

The Essence of Pancasila as the Foundation and Ideology of the State: The Values of Pancasila

Siti Zahra Maulida¹ , Murphy Xavier² , McCarty Elliot³ 

¹Universitas Islam Negeri Antasari, Indonesia

²Institute for Training of Advanced Teachers, Suriname

³Atlantic Technological University, Ireland

ABSTRACT

Background. Pancasila is the basic ideology of the Indonesian nation. Pancasila consists of two Sanskrit words: panca which means five and sila which means principle.

Purpose. The purpose of this research is that Pancasila itself is a settlement and guidelines for the life of the nation and the state of selirih Indonesian citizens.

Method. Data was obtained by giving teacher performance scales, teacher digital literacy, and online learning implementation scales.

Results. Here are the five precepts that are in the body of Pancasila, namely: divinity that is the one, fair and civilized humanity, Indonesian unity, democracy led by wisdom and wisdom in representative deliberation, social justice for all Indonesian people. The application of Pancasila must be familiarized from an early age, either through the family or community environment in order to create a safe and peaceful and prosperous environment. In the third precept, it is clear about unity in Indonesia, but there are still many Indonesians who ignore this precept.

Conclusion. Of course this case is very detrimental to those who become victims of racism, this action greatly affects a person's mentality for that we as Indonesians must emphasize the values of Pancasila to prevent such cases.

KEYWORDS

Essence, Ideology, Pancasila

INTRODUCTION

Pancasila is an ideology adopted by the Indonesian people. In Pancasila there is content in each silanya in accordance with the ideals, goals and expectations of the formation of the Indonesian state (Danecek dkk., 2021). Basically, Pancasila as the basis of the government system by running and carrying out activities related to government by running activities related to government in accordance with the contents of Pancasila. Pancasila is five noble basic values that exist and develop together with the Indonesian people since long ago. History is a series of interconnected events. Past events are related to present events and everything boils down to the future (Lundberg dkk., 2020). This means that all human activities in the past are related to the life of the present to realize a future that is different from the previous one.

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Correspondence:

Siti Zahra Maulida,
sitizahra@gmail.com

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RESEARCH METHODOLOGY

Methods are techniques or ways that are well generalized so that they can be applied in learning or practice. Method is a way or way to do something, while the meaning of the way or way is an effort to achieve something desired (Li dkk., 2020). So the method is the steps in achieving something that wants to be done so that it is carried out, such as collecting information and data and so investigating the data that has been obtained . The method used in the research is the observation method where data collection means that the researcher makes direct observations in the field (Ibte haz & Rahman, 2020). The methods used in memorizing the Qur'an are 1.) The juz'i method is to memorize the Qur'an gradually and connect verse by verse in the unity of the memorized material. In this method, students combine previously memorized verses with new verses so that the memorized verses are not easily lost, students must do murojaah 2.) The repetition method is that the memorization is listened to the ustadz and ustazah in order to maintain the memorization so that it is not easily lost 3.) The deposit method, namely the memorized Al-Qur'an verses are deposited with the tahfidz teacher so that the memorization increases and can reach the target if done according to the schedule, with this deposit method students can find out which verses are less precise and wrong in pronouncing them 4.) The test method is ustadz or ustazah testing the overall memorization of students during one semester of Tahfidz study (Chen dkk., 2019). This method finds out in the achievement of the material that has been taught to students.

RESULT AND DISCUSSION

Pancasila - Every country in the world has a state foundation that is used as the basis for organizing the state government. Like Indonesia, Pancasila is used as a state foundation or state ideology to regulate state administration. This is in accordance with the opening of the 1945 Constitution in the 4th paragraph which reads (Carter dkk., 2020): "Then compile the independence of the Indonesian nationality in a Constitution of the Indonesian state in the form of a state structure" (Zhong dkk., 2020). Thus the position of Pancasila as the basis of the state is enshrined juridically constitutional in the preamble of the 1945 Constitution, which is the ideals of law and legal norms that control the basic law of the Republic of Indonesia and is set out in the articles of the 1945 Constitution and regulated in legislation (Fraga dkk., 2019). In addition to being constitutional juridical, Pancasila is also juridical constitutional, which means that Pancasila as the basis of the state is essentially the source of all sources of law (Di Valentino dkk., 2021). This means that all material laws and regulations must be based on and sourced from Pancasila. If there are regulations (including the 1945 Constitution) that are contrary to the noble values of Pancasila, then it is appropriate for the regulation to be revoked (Fang dkk., 2019). Based on this description, Pancasila as the foundation of the state has an imperative or coercive nature, meaning that it binding and forcing every citizen to submit to Pancasila and for anyone who commits a violation must be dealt with according to the applicable law in Indonesia and for violators subject to legal sanctions (Kim dkk., 2022). The noble values contained in Pancasila have objective - subjective nature. Subjective nature means that Pancasila is the result of contemplation and thinking of the Indonesian people, while objective nature means that the value of Pancasila is in accordance with reality and is universally accepted by civilized nations.

