
Pancasila: 5 Ways of Life for Indonesian People

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In the process of forming a modern state, most countries in the world regard the national principle as ideology. Indonesia very different from the conditions of many countries in general. The national principle of Indonesia is The Pancasila. Some societies consider The Pancasila an ideology, but in deeper thought, The Pancasila is more than ideology. The Pancasila is a way of life of nation and people of Indonesia that later became acquainted with filosofische grondslag (basic philosophy). The Pancasila is also not work of one person, but is the essence of the founding fathers of the nation who then agreed as the national principle of Indonesia.

This research is intended to discuss more deeply about the five national principle of the Pancasila which is more than just the ideology of the Indonesian nation. This research uses multidisciplinary science, especially social science, covering history and sociology. This research is expected to benefit everyone to understand Pancasila from different perspectives.

Keywords: *Pancasila, National Principle, Way of Life, filosofische grondslag*

HISTORY OF THE FORMULATION OF PANCASILA

In discussing the history of the formulation of the Pancasila, then we will never be separated in the history of the preparation of the 1945 Constitution. This is because the substance contained in The Pancasila is contained in the 1945 Constitution namely the Fourth paragraph of the Preamble of the 1945 Constitution, especially on the national principle of Indonesia.

The most prominent discussion in the formulation of the Pancasila is the position of Islam in the state. This has become a debate between the nationalists who want the state of nationality and the Islamic groups who want the Islamic state.ⁱ The Nationalist Group views the nation's revolution as aiming to build a secular national state, while the Islamic Group wants the independent Islamic state to have an Islamic basis. The Nationalist Group does not mean rejecting the role of religion in general in the form of religious morality. The state protects the life of religion and recognizes its role in the life of the state, but is neutral toward all religions.ⁱⁱ

The national principles expressed by the founding fathers of the Indonesia are in the sense of "philosophical basis" (*filosofische gronslag*).ⁱⁱⁱ In particular Sukarno combined with his ideological ideas which had been developed since the 1920s and reflected on history, thus crystallizing in his speech June 1, 1945. The Pancasila initiated by Sukarno was the foundation of the state of Indonesia within the framework of *weltanschauung* with a solid and coherent description.^{iv}

PANCASILA IS THE TRADITIONAL VALUES OF THE INDONESIAN NATION

Pancasila if viewed from the aspect of sociological, is a crystallization of the values that exist in the public society. Pancasila reflects values that constant and common in community. These values exist beneath and in the general society and its called the national traditions.^v

The National Tradition is fundamental in the life of the nation. Fundamental means that the tradition is the most fundamental / most basic and has been attached to every soul and heart of the Indonesian nation. Every citizen of the nation is fully and consistently aware that the tradition must be inherited, preserved in everyday life, so that tradition is always present in every generation.

In examining Pancasila as a tradition, we can see Karl Poper's opinion that tradition has functions in line with the formation of formal law with the aim of providing order to society. There is no contradiction between tradition and legislation related to the function of order. On that basis, some traditions have evolved into customs that the Communities follow as a legal norm, hereinafter referred to as customary law (costomary law).^{vi} Poper's statement is also supported by Patrick Glenn, which he said:

“The concept of legal tradition is explained as non-conflictual in character and compatible with new and inclusive forms of logic”.^{vii}

John Austin, on the other hand, argues that between formal and informal law has the same function of providing social order, but the binding forces between the two are different. As Austin argues that, before being accepted by a court or legislation, habits or traditions merely as a rule of positive morality.

Based on the opinions of experts who have been authors described above, it can be concluded that tradition as an informal law can develop into a formal law. The "evolution" process of tradition (informal law) into formal law takes a long time. There is no contradiction between lifting traditions (informal law) into formal law that is adhered to in a complex society.

THE MEANING OF PANCASILA

Pancasila, meaning five precepts or five foundations, has important goals and objectives in all aspects of Indonesian society. The five principles that became the point of agreement (common denominator) of all elements of the nation, in the view of Soekarno are as follows:

1. Nationality of Indonesia

The basis of Indonesian nationality according to Soekarno is a form of consensus between the nationalities and the Muslims. The result agreed to establish a state "all for all", not just for one person or a particular class, either the royalty, or the rich. So the first basis which, according to Soekarno both used as the basis of the State of Indonesia is the basis of nationality.

2. Internationalism or Humanity

The basis of Internationalism or Humanity initiated by Sukarno has to do with the basis of Indonesian nationality. The national basis of Indonesia is not the basis of a solitary nationality, not chauvinism. The nation of Indonesia must lead to world unity,

world fraternity. Because the struggle for independence not only established an independent state of Indonesia, it must also lead to the kinship of nations.

3. Democracy

Democracy initiated by Sukarno as the basis of representation, the basis of deliberation. The requirement for the strength of the State of Indonesia is deliberation and representation. All unresolved and unsatisfactory issues are resolved by discussion within the framework of deliberations.

4. Social Welfare

The foundation of Social Welfare initiated by Soekarno has a connection with the foundation of Democracy. Soekarno explained that if seeking democracy, it should not be Western democracy. But a life-giving democracy, a democratic economic-politics capable of bringing about social welfare. This principle is also known as *sociale rechtvaardigheid*, not only political equality, but also in the field of economy should also be held equations that aim at the best prosperity together.

5. Belief based on Culture

Belief based on Culture initiated by Sukarno is a principle of acknowledging and believing in the existence of God. The principle of freedom is based on devotion to God Almighty. The Basic of the Belief based on Culture reflects the minds, mutual respect for each other in the diversity of religions and beliefs.

