



The Role of Pancasila as a Political Ethical System: Understanding Indonesia's Ideological Foundation and Moral Guidance

Hilda Azkiyah S^{1*}, Nurnisaa AS²

¹*Indonesian Operations Research Association, Bandung, Indonesia*

²*Research Collaboration Community, Bandung, Indonesia*

**Corresponding author email: hildaazkiyah@gmail.com*

Abstract

This research discusses the role of Pancasila as a political ethical system in Indonesia. Political ethics is a branch of philosophy that discusses human behavior in a political context, which cannot be separated from aspects of morality and basic human values as its subject. Pancasila, as the basis of the state and ideology in Indonesia, is also a source of values and principles in political implementation. The basic values of Pancasila such as Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People are the moral foundation in political ethics. With the principles of legality, democracy, and morality, Pancasila demands that state power be exercised in accordance with moral principles and justice for all Indonesian people.

Keywords: Pancasila, Political Ethics, Ideology, Morality, Basic Values, Justice, Unity, Democracy.

1. Introduction

Pancasila as the basis of the Indonesian state has been the subject of in-depth discussion in various fields of science, including politics, philosophy and history. The formulation and application of Pancasila as the political ethics and ideology of the Republic of Indonesia has great significance in understanding the political and ideological dynamics of this nation (Setiawan, 2018).

The long history of the formulation of Pancasila reveals the complexity of its formation process which involved various political, social and cultural factors. For example, since the Majapahit era, the term Pancasila has been found in classical literary works such as Sutasoma by Mpu Tantular. However, the official formulation of Pancasila began at the beginning of Indonesian independence, especially through two official sessions held by the Investigation Agency for Preparatory Efforts for Indonesian Independence (BPUPKI). This process reached its peak when the legal Pancasila was read by Drs. Mohammad Hatta at the Indonesian Independence Preparatory Committee (PPKI) session on August 18 1945 (Subekti, 2019).

Pancasila was chosen as the basis of the Indonesian state because it represents noble values that reflect the nature and personality of the nation. These values form the moral foundation for the administration of the Indonesian state and society. As a guide to political ethics, Pancasila emphasizes the importance of morality in political action and public policy making. Meanwhile, as a state ideology, Pancasila provides direction and guidance for the development of the Indonesian nation based on the values of justice, unity and shared prosperity (Yusuf, 2020).

In the context of globalization and modern challenges, it is important for us to continue to study and understand the relevance of Pancasila as a political ethic and state ideology. Thus, this scientific journal aims to provide in-depth insight and critical analysis of the role of Pancasila in regulating the political order and ideology of the Republic of Indonesia (Widianto & Utama, 2021).

Pancasila, in essence, is not just a set of principles or normative guidelines, but is also a philosophical system that contains noble values which are the source of all the elaboration of norms, be they moral norms, legal norms, or other state norms. Therefore, these norms need to be explained clearly so that they can become practical guidelines in social and national life.

The norms contained in Pancasila include:

- a). Moral Norms: Relating to human behavior which can be measured in terms of good and bad, moral norms provide direction regarding behavior that is in accordance with the noble values of Pancasila.

- b). Legal Norms: Is a system of laws and regulations that apply in Indonesia, legal norms are also expected to reflect the values of Pancasila in their preparation and implementation.
- c). Thus, the principles of Pancasila are essentially not just direct normative or practical guidelines, but are a system of ethical values that must be further elaborated in ethical, moral and legal norms in state and national life.

However, currently, the gloomy sound of Pancasila in the life of the Indonesian people is increasingly fading. In several cases, Pancasila experienced delegitimization, where its existence as a way of life with the Indonesian people was no longer fully recognized. This raises questions about the relevance and existence of Pancasila in the life of the nation today. To see this phenomenon better, a broad study is needed from various points of view, including looking at what is happening inside, not just at the visible external level.

Thus, in the current context, it is necessary to understand the role and importance of Pancasila as a political ethic in overcoming the actual challenges and problems faced by the Indonesian nation. In this context, several questions that need to be answered include the understanding of political ethics in Pancasila, the role of Pancasila as a political ethic, the values contained in Pancasila as a political ethic, as well as an understanding of the theory of the origins of the formation of Pancasila and its opening with the Preamble to the 1945 Constitution. Apart from that, it is also important to understand the thinking and implementation of Pancasila in the context of reform as well as various actual problems faced by the Indonesian people and how Pancasila values can be a solution to these problems.

2. Discussion

2.1. Pancasila as a Political Ethics System

Political ethics is a branch of social ethics that questions human political behavior in relation to the moral principles and values upheld in a society. In the Indonesian context, Pancasila is the main basis for guiding political behavior, combining the moral values and political principles contained therein. Pancasila as a political ethical system includes values reflected in the precepts which are the basic foundation of the state. These principles, such as Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People, provide moral and ethical guidelines for political action.

Through these principles, Pancasila views politics from an ethical perspective, emphasizing the importance of justice, togetherness and harmony in political interactions. Pancasila political ethics teaches that every political action must consider the common interests and welfare of the people as the main priority. Apart from that, Pancasila as a political ethical system also views politics as a means of realizing a balance between power and responsibility. This is reflected in the principles of democracy, active community participation, and respect for human rights which are fundamental values in the Indonesian political system (Yanto, 2017).