Because it has an objective value - universal and believed to be true by the entire Indonesian nation (Hampson dkk., 2001), Pancasila is always maintained as the basis of the state (Andra dkk., 2023). So based on the description above, it can be concluded that Pancasila as the basis of the state has a very important role in regulating the life of the nation and state so that the ideals of the founding fathers of Indonesia can be realized (Benitez dkk., 2020). For the Indonesian people, the

true essence of Pancasila is as the nation's view of life and as the basis of the state (Johanna dkk., 2023). Both of these notions we should understand the nature of it (Putri dkk., 2023). Apart from this understanding, Pancasila has several different designations, such as:

- Pancasila as *jiwanegara*,
- Pancasila as the personality of the nation,
- Pancasila as the source of all sources of law, etc.

Even so, the number of designations for Pancasila is not a mistake or offense but can be made as a wealth of meaning of Pancasila for the Indonesian people. Because the most important thing is the difference in mentioning it does not obscure the true nature of Pancasila as the basis of the state. But the understanding of Pancasila cannot be interpreted by arbitrary people because it will be able to organize its meaning and ultimately undermine the basis of the state.

Pancasila as the Basis of the State

Pancasila in this position is often referred to as the basis of philosophy or the basis of the state philosophy (*Philosophische Grönslag*) of the State, state ideology or *Statsidee*, in this sense Pancasila is the basis of values and to regulate state governance or in other words words. Consequently, the entire implementation and organizers of the State, especially all laws and regulations including the reform process in all fields today are elaborated and derived from the values of Pancasila. So Pancasila is the source of all sources of law, Pancasila is the source of state legal rules that constitutionally regulate the Republic of Indonesia and all its elements, namely the people of the region, along with the State. As the basis of the State, Pancasila is a *kerokhanian* principle that includes the atmosphere of mysticism or legal ideals, so that it is a source of values, norms and rules, both moral and state law (Susanti dkk., 2023), and controls the basis of both written or unwritten constitutions or in its position as the basis of the state, Pancasila has the power to remember legally. As the source of all laws or the source of Indonesian legal order, Pancasila is listed in the highest provisions, namely the preamble of the 1945 Constitution.

Then incarnated or further elaborated in the main ideas, which include the atmosphere of the spirit of the 1945 Constitution (Karras dkk., 2020), which in turn is criticized or further elaborated in the main ideas, which include the atmosphere of the spirit of the 1945 Constitution (Feichtenhofer dkk., 2019), which in turn is criticized or elaborated from the 1945 Constitution and other positive laws, the position of Pancasila as the basis of the state can be detailed as follows (Kurniawan dkk., 2023): Pancasila as the foundation of the state is the source of all sources of law (source of legal order) Indonesia (Bai dkk., 2019). Thus, Pancasila is the spiritual principle of Indonesian legal order which in the preamble of the 1945 Constitution is further incarnated into four main ideas (Wen dkk., 2019). Covering the atmosphere of mysticism (*Geistlichenhintergrund*) of the 1945 Constitution. Realizing the ideals of law for the basic law of the state (both written and unwritten law). Contains norms that require the basic law to contain content that obliges the government and other state administrators (including party organizers and functional groups) (Peery dkk., 2019). Hold fast to the lofty moral ideals of the people.

This can be understood because the spirit is important for the implementation and organizers of the state, because society and the Indonesian state always grow and develop along with the times and the dynamics of society and the state will still be covered and directed by the spiritual principles of the state. The formal basis of the Pancasila position as the basis of the Republic of Indonesia is summarized in the preamble of the 1945 Constitution paragraph IV which reads as follows: "then compile the independence of the Indonesian nationality in a Constitution of the State of Indonesia formed in an arrangement of the Republic of Indonesia which is people's sovereignty,

which is based on God Almighty, fair and civilized humanity, Indonesian unity, democracy led by wisdom of deliberation / representation, and by realizing a social justice for all Indonesian people". The meaning of the word "Based on" This juridically has meaning as the basis of the state.