The five principles mentioned above, called Soekarno with Panca Sila. Sila has a basic or basic meaning, while Panca is 5 (five).^{viii} Panca sila unites the nation of Indonesia. Panca Sila is deeply rooted in the soul of the Indonesian nation.^{ix} Soekarno mentions the Panca Sila as an Indonesian national entity, an assembly composed of a diversity of elements, the call to the point of approval must begin by raising that diversity within a common political community.

On the other hand, Yudi Latif argues that all the precepts that exist in Pancasila must have gotong royong (mutual-cooperation) spirit:^x

1. The principle of Belief based on Culture must be able to develop a mutual-cooperation, hearty and tolerant, not divine that attack each other or excommunicate.
2. The principle of mutual-cooperation for internationalism must be based on humanity and justice, not colonial and exploitative internationalism. Not like a colonial nation that then drains the wealth / resources of the colonized nation).
3. The principle of mutual-cooperation to be able to develop the unity of various differences (bhineka tunggal ika), not the nationality that negates the differences or rejection of unity.
4. The principle of mutual-cooperation for democracy is to develop musyawarah, not democracy dictated by majority or minority vote.
5. The principle of mutual-cooperation for welfare aims to be able to develop participation and emancipation in the economic field and the spirit of kinship, not a vision of welfare based on individualism-capitalism, nor is it curbing individual freedom.

Hamdan Zoelva on the other hand argues that Pancasila is the philosophy of life of the nation state of Indonesia and requires the precepts of God to be the foundation for every other precepts. As can be specified that:^{xi}

1. Religion as the opening of all the precepts of the Pancasila;
2. Humanity and civilization shall be based on religious grounds;
3. Indonesian unity is based on religion;
4. democracy and deliberation are based on religious grounds; and
5. social justice for all the people of Indonesia on the basis of religion.

Hamdan Zoelva argues that the ideas of the founders of the Indonesian nation clearly rejected capitalism and liberalism. The founding fathers of the Indonesian nation favoured socialist ideas but by removing the materialist principles contained in the socialist view. The founders of the Indonesian nation chose to combine socialist principles with religious foundations.

Religion according to Hamdan Zoelva is the most basic principle that live in the Indonesian society long before the colonial nation entered the Indonesia.^{xii}

Based on the above description, it can be seen that the opinions of Yudi Latif and Hamdan Zoelva support each other. When combined these two opinions, then the position of Pancasila becomes very strong. All the precepts contained in Pancasila are based on the basis of religion and mutual cooperation.

Based on the above description, it can be seen that the basic formulation of the state is an effort to raise the value of tradition and national identity.

Bagir Manan argues that the basis of an agreed state is part of an effort to establish "own system". One form of the system itself is to reject the individualistic liberal system. Indonesia was structured on the basis of kinship or mutual cooperation initiated by Sukarno or collectivism or Soepomo as an integralistic system. Mohammad Hatta refers to as a blend of three pillars of order and the Indonesian state system.^{xiii}

CONCLUSION

Pancasila is more than just the ideology of the Indonesian nation. Pancasila is taken from traditional values. Panca Sila as an Indonesian national entity, an assembly composed of a diversity of elements, the call to the point of approval must begin by raising that diversity within a common political community. Pancasila is the philosophy of life of the nation state of Indonesia and requires the precepts of God to be the foundation for every other precepts. All the precepts contained in Pancasila are based on the basis of religion and mutual cooperation.

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- iii. A.B. Kusuma, *The birth of the 1945 Constitution*, Jakarta: FHUI Publishing, 2004.
- iv. Bagir Manan, *Some Paradigm Problems After or As a Result of Amendment to the 1945 Constitution*, Jakarta: Raja Grafindo Persada, 2014.
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- vi. Karl Poper, *Conjectures and Refutations*, London/New York: Routledge, 2009.
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- viii. Yudi Latif, *State of Plenary - History, Rational, and Actuality of Pancasila*, Jakarta: Gramedia Pustaka Utama, 2015.

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ENDNOTES

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ⁱⁱAidul Fitriciada Azhari, *Tafseer of the Constitution - The Struggle for Democracy in Indonesia*, Yogyakarta: Genta Publishing, 2017, p. 143.

ⁱⁱⁱA.B. Kusuma, *The birth of the 1945 Constitution*, Jakarta: FHUI Publishing, 2004, p. 85-58

^{iv}Yudi Latif, *State of Plenary - History, Rational, and Actuality of Pancasila*, Jakarta: Gramedia Pustaka Utama, 2015, p. 20.

^vInterview with Hamdan Zoelva as legal practitioner, June 20, 2017, Jakarta.

^{vi}Karl Poper, *Conjectures and Refutations*, London/New York: Routledge, 200, p. 169-170.

^{vii}Patrick Glenn, *Legal Traditions of the World*, New York: Oxford University Press, 2000, p. 279.

^{viii}Yudi Latif, *Op. Cit.*, p. 14.

^{ix}*Ibid.*, p. 17.

^x*Ibid.*, p. 19-20.

^{xi}Interview with Hamdan Zoelva as legal practitioner, June 20, 2017, Jakarta.

^{xii}*Ibid.*

^{xiii}Bagir Manan, *Some Paradigm Problems After or As a Result of Amendment to the 1945 Constitution*, Jakarta: Raja Grafindo Persada, 2014, p. 71.