



Implementation of the Values of Pancasila in the Indonesian State System

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Abstract

Indonesia is a constitutional state based on Pancasila as the basis of the state that regulates the life of the nation and state. Pancasila is a national ideology of the Indonesian nation that grows and develops in the midst of people's lives in Indonesia. Pancasila was formulated by its predecessors to become a guideline for social life. Pancasila has a value content that comes from the national ideology that comes from noble values as outlined in the values of Pancasila. In the values contained in Pancasila there are values of divinity, humanity, unity, democracy and justice. This journal discusses how the implementation of Pancasila values in the Indonesian State Administration System. The application of Pancasila values to the constitutional system must contain the existence of a boundary between power in various state institutions with the aim of equality of power in state institutions. In resolving a case, a deliberation for consensus is needed which must be upheld with the aim of creating a sense of security, peace and prosperity that is created from legal certainty and legal justice.

Keywords: *Pancasila; State Foundation; Ideology; State Administration System; State Institutions*

Introduction

Pancasila is a national ideology of the Indonesian nation that grows and develops in the midst of people's lives in Indonesia. Pancasila was formulated by its predecessors to become a guideline for social life. Pancasila has a value content that comes from the national ideology that comes from noble values as outlined in the values of Pancasila.

In the values contained in Pancasila there are values of divinity, humanity, unity, democracy and justice. The application of Pancasila in the midst of people's lives emphasizes the position of Pancasila as the nation's way of life and as the basis of the Indonesian state. As a country that adheres to Pancasila, Indonesia has the goal of protecting the rights of its citizens so that all Indonesian people can lead a decent, prosperous and just life.¹

¹ Chainur Arrasjid, 2000, *Dasar-Dasar Ilmu Hukum*, Sinar Grafika, Jakarta, hlm.21

The values contained in Pancasila are the source of all legal sources in Indonesia. This is explained in Article 1 paragraph (3) MPR Decree Number III/MPR/2000 concerning Sources of Law and Order of Legislation which reads: "The source of national basic law is Pancasila as written in the Preamble to the 1945 Constitution, namely Belief in One Almighty God, just and civilized humanity, Indonesian unity, and democracy led by wisdom in deliberations/representations, and by realizing social justice for all Indonesian people, and the body of the 1945 Constitution².

Regarding the law in Indonesia, it is inseparable from the existence of coercive regulations, because of the binding nature of the law itself. According to JCT Simorangkir and Woerjono Sastro Pranoto, law is coercive regulations made by official and competent bodies, which determine human behavior in society, violations of these regulations result in taking punitive action.

a. Formulation of the Problem

Based on the background above, the problem can be formulated as follows:

- 1) How is the implementation of Pancasila values in the System state administration Indonesia?

b. Writing Method

In writing this journal, the author uses the reference method. The reference method is a writing method whose method of development utilizes certain pre-existing references. These references lead to references related to the discussion. These references can come from print media and electronic media. In addition, these references can be in the form of results of observations/tests from certain institutions.

Discussion

1) Implementation of Pancasila Values in the Indonesian State Administration System

Implementation in this case can be interpreted as the implementation or application or also the state of motion, of course the implementation or state of motion of Pancasila values in the Indonesian constitutional system. Theoretically, the basic values of Pancasila are generally a paradigmatic conception of the Indonesian legal state that is to be built and developed cannot be separated from Pancasila as an ideology or way of life (*modus vivendi*) for the nation and state which is legally-constitutionally accepted and established in August 18 1945 as the philosophy and ideology of the state as contained in the fourth paragraph of the preamble of the 1945 constitution which states that: "... based on belief in one almighty god, just and civilized humanity, Indonesian unity, and democracy led by wisdom in deliberation/representation, as well as by realizing social justice for all Indonesian people. These Pancasila values must be in accordance with the Indonesian constitutional system, especially in the implementation of a democratic government system

Big Indonesian Dictionary, defines the word "system" is defined as:

- (1) a set of elements that are regularly interrelated so as to form a totality; (2) an orderly arrangement of views, theories, principles, and so on. 4 So the system is defined as a set of interrelated elements between elements of state institutions based on Pancasila values.