Pancasila as the Ideology of the Nation and State

Pancasila as ideologi bangsa.

Pancasila as the ideology of the nation is Pancasila as the ideals of the state or ideals that become the basis for a theory or system of statehood for all the people and nation of Indonesia.

basis for a theory or system of state for all the people and nation of Indonesia. Based on Tap. MPR No.XVIII/MPR/1998 on the revocation of MPR decree on P4. Affirmed that Pancasila is the basis of the Republic of Indonesia that must be implemented consistently in the life of the nation.

Pancasila as ideologi negara.

The definition of ideology-ideology comes from the Greek iden which means see, or idea which means face, stature, ideas of thought and the word logi which means teaching, thus ideology is the teaching or science of ideas and ideas or science des ideas (Marsudi, 2001) Puspowardoyo (1992) states that ideology can be formulated as a complex of knowledge and values as a whole into the foundation of a person or organization.

and values as a whole become the basis for a person or society to understand the universe and the earth in it, and determine the basic attitude to process it. According to the opinion of Harol H. Titus, the definition of ideology is a term used for a group of ideals regarding various kinds of political, economic and social philosophical issues which are often implemented for a systematic plan about an ideal that is carried out by a group or layer of society.

The characteristics of ideology are as follows:

Has the highest degree as the value of national and state lifeRealizing a spiritual principle, views of life, life guidance that is maintained is practiced, preserved to the next generation, fought for and defended with a willingness to sacrifice.

The function of ideology according to experts in their fields:

1. As a means to formulate and fill human life individually (cahyono, 1986).
2. As a bridge to shift the control of power from the older generation to the younger generation, (setiardja, 2001).
3. As a force capable of energizing and motivating individuals, communities, and nations to live life in achieving goals.

Pancasila as an Open and Closed Ideology

Pancasila as an open ideology is as an open system of thought. Characteristics of open ideology and closed ideology are:

Open Ideology

1. Is an ideal that already lives in society
2. In the form of values and ideals that come from within society itself.
3. The result of deliberation and consensus of the community.
4. Dynamic and reforming.

Closed Ideology

1. Not an ideal that already lives in society,
2. Not in the form of values and ideals
3. Rigid ideological beliefs and allegiances
4. Consists of concrete and operational demands that are put forward in an absolute manner 4.

Values of Pancasila in the Nation and State

Pancasila is the basis of the Unitary State of the Republic of Indonesia, has a very fundamental function. In addition to being formal juridical which requires all laws and regulations based on Pancasila which is often referred to as the source of all sources of law, Pancasila is philosophical. Pancasila as the basis of state philosophy and as the behavior of life and nation and state, meaning that Pancasila is the state philosophy and outlook / way of life for the Indonesian people in carrying out the life of society, nation and state to achieve national goals. As the basis of the state and as a way of life, Pancasila contains noble values that must be lived and guided by all Indonesian citizens in the life and life of society, nation and state. More than that, the values of Pancasila should be the character of Indonesian society so that

Pancasila in this sense is often called the way of life. Pancasila means that Pancasila is used as a guide for daily life. In other words, Pancasila is used as a direction for all activities or activities of life and life in all fields. This means that all the behaviors and actions of every Indonesian human being must be imbued with and are a reflection of all the precepts of Pancasila. Thus, the religious spirit as the embodiment of the precepts of God Almighty, the soul of humanity as the embodiment of Fair and Civilized Humanity, the national spirit as the embodiment of the precepts of Indonesian Unity, the populist spirit as the embodiment of the precepts of Democracy Led by Wisdom in Consultation / Representation, and the soul that upholds justice as the embodiment of the precepts of Social Justice for all Indonesian people. Always radiate in all behavior and actions / deeds and attitudes of life of the entire Indonesian nation.

Pancasila as the basis of the state means that Pancasila is the basis / guidance in the administration of the state. Thus Pancasila is used as the basis and milestone in the making of all state laws and regulations as well as various other regulations governing in various fields of life both politics, economics, social culture, as well as defense and security. (Pancasila as the source of all sources of law for the Republic of Indonesia) The view of life that the Indonesian people have is sourced from cultural roots and religious values as a belief of the Indonesian people, so with a view of life that is believed by the Indonesian people can and is able to solve the problems faced appropriately. With a clear view of life, the Indonesian people will have a clear grip and life guidelines, how to recognize and solve various political, economic, socio-cultural and defense and security problems and so on in an increasingly advanced society. As the nation's view of life, Pancasila contains the basic concepts of life aspired to and the basis of the deepest thoughts and recognizes the form of life that is considered good. Therefore, Pancasila must be a unifying nation that must not kill the diversity that exists as *Bhineka Tunggal Ika*. Thus, Pancasila is the moral ideals of the nation which provides guidance and spiritual strength for the behavior of life. Spiritual strength for the behavior of everyday life in running the life of society, nation and state.

