

Pancasila as Political Ethics

Abigail Ahmad Taufiq¹ Anisa Fisa Bilhillah² Nabilla Yogy Irawan³ Riska Andi Fitriano

Sebelas Maret University, Surakarta City, Central Java Province, Indonesia^{1,2,3,4}

Email: abigail.ahmadtaufiq@student.uns.ac.id¹ fisabilhillah@student.uns.ac.id²
nabillayogy123@student.uns.ac.id³ riskaandi@staff.uns.ac.id⁴

Abstract

Pancasila and Citizenship Education (PPKn) is strategic in the introduction and penetration of democratic principles, the spirit of nationalism, participation in the development of the country and character, schools through civic education in schools, and the wider community (community citizenship). Political education is part of the formation of concepts and conditions for building civil society, including the rights and responsibilities of citizenship that sustain the democratic life of a democratic state. The political competence of citizens must be accompanied by supporting ethics as the disposition or character of the development of previous competencies (knowledge and competence). The concept of ethics as a guideline and action in carrying out the democratic life of the Indonesian nation also contributes to this. Positioning in line with ethics and the concept of Pancasila as a view of life and philosophy in society, nation, and state.

Keywords: Pancasila, Ethics, Politics.



This work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

INTRODUCTION

Pancasila as the basis of the state is a guideline and standard of living for the nation and state of the Republic of Indonesia. Pancasila will be able to influence all aspects of Indonesian people's lives as a guideline even as a guideline. The spirit of Pancasila is attached to the political and ethical life of the Indonesian nation. If the values of Pancasila are maintained to be true, then a sense of ethics, a sense of friendship, will flourish for Indonesian citizens. Ethical awareness will also continue to develop if the values and morality of Pancasila can be broken down into norms applied in Indonesia as a form of regulation in the life of the state and nation, especially in the political life of all regions of Indonesia. community.

The concept of implementing Pancasila as a political ethic reveals the fact that the political life of the Indonesian people must always prioritize the practice of Pancasila values. A policy based on sacred values, in accordance with the religion/beliefs of the Indonesian people. In order to create harmony in human life, as a competition for a healthy and dignified life, man as a political being (zoon politicon) achieves his life goals based on the principles of human values. of the two commandments of Pancasila.

Seeing the diversity that exists in Indonesian society, diverse tribes, religions, races, and customs will provide its own pattern and image for Indonesian political life. The attitude of putting the interests of the organization first, etc. itself is a challenge in implementing politics in society. As a one-minded nation, Pancasila, is undoubtedly based on the concept of how the behavior of political life leads to the interests of the people and the nation, which leads to creation. unification in accordance with the obligations of the 3rd Precept of Pancasila (Unity of Indonesia).

The position of Pancasila as a political ethic will be a reference for how the political activism of the Indonesian people prioritizes deliberation for consensus and adheres to the key principles of peoplehood in carrying out democracy. It is believed that Indonesia, with the democratic principle of Pancasila, can be a forum to resolve all kinds of differences that exist



in Indonesia. People's ideals or common ideals are the main goals of Indonesian politics. The final part of this political ethics journey is to implement the principles of Pancasila Sirala to realize a state of social justice for all Indonesians in accordance with the obligations of the 5th Pancasila Precept. Justice is the ultimate goal and life expectancy for all sectors

DISCUSSION

Definition of Ethics

As a scientific endeavor, Philosophy can be divided into several branches according to their respective circumstances. These branches are divided into two main discussion groups: Theoretical Philosophy and Practical Philosophy. The first philosophy covers everything that exists, while the second group discusses how people relate to what exists. For example about human nature, about nature, about the nature of reality as a whole, about knowledge, about what we know, about transcendence, etc.

Ethics belongs to the group of practical philosophy and is divided into: There are two groups: general ethics and special ethics. Ethics is a critical and fundamental way of thinking about beliefs and moral views. It concerns many aspects of human life (Suseno in Kaelan, 2008). Ethics is a science that talks about how and why we follow certain moral teachings, or how we should be responsible in the face of different moral teachings (Suseno in Kaelan 2008). General ethics are principles that apply to all human behavior, while special ethics deals with principles that are the most particular ethics.