Philipus M. Hadjon (1987: 85) quoted by Ekatjahjana (2015) that the concept of Pancasila in the

² Ketetapan MPR Nomor III/MPR/2000 Pasal 1 ayat (3)

Indonesian constitutional system, namely: (1) establishing a proportional functional relationship between state powers; (2) settlement of disputes by deliberation, while the judiciary is the last resort; and (3) human rights which do not only emphasize rights or obligations, but establish a balance between rights and obligations.³

Sumardjoko (2013) states that the essence and peak of the socio-culture of Indonesian society are the values that underlie the order of life of the people which are referred to as worldviews. Because of this, the values of Pancasila appear from within the socio-cultural life of the Indonesian nation, such as⁴:

- (a) Belief in God Almighty as the Creator and Protector of the universe;
- (b) The principle of kinship, love together as a family, father, mother and children. This love and kinship form the basis of society;
- (c) The principle of consensus deliberation. Togetherness is a collection of many individuals, citizens, and families. In order for them to remain harmonious and united, decisions are made on the basis of consensus deliberation;
- (d) The principle of mutual cooperation. Decisions made on the basis of deliberation and consensus for togetherness are a shared responsibility. So it is carried out together in mutual cooperation by and for togetherness;
- (e) The principle of tolerance; mutual appreciation of conditions and feelings between citizens, between individuals; mutual respect and respect in diversity and differences. Mutual respect for each other's rights, opinions, beliefs, and religions in order to maintain the unity and harmony of living together. ⁶

The explanation above shows that the values of Pancasila in the constitutional system must contain a boundary between power in various state institutions with the aim of equality of power in state institutions. In resolving a case, a deliberation for consensus is needed which must be upheld with the aim of creating a sense of security, peace and prosperity that is created from legal certainty and legal justice. By upholding human values in upholding legal principles, it can produce a balance between the rights and obligations of society. In the values of Pancasila there are also socio-cultural values, in which Pancasila regulates various kinds of human life as social beings who have a relationship with God, humans and other humans with nature.

Pancasila also has family values and mutual cooperation that need to be maintained to live life in the community. The Indonesian constitutional system in the explanation in the 1945 Constitution in article 1 paragraph (3) that the State of Indonesia is a State of law, that means that the State of Indonesia is a State that upholds the rule of law because law is a social controller.⁵

In Sakban's view explains that because of the agreement on Pancasila as the foundation of the state, Pancasila is also a source of law stipulated in the MPR Decree Number III/MPR/2000 Article 1 Paragraph (3) which states, "The basic source of national law is Pancasila. as written in the Preamble to the 1945 Constitution, namely Belief in One Almighty God, just and civilized Humanity, Indonesian Unity, and Democracy led by wisdom in deliberations/representations,⁶

³ Philipus M. Hadjon. 1987. *Perlindungan Hukum Bagi Rakyat di Indonesia*. Surabaya: PT. Bina Ilmu

⁴ Indriani, Suheni and Bambang Sumardjoko (2013) *Penanaman Nilai-Nilai Nasionalisme Melalui Pembelajaran Pendidikan Kewarganegaraan (Studi Kasus di MTs Negeri Surakarta II Tahun 2013)*. Skripsi thesis, Universitas Muhammadiyah Surakarta.

⁵ Ekatjahjana, Widodo. 2015. *Negara Hukum, Konstitusi, dan Demokrasi: Dinamika Dalam Penyelenggaraan Sistem Ketatanegaraan Republik Indonesia*. Jakarta: Universitas Negeri Jakarta Press

⁶ Sakban, Abdul. 2016. *Pendidikan Pancasila Berbasis Kerangka Kualifikasi Nasional Indonesia (KKNI)*. L. Mataram: Penerbit Lembaga Penelitian dan Pendidikan (LPP) Mandala.

According to Ekatjahjana (2015) the elements of a rule of law that are based on Pancasila ideology, are as follows:

- (1) State government based on law;
- (2) The system of sharing state power that is based on the principles of harmony and mutual cooperation;
- (3) The state has an obligation to uphold the principles of a religious state;
- (4) The state has the obligation to uphold fair and civilized human dignity and worth;
- (