Civilization of Pancasila Values

Acculturation has a higher level meaning than correctional, it can be said that the maintenance and keeping of values is maintained and implemented as it should. Cultivation is socializing to all citizens about the values that need to be known, as well as various problems that may arise in

implementing the values that are so fundamental to the life of society, nation and state. Cultivation as taught in educational psychology, may be said to be more advanced because of the encouragement to provide motivation. In terms of motor nuances on acculturation is higher than the more correctional at the cognitive and affective levels. In the correctional also contains demands on how to cultivate it, but it can be felt that the orientation of this culture as well as the institutionalization of society.

Etymologically, the term culture comes from the Sanskrit language "budhayah" which is the plural form of the word budhi which means budi or reason, in the big dictionary of Indonesian language (Balai Pustaka, 1995) said that culture is 1), pikran; mind; 2). customs; 3). something about culture that has been developed (civilized, advanced); 4). something that has become a habit that is difficult to change. While the definition of culture that has been known for a long time is from E.B. Tylor (1971) who formulates that Culture has a complex understanding that includes knowledge, "beliefs, arts, moral laws, customs, abilities and habits acquired by humans as members of society". Meanwhile, according to Koentjaraningrat, culture is a whole system of ideas, actions and human works in the context of community life which is made a human possession through learning.

Culture is distinguished by its form as follows:

- 1). The form of culture as a complex of ideas, values, norms, regulations
- 2). The form of culture as a complex of patterned activities and actions of humans in society.
- 3). the form of culture as objects of human work.

Acculturation of Pancasila values, is a qualitative improvement of the correctional, so that it includes a deep understanding, because it is not only understanding, but also must be lived and realized in practice by every person and all levels of society so as to foster awareness and needs, sharpen feelings, increase endurance, deterrence and competitiveness of the nation, all of which are reflected in the responsiveness and attitude of behavior. Acculturation means trying to make something a culture in the wider community. In connection with the above, what is to be achieved in is the acculturation of national character based on the noble values of Pancasila, namely:

- 1). People who have a high awareness of the rights and obligations as individuals, family / community members and as citizens.
- 2). As a person can behave and act as a servant of God, who is able to use his copyright, taste and kars appropriately, so that he can be fair. He is a believer and pious towards God Almighty in accordance with his religion and beliefs respectively.
- 3). As a member of the family and society, he is able to position himself appropriately in accordance with his functions and duties.
- 4). As a citizen, he/she is expected to be aware of his/her rights and obligations
As a citizen, he/she is expected to understand his/her rights and obligations in accordance with the applicable laws and regulations, obediently carry out all provisions of laws and regulations based on awareness. As a citizen, he/she is able to carry himself/herself appropriately in relations with fellow citizens and with state institutions.
- 5). As a development worker, he/she understands the basic principles of development programs and implementation, both development in

He understands the basic principles of development programs and implementation, both regional and national development. He understands what should be done and prioritized in creating a just, prosperous and happy society.

CONCLUSION

Pancasila as the ideology and foundation of the Indonesian state certainly contains very deep values. Before the creation of Pancasila, the values of Pancasila had been applied by the community as stated by the first President of Indonesia that Pancasila is the result of excavation from the soil, water, and earth of the Indonesian people. So that Pancasila is in accordance with the personality of the Indonesian nation. As part of the Unitary State of the Republic of Indonesia, we must understand and be able to apply it in social life starting from the value of divinity, the value of humanity, the value of unity, the value of democracy, and the value of justice. By applying Pancasila in social life, it will create a society with high character and dignity. For all members of society in Indonesia to be able to improve in terms of implementing Pancasila in social life.

The acculturation of the noble values of Pancasila, is a shared responsibility by all components of the nation and state institutions. The younger generation should increase national vigilance and national resilience, because the future of the country is their responsibility. The application of progress values must have consistency from the individual / family level, small communities to the collectivity of the nation. If the application of values is not consistent with social actors, there will be a number of distortions to the progress of the nation. It can happen at the individual / family level that the value of hard work is successful, but the application of the value of empathy or shame is minimized.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation, Formal analysis; Methodology.

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