancasila attitude towards life. In this position, for example, how social safety can be realized as an example of Pancasila obligations, then a constitution must be developed that compiles the necessity and guidance to achieve that goal. Or for example, how to strengthen Indonesian nationality, the reality is a unitary state and *Bhinneka Tunggal Ika*. Therefore, the view to compile Pancasila as part of the 4 pillars is equivalent to aligning Pancasila with the other 3 pillars (1945 Constitution, unitary state of the Republic of Indonesia, unity of diversity). Pancasila as the basis of the Indonesian state cannot be organized anymore. Unlike the 1945 Constitution, the 1945 Constitution can be changed according to the instructions of the times, and in accordance with the interests and realities of the life of the Indonesian nation's fighters

The Position and Position of Pancasila as the Nation's Ideology

The position and position of Pancasila in the Unitary State of the Republic of Indonesia The Indonesian nation is the basis of a nation, ideology, opinion and philosophy of the national soul. This activity is a guide in the system of regulating the life of the community, nation, national life to realize the ideals for an independent Indonesia. The truth about the value of Pancasila that is believed until now is that which is carried out from the nation's culture, accepted throughout the world, and the core values that have not changed in accordance with the dynamics of the times. Until now, the soul of Indonesian society has been decorated with solid religious values as a foundation of ethics and support for the moral values of mankind and discernment in line with the harmony of strength to have. Humanity is highly respected and regarded as a creation of God. Among them, the Indonesian nation has a very different cultural wealth. The value of Pancasila must form a guide for the life of the nation and state. Stating that the first lesson is faith in God Almighty, including a clear recognition of the existence of God as the source of the Creator, but at the same time regulating it. Pancasila in its position as the ideology of the nation is a philosophy of knowledge that is based on Pancasila. The philosophy of Pancasila can be interpreted briefly as a picture of thinking and logical about Pancasila in the construction of the Indonesian nation and state. To be able to study embedded and guided by the philosophy of Pancasila, it begins with examining the points and nature of the precepts that print Pancasila (Law & Halim, n.d.)

Pancasila in the Midst of Major Ideologies in the World

1. The Ideology of Liberalism. This idealism is based on liberal philosophy or the structure of liberalism or individualism. This ideology increases individual freedom above all else. Human rights are respected and used as the basis for their actions. Therefore, everyone puts rights over obligations first.
2. The ideology of Communism. The goal of communist ideology is for a nation or its people to act as a provider of the needs of all kinds of citizens. However, the realization of communist ideology was hampered by national sovereignty.
3. Pancasila Ideology. The ideology of Pancasila is based on the philosophical structure of Pancasila. Pancasila itself as a philosophy is based on noble and lasting core values and the existence of these values in the socio-cultural society of the Indonesian state itself. Its characteristics: Derived from the philosophy of life of a society or a country, guided by the first precept, namely the One True Godhead, adheres to a government system that is Pancasila Democracy and implements a government system and aspects of people's lives based on applicable laws and is open to others, dynamic, and creative thinking.

- a. Political field. In the political sphere liberalism prioritizes the absolute freedom of an individual's rights, In the ideology of pancasila, the rights and freedoms of an individual are highly valued, but human rights are severely restricted so as not to interfere with the freedom of another person's human rights. The pancasila ideological system is expected to run more smoothly so that there is an attitude of mutual respect for each other's rights. While the system of government with the ideology of liberalism, the state has no right to interfere with the rights of an individual, So that an individual has more power and rights than others.
- b. Field of religion. In the ideology of liberalism pancasila frees its inhabitants to choose their beliefs and then can choose to believe in God or choose to become an atheist. This freedom is also considered a manifestation of the freedom of rights of an individual which is highly upheld by the ideology of liberalism.
- c. Social and economic sphere. In the socioeconomic field, pancasila ideology respects the existence of legal equality and freedom of rights of an individual, therefore, Indonesia through its pancasila ideology highly respects diversity. Moreover, Indonesia is a country that has a high level of plurality, namely racial diversity, ethnicity, religion, and skin color.

Characteristics of the State of Pancasila Law

The legal state of Pancasila is a legal state that is characterized or based on noble values and is based on the identity and characteristics contained in Pancasila. The values that are the foundation for the pancasila legal state are: Almighty Divinity, Just and Civilized Humanity, Unity of Indonesia, People led by wisdom in consultative and representative and social justice. The characteristics referred to in the Nagara of Pancasila Law are Divinity, kinship, mutual aid, and harmony. First in terms of Divinity, the state of Pancasila law recognizes the existence and omnipotence of God. This is stated in the preamble and article 29 of the 1945 Constitution.

In the preamble to the 1945 Constitution, the Indonesian state recognized that the Indonesian state was born because of God's intervention and omnipotence. Keep in mind that the independence of the Indonesian State comes from the gift of God Almighty, not on the grant of Dutch colonists or other countries. Indonesian independence would not have been possible if God Almighty had not willed it. In the preamble to the 1945 Constitution, paragraph III states that, "By the grace of Allah Almighty and driven by a noble desire to live a free nationality, the Indonesian people hereby declare their independence. Based on the recognition of the existence of God and the omnipotence of God, the state of Pancasila law is obliged to guarantee religious freedom.

This is as stipulated in article 29 of the 1945 Constitution which states the State is based on the Almighty Godhead and the State guarantees the freedom of each resident to embrace his own religion and to worship according to his religion and beliefs. Second, the state of Pancasila law has a family character and mutual cooperation. The principle of kinship in the state of Pancasila law cannot be separated from the integralistic state understanding as stated by Soepomo. According to him, if you want to talk about the basis of the Indonesian government to be built, then the government system should be based on the staatsidee of the Indonesian nation. Furthermore, according to Soepomo, Indonesia's system of government must be based on the principle of kinship or what is called an integralistic state.