Ethics is related to a variety of value issues, since ethics generally talks about issues related to "immoral" and 'bad' values. These traits are called virtue versus evil, meaning traits that indicate that the person who possesses them are said to be immoral or immoral human behavior. We can also say that ethics deals with philosophical foundations related to human behavior the ethics (attitudes) of human behavior as a guide to life. Ethics is a group of practical philosophies (philosophies that discuss how people behave in order to maintain the status quo and can be divided into two groups.

Ethics represents a critical way of thinking and fundamental about moral doctrines and views. The two groups of ethics are: General ethics questions the principles, which govern all human behavior and specific ethics explains the above principles in relation to different individuals (personal ethics) and social beings (social ethics).

Definition of Values, Norms, and Morals

Understanding Value

Value is the ability that should exist in something to satisfy a person. The type of object that arouses the interest of a person or group. Value is essentially the quality and quality inherent in a thing. Therefore, value is a hidden reality behind other realities. Judging is considering human activity and attributing something to something else before making a decision. A decision is a value that can indicate whether it is useful or useless, right or wrong, good or bad, and so on. The evaluation must relate to the sensory, physical, mental, resourceful, taste, intention, and beliefs elements of the evaluator human subject.

Value includes areas of philosophical research in which issues of value are discussed and considered. One of the branches of philosophy, namely the philosophy of value (axiology, theory of value). Philosophy is often interpreted as the science of value. The term value is used in philosophy to denote abstract nouns denoting habit or goodness and verbs denoting certain judgments or mental actions in judgments. Value is something valuable, useful, beautiful, enriching, and makes people feel dignified. Value comes from a spirit that serves to encourage and guide human attitudes and actions. Value as a system (value system) is a form



of culture that is side by side with social systems and works. Ideals, ideas, concepts, ideas about something are manifestations of culture as a value system.

Thus, value can be lived or perceived in a cultural context or as an abstract form of a culture. People take different paths when choosing grades. Values can be distinguished according to purpose, reason, reason and reality. Social values are centered on relationships and emphasize the noble side of humanity, while political values are centered on power. As well as its impact on social and political life. Value is something that is valuable, useful, enriching, and makes man aware of his own value and dignity. Value arises from the mind and serves to encourage and direct human attitudes and behavior (motivators). The dictionary of sociology and related sciences states that value is an ability that is believed to exist in objects and people. arouses interest in individuals or groups (the ability of perception of objects to satisfy human desires). Therefore, value is essentially a property or quality inherent in the thing itself. Values themselves include ideals, desires, desires and even needs. To talk about value is to talk about the only thing, not about our existence.

Understanding Norms

Awareness of ideal relationships encourages compliance with rules and norms. Norms are behavioral clues that must be carried out in everyday life with certain motives. Norms actually embody human dignity as cultural, social, moral and religious beings. Norms are consciousnesses and attitudes that must be followed by a value system. Norms in their embodiment can be religious norms, moral norms, moral norms, legal norms, and social norms. Norms have the power to follow, known as sanctions, which are embodied in the norms themselves. For example: Religious norms with divine sanction; Moral norms with sanctions of shame and self-pity; Norms of decency with sanctions in the form of expulsion in society; Legal norms with sanctions in the form of imprisonment, imprisonment or fines imposed by state institutions.

Moral Understanding

Morality comes from the word *mos* (ethics), which means decency, ethics and behavior. Morality is a doctrine of right and wrong relating to human behavior and actions. A person who follows the rules, rules and norms established in society is considered appropriate and behaves morally. Otherwise, the person is considered immoral. Morality in its embodiment can be true, good, praiseworthy, noble rules, principles. Morality can be loyalty, adherence to values and norms, morality can be distinguished into divine or religious morality, morality, philosophy, moral ethics, moral law, moral science, etc. Values, norms and morals govern people's lives in many ways.

Understanding Value Hierarchy

The hierarchy of values depends largely on the starting point and individual perspective of society towards the object. For example, materialists see material values as the highest values. Max Scherrer explains that the existing values are not the same high and noble. According to him, value can be divided into four levels: The Value of Enjoyment is the value of value related to the senses that give rise to a sense of pleasure, suffering, or discomfort; Life values are those that are essential to life: physical, health, and general well-being; Psychological values are those associated with truth, pure beauty and knowledge; and Spiritual values, i.e. these levels represent the modalities of sacred values.

Meanwhile, Notonagoro distinguishes into three, namely: Material Value, that is, everything that is useful for the human body; Vital Value, that is, everything that is useful for



human beings to hold an activity or activities; and Spiritual Value, that is, everything that is spiritual in nature of man that can be distinguished in four levels as follows: The Value of Truth, that is, the value derived from the ratio, mind, reason, or creation of man; Beauty or aesthetic value, that is, the value that comes from human feelings; Good Values or Moral Values, which are values that originate in the element of human will; Religious Value, which is the highest spiritual value and is absolute.

From the various explanations of value above, we can say that things that contain value do not include only material things, but also immaterial things and immaterial things. Notonagoro argues that Pancasila values are classified as spiritual values, but spiritual values that recognize the existence of material and life values. Therefore, whether material value, life value, truth value, beauty value, kindness value, or moral value, and other values are perfect and harmonious.

Relationship between Values, Norms and Morals

The relationship between values, norms, and morals is a reality that must always be maintained in human life and life. This linkage is absolutely emphasized when individuals, societies, nations and states want a solid foundation for growth and development. As mentioned earlier, the more concrete and more objective the values formulated, the more likely it is to help dictate human attitudes and behavior, and the easier it is for people to describe them in everyday behavior.

In terms of morality, activities derived from values and norms acquire human integrity and dignity. The value of personality is determined primarily by the morals that uphold them. On the other hand, the relationship between morality and ethics is sometimes, and often, equated with meaning and meaning. But ethics in that sense does not have the power to decide what a person can and cannot do. That authority is in the hands of those who provide moral teaching. This is the weakness of ethics when compared to moral education. But ethics allows us to understand why and why people should live according to certain norms. This is the advantage of ethics over morality. Morality, as a guideline for the correct handling of a car, is equated with ethics, which helps us understand the construction and technology of a car. It is a systemic relationship between values, norms, and morals that leads to practical behavior in human life.

CONCLUSION

Pancasila is The source of any elaboration of norms, both legal, moral and other norms of government, because it is a philosophical system that interenly has valueand also do not present philosophical ideas directly. Norms that become code of conduct or practical aspects but are fundamental values. Ethics is the science of principles. A principle that applies to all human behavior related to issues related to the predicates of 'morality', 'good' and 'bad'. Such systematic relationships between values, norms and morals are embodied in real behavior in human life. Political ethics encompasses the realm of human social ethics which is literally related to the realm of political life.

BIBLIOGRAPHY

- Azis, Abdul, dkk. 2011. Teori dan Landasan Pendidikan Kewarganegaraan. Bandung: Alfabeta.
- Azis, Abdul. 1997. Pendidikan Pancasila dan Kewarganegaraan. Jakarta: Departemen Pendidikan dan Kebudayaan.
- Daryono, dkk. 2006. Pengantar Pendidikan Pancasila dan Kewarganegaraan. Jakarta: Rineka Cipta.



- Kaelan. 2002. Filsafat Pancasila (Pandangan Hidup Orang Indonesia): Paradigma Yogyakarta.
- Kaelan. 2007. Pendidikan Kewarganegaraan (Untuk Pendidikan Tinggi). Yogyakarta: Paradigma.
- Kaelan. 2008. Pendidikan Pancasila. Yogyakarta: Paradigma.
- Solihatin, Ettin. 2010. Strategi Pembelajaran PKn. Jakarta: Bumi Aksara.