Thus, Pancasila is not only the philosophical basis of the state, but also the moral guidelines that regulate political behavior in Indonesian society. In this context, understanding and implementing Pancasila values is key in ensuring the sustainability of a political system that is fair, democratic and based on common interests.

Substantively, the understanding of political ethics cannot be separated from the subject as actor, namely humans. Therefore, political ethics is closely related to the moral field, because morals always refer to humans as ethical subjects. Moral obligations are distinguished from other obligations because what is meant is human obligations as humans. Thus, political ethics still lays a fundamental foundation for humans. This basis emphasizes that goodness is always based on the nature of humans as civilized and cultured creatures.

In the implementation and administration of the state, political ethics demands that power be exercised in accordance with the principles of legality (legal legitimacy), ratified and exercised democratically (democratic legitimacy), and exercised based on moral principles or not in conflict with these moral principles (moral legitimacy). The Pancasila principles as a source of political ethics underline the importance of moral values in the life of the nation and state (Kartika, 2022).

The basic values of Pancasila, such as Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People, are the basis for moral principles in political implementation (Santoso, 2020). Pancasila teaches that state power must be aligned with the principles of morality derived from the values held by Indonesian society. Pancasila is considered an open ideology because it explores values from the cultural and spiritual richness of Indonesian society, not an imitation from abroad. This ideology reflects a view of life that is rooted in the consciousness of Indonesian society, making it the property of all people. The basic, instrumental and practical values of Pancasila provide guidance for the implementation of politics based on morals and justice in the life of the nation and state.

2.2. Historical Approach

The historical discussion of Pancasila is limited to the development of its formulation from 29 May 1945 until the issuance of Presidential Instruction No. 12 of 1968. This limitation is based on two assumptions: first, the foundation of the Indonesian state began to be discussed on 29 May 1945 at the BPUPKI session, and second, confusion in the

formulation of Pancasila, it is considered to have been resolved after the issuance of Presidential Instruction No. 12 of 1968.

Even though the formulation of Pancasila has changed, the main problem that still hinders it is its appreciation and practice. This seems to have not been fully resolved, even after various efforts such as the revocation of MPR Decree No. II/MPR/1978 concerning Eka Prasetya Panca Karsa. It is hoped that the historical review of Pancasila in this time period will provide an adequate picture of the process and dynamics of formulating Pancasila until it becomes authentic Pancasila Widiyanti, R. (2021) :

- a). BPUPKI Session – 29 May 1945 and 1 June 1945: The BPUPKI Session on 29 May 1945 recorded the first study of the basis of an independent Indonesian state by Mr. Muhammad Yamin, and Ir. Soekarno also proposed five state principles on June 1 1945. This formulation was later developed into the Jakarta Charter which was accepted as the draft preamble to the basic law (constitution) of the Republic of Indonesia.
- b). Jakarta Charter 22 June 1945: The formulation of the Jakarta Charter was then refined and ratified by PPKI on 18 August 1945 and became the basis of the Republic of Indonesia, which later became known as Pancasila.
- c). RIS Constitution (1949) and Provisional Constitution (1950): Pancasila was formulated more briefly in the two constitutions that replaced the 1945 Constitution, namely the RIS Constitution and the Interim Constitution.
- d). RI Presidential Instruction No. 12 of 1968: In 1968, the government issued RI Presidential Instruction No. 12 of 1968 which standardized the order of Pancasila as stated in the Preamble to the 1945 Constitution.

2.3. Analysis

In the division of branches of science, ethics is a sub-branch of philosophy, especially practical philosophy. Political ethics in Pancasila requires appreciation and practice of the values contained in it. Political ethics in Pancasila refers to the regulation of actions and behavior in political life in accordance with the values contained in Pancasila. This includes aspects of individual politics and social politics, where humans are expected to organize their lives in accordance with moral values that determine attitudes and actions between humans.

In a political context, Pancasila functions as a way of life and guidance for society. Each principle in Pancasila provides direction for political behavior that is in accordance with the values contained therein. For example, Godly principles remind us not to forget our obligations as God's creatures, while Humanity principles require us to follow the rules and be polite in political life.

3. Conclusion

Based on the presentation that has been given, several important conclusions can be drawn:

- a). Political ethics is a branch of philosophy that discusses human behavior in a political context, which cannot be separated from aspects of morality and basic human values as its subject.
- b). Pancasila in Indonesia is not only the basis of the state and ideology, but also a source of political ethics. The basic values of Pancasila such as Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People are the moral foundation in political implementation.
- c). Political ethics demands that state power be exercised with the principles of legality, democracy and morality. This is in line with the principles of Pancasila which underline the importance of justice, unity and prosperity for all Indonesian people.
- d). Pancasila as an open ideology reflects the way of life of the Indonesian people which is recognized as an original way of life, not an imitation from abroad. This ideology explores the values of the cultural and spiritual wealth of Indonesian society, making it the property of all the people.

Thus, Pancasila is not only the constitutional foundation of the Indonesian state, but also a moral guideline in carrying out political life. Political ethics based on Pancasila values carry an important message about the importance of morality, justice and unity in building the nation and state.

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