

Pancasila as the Basis of the State

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Abstract

Pancasila is the basis of the state or commonly referred to as the Ideology of the Unitary State of the Republic of Indonesia. Pancasila is the legal basis in the implementation of state and national life. Pancasila is a guideline for norms that regulate life both in terms of economic, social, legal culture, education and others. Pancasila as the basis of the state means that every item of Pancasila values is a foundation in the state as an Indonesian citizen and is a guideline in living daily life in order to create an alignment of values and norms according to the teachings of Pancasila as the basis of the state.

Keywords: State Basis, Ideology, Pancasila



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INTRODUCTION

Japan promised Indonesian independence in the future through the formation of BPUPKI and PPKI. Soekarno-Hatta's generation explained intellectual acumen by formulating vital ideas as stated in the Preamble to the 1945 Constitution where Pancasila was affirmed to be an integral and integrative unity. Prof. Notonagoro stated that the Preamble to the 1945 Constitution was the largest humanitarian amendment after the American Declaration of Independence (1776). Since its birth (June 1, 1945) Pancasila is the Philosophical Basis of the Unitary State of the Republic of Indonesia, or better known as the Basis of the State (Philosophische grondslag). This can be seen when Sukarno was asked by Dokuritsu coordinator zyunbi Tyoosakai to speak before the Investigating Agency for the Preparation of Indonesian Independence on June 1, 1945, confirming that he would explain the basis of an independent state, according to the request of the chairman. According to Soekarno, previous talks have not provided the basis for an Independent Indonesia. The philosophical principles of Pancasila since its inception were proposed to be the basis of the state (philosophische grondslag, Weltanschauung) of the Republic of Indonesia, which was then given a firm and obvious status (position) in the fourth paragraph of the Preamble to the 1945 Constitution (August 18, 1945 in the session of the Preparatory Committee for Indonesian Independence).

The definition of Pancasila is as the basis of the state as referred to in the voice of the Preamble to the 1945 Constitution Paragraph IV (4) which clearly states, is more or less the following "then than that to form an Indonesian state government that protects the entire Indonesian nation and all Indonesian bloodshed and to advance the general welfare, educate the nation's life, and participate in carrying out world order based on independence, lasting peace and social justice are thus compiled the independence of the Indonesian nationality in a Constitution of the State of Indonesia which is formed in a state structure of the Republic of Indonesia with a people's interest based on the One True Godhead, just and civilized humanity, the Unity of Indonesia, and the People led by wisdom in consultative/representative, as well as by realizing a social justice for all Indonesian people."

The main legal customs and so-called fundamental principles of a country in the rules have a fixed, strong, and unchanging nature and position for the country created. In other terms, by way of law it is irreversible. The function and position of Pancasila is a fundamental principle. This is very important because the Constitution must be sourced and under the main basic state rules. Today it is necessary to hold a discourse of affirmation and restoring the position of Pancasila to the basis of the state, and this is a very important thing because there have been too many misinterpretations of Pancasila being the basis of the State. And that interpretation states that Pancasila is not the basis of the State but Pancasila is a tool of power that can control everything that is done in the Indonesian state. According to Dr. Koentowijoyo in his writings on the radicalization of Pancasila (1998) that Pancasila needs to be given a new spirit so that Pancasila can be involved as a force that drives history.

From this we already know that there have been many misappropriations of the meaning and purpose of Pancasila being the basis of the State in the new order and the old order. The basic values of Pancasila in Indonesia have not been concrete and in sync with our dreams. Efforts to make Pancasila concrete are concrete, namely making the basic values of Pancasila as the basic procedures and normative origin for the preparation of positive Indonesian State rules for the State. According to the Indonesian Constitution which is stated in the preamble, that Pancasila can be made into the basic basis of the State which includes: the basic customs of the State, Staatfundamentalnorm, the first custom, the fundamental principles of the State and the legal Mind (Rechtsidee). The Law has explained that Pancasila is the basis of the State, which can be concluded that Pancasila is the basis of the State as a source, a basis for customs, and a member of constitutive and regulative functions for the preparation of state rules.

RESULTS AND DISCUSSION

Broadly speaking, the meaning of Pancasila being the basis of the state is that Pancasila is used as the basis by the state in regulating government and state administration. In addition, the meaning of Pancasila being the basis of the state can also be interpreted by making Pancasila as a guide and basic principle in life. Pancasila as the basis of the state and philosophy of the nation and state of the Republic of Indonesia which consists of five precepts, namely (1) Almighty Godhead, (2) Just and Civilized Humanity, (3) Unity of Indonesia, (4) People led by wisdom wisdom in representative consultancy, and (5) Social justice for all Indonesian people. Examples of implementing Pancasila become the basis of the state such as holding general elections for leaders, conducting mutual cooperation and deliberation, being willing to sacrifice for the benefit of the nation and the state, mutual respect between religions and beliefs, creating equilibrium between rights and obligations.

Pancasila Function

Pancasila also has its function as the basis of the state, including:

1. Pancasila Becomes the Ideology of the State. The function of Pancasila as a State Ideology implemented in National Development is to create a just and prosperous society both materially and spiritually. This goal was achieved in the forum of the Unitary State of the Republic of Indonesia which is independent, sovereign, and has a community interest. In addition, Pancasila as an ideology also includes the attitude of the state community that embodies the life of the nation and the world that is safe, peaceful, orderly and calm.
2. Pancasila Becomes the Basis of the State. Pancasila as the basis of the state or often also referred to as the Basis of State Philosophy contains the understanding that Pancasila is the basis for regulating the administration of government. This was confirmed in the Decree of the People's Consultative Assembly No. XVIII / MPR / 1998 discourse on the revocation of

P4 and the Determination of the Affirmation of Pancasila as the Basis of the State. It is stated that Pancasila as referred to in the Preamble to the 1945 Constitution is a State Basis belonging to the Unitary State of the Republic of Indonesia which must be implemented consequently and consistently.