The principle of kinship in the view of the Pancasila philosophy shows a view and attitude of life of the Indonesian people that opposes the views and attitudes of the westerners who are individualist and liberalist. So Indonesian citizens should respect each other and love each other like one family. A large family named Indonesia consisting of various tribes, customs, cultures, and religions. It is inappropriate if there is an enmity between family members. If there is a problem that occurs, it should be resolved in a familial manner.

The principle of kinship is defined as a united state that protects and encompasses the entire nation and all Indonesian bloodshed. This is as stipulated in the general explanation of the 1945 Constitution, which states that: "The state protects with all the spilled blood of Indonesia based on unity by realizing social justice for all Indonesians". In this preamble is accepted the flow of understanding the state of unity, the state that protects and encompasses the whole nation as a whole. Until the era of the 1970s, when Indonesians (Javanese in particular) were faced with conflicts, ways of resolution would be chosen by highlighting social solidarity. Compromise, conciliation and soft approaches have always been seen as the best way to resolve conflicts while restoring the atmosphere of harmonious life. It can even be stated that deliberation is a major characteristic of Indonesian legal culture.

The third is the principle of mutual cooperation, in this principle it means that the State of Pancasila recognizes mutual cooperation as one of the characteristics of Indonesian society. Mutual aid itself is helping each other in various ways to realize common interests. We often find mutual cooperation in the lives of Indonesian people. For example, the mutual cooperation of the Indonesian people in making bridges, building roads or maintaining environmental cleanliness and many other examples. Not stopping only in the social order, mutual cooperation in contributing thoughts to the progress of the Indonesian nation can be seen from the representation of the people's voice by the MPR, DPR, and DPRD in making a legal product in the form of a law. Indonesia is expected to become a modern nation and does not abandon the values of Pancasila.

Pancasila as the Nation's View of Life

This term likes to be interpreted as a way of life. Pancasila as a guide for social and national life, namely guidance for all directions and affairs of the Indonesian nation in all fields. Therefore, all citizens need to rely on and not deviate from the values of Pancasila and carry out all activities in the life of the nation and state (Huda, 2018). Pancasila is a view of the life and individuality of the state, whose basic values are national and which underlie the culture of the country. This value is the embodiment of desire (ideal national life). Within Pancasila, there is an urgent need to understand the division of the Indonesian state, and Pancasila is based on a lifestyle that follows equilibrium, harmony and harmony, so it is easily avoided. Differences can be fostered in a dynamic life full of diversity and in a solid unity (Rahma & Dewi, 2021).

Pancasila as a national opinion contains an ideal of the Indonesian State, which is stated in the Preamble to the 1945 Constitution. The deep thinking of Pancasila is the result of a systematic study that is organized and measured in accordance with the life of the Indonesian nation, the insight of a better life Pancasila has a fixed and irreversible value The life of the community is in line with the values of Pancasila. Laws based on values in Pancasila can minimize justice and injustice. Because Pancasila as a basis of the state obscures and clearly shows the correct law for all without discriminating against anyone. Therefore, Pancasila assures the direction of the law, we need to create a better nation state according to the values of divinity, humanity, unity, democracy, and justice, and is needed by the community and can pursue and implement Pancasila in everyday life, starting from simple activities that show the existence of Pancasila values in society. For example, the community has always worked same by participating in the purification of the environment, helping each other and caring for them. This shows that the value of Pancasila is inherent in the state or life of society.

To understand the values contained in the precepts of Pancasila quoted by Soejadi is the first precept, namely the One True Godhead. In the precepts of the Almighty Godhead are contained religious values, which include: Belief in God Almighty as the creator of all things with perfect and holy qualities such as Almighty, All-Loving, All-Just, All-Wise, and so on; Piety to God Almighty, which is to explain all His commandments and stay away from all His

prohibitions. The second precept is Just and Civilized Humanity. In the precepts of a just and civilized humanity are contained human values which include: Recognition of human dignity and dignity with all its rights and obligations; Fair and civilized treatment of fellow human beings, towards oneself, the surrounding nature and towards God; Human beings as civilized and cultured beings who have the power of creation, taste, character and belief. The third precept is the Unity of Indonesia, in the precepts of Indonesian unity contained the value of national unity which includes: Recognition of the singular diversity of ethnic groups (ethnicities), religions, customs, customs and cultures; Recognition of the unity of the nation and the territory of Indonesia and obliged to defend and uphold (patriotism); Love and pride in the Indonesian state (nationalism). The fourth precept is Peoplehood Led by Wisdom of Wisdom in Representative Consultatives. In the precepts of The People Led by Wisdom of Wisdom in Representative Consultative Affairs is contained the value of populism which includes: The State is for the benefit of the whole people Sovereignty is in the hands of the people; The Indonesian nation as citizens has the same position, rights, and obligations; People's leadership is wisdom based on reason; The decision was taken based on deliberations for consensus by the representatives of the people. The fifth precept is Social Justice for All Indonesians. In the precepts of social justice for all Indonesian people contained the value of social justice: Fair treatment in all areas of life, especially in the fields of politics, economy, and socio-culture, The realization of social justice includes all Indonesian people, Balance between rights and obligations, Respect for the property rights of others, and the ideals of a just and prosperous society that is evenly distributed materially and spiritually for all people Indonesian.

CONCLUSION

Indonesian law is a State of Law that upholds the value of Pancasila. So Indonesia can be said to be a State of Pancasila Law. Pancasila as a state basis this rule is the source of all sources of rule or the source of rule and order. As a state basis an ideology of nationality and nationality, the national unification of Pancasila, is always supported and impregnated by all Indonesian people. Pancasila is a breakwater that plays a role in the current and future state of society and the nation.

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