3. Pancasila Becomes the Soul of the Indonesian Nation. Pancasila became the soul of the nation born simultaneously using the existence of the Indonesian nation, namely in the Srivijaya and Majapahit eras. This was reinforced by Prof. Mr. A.G. Pringgodigdo in his writings on Pancasila. According to Prof. Pringgodigdo, June 1, 1945 is a term for the birthday of Pancasila. Pancasila itself has existed and become the soul since the existence of the Indonesian nation.
4. Pancasila Becomes the Personality of the Indonesian Nation. In this function, Pancasila is manifested in mental behavior, best-selling behavior and deeds. The mental behavior and behavior in question is that the Indonesian nation has special characteristics that distinguish it from other nations. This distinctive feature is what is meant by personality.
5. Pancasila Indonesia Becomes the Nation's View of Life. Pancasila as a view of national life implies that all activities of the daily life of the Indonesian nation must be synchronized using the precepts of Pancasila. This is because Pancasila is crystallization derived from the values owned by the Indonesian nation itself. These values include divine values, human values, unity values, people-democracy values, and social justice values.
6. Pancasila as a Source of Law. The source of law of the Republic of Indonesia is the ethos, enlightenment, legal ideals and moral ideals that include the psychological atmosphere and the nature of the Indonesian nation. The ideals in question are individual independence, national independence, humanity, social justice and national peace.
7. Pancasila Becomes the Noble Treaty of the Indonesian Nation. When the Indonesian nation established the state or Proclamation of August 17, 1945, the Indonesian nation does not yet have a written state law. Then on August 18, 1945, the preamble and torso of the 1945 Constitution were ratified by the PPKI (Preparatory Committee for Indonesian Independence) which consisted of representatives of all Indonesian citizens and participated in ratifying the noble agreement forever. Pancasila is the dream and goal of the Indonesian nation.
8. Pancasila as a biological philosophy that unites the nation. As the value of the origin of the 3rd precept, Pancasila is a powerful means to unite the Indonesian nation. Not only the 3rd precept, Pancasila also contains values and norms that the Indonesian nation believes is the most correct, just, wise and perfect to unite the Indonesian people.

Each precept on Pancasila has its own symbol that contains its own meaning. The emblem is on the Garuda Bird which is the State Emblem of Indonesia. The meaning of the coat of arms is as follows:

1. The Meaning of the Star Emblem. The gold star means that the symbol of the first precept in Pancasila reads "One True Godhead". The symbol of the star has the meaning of being a light, that is, that is, that which is emitted by the one and only power to the people. Then the black background on the golden star emblem depicts the color of nature, the blessing of the power that is the source of everything on the face of this earth.
2. The Meaning of the Golden Chain. The gold chain is the symbol of the second precept that reads "Just and Civilized Humanity". The links in the symbol are square and circular that associate with each other. The rectangular link is a male symbol, while the circular link depicts a female. Then the interlocking links symbolize the reciprocal relationship between human beings, both male and female.

3. The Meaning of the Banyan Tree. The banyan tree is a symbol of the third precept that reads "Unity of Indonesia". A banyan tree with roots extending downwards is interpreted as a shelter. So, Pancasila as the basis of the state is likened to shading the Indonesian nation to take refuge and feel safe. Banyan trees also have a strong taproot, depicting the unity of the Indonesian nation. Meanwhile, the tendrils on the banyan tree symbolize different tribes, descendants, and religions in Indonesia. Although they are different, they are still united as an Indonesian nation under the symbol of Pancasila.
4. The meaning of the bull's head. The bull's head is a symbol of the fourth precept of Pancasila which reads "A People Led by wisdom of Wisdom in Consultative/Representative". The bull is defined as a social animal that enjoys gathering and uniting. When the bulls gather, they are stronger and difficult to attack. So, the bull's head emblem depicts the culture of the Indonesian nation that unites, discusses, and agrees. The bull's head becomes a parable of the person when making decisions, which is what must be done strictly.
5. Meaning of Rice and Cotton. Rice and Cotton are symbols of the fifth or final precept, which reads "Social Justice for All Indonesian People". Rice and cotton symbolize the two things that people need to survive. Rice symbolizes the availability of food and cotton as the availability of clothing. With the availability of food and clothing, humans will be able to survive and live comfortably. So, every Indonesian has the right to food and clothing in a fair and equal manner without discriminating. The fulfillment of food and clothing, is the condition that a country is considered.

CONCLUSION

So the meaning of Pancasila as the basis of the state, namely Pancasila in the Indonesian state serves as the basis of the state for guidelines in carrying out state life and becomes the principle of life of the Indonesian nation. Pancasila as the basis of the state has its functions that strengthen the guidelines of the Indonesian nation state. And each Pancasila precept has its own symbol that contains its own meaning. The emblem can be found in the Indonesian State Emblem, namely the Garuda Bird. Symbols of the Pancasila precepts include: The image of the star symbolizing the first precept is "The One True Godhead". The image of a golden chain symbolizing the second precept is "Just and Civilized Humanity". The image of the banyan tree symbolizes the third precept, namely "Unity of Indonesia". The image of the bull's head symbolizes the fourth precept which is "People Led by wisdom of Wisdom in Consultative/Representative". The image of rice and cotton symbolizes the fifth or last precept, namely "Social Justice for all Indonesians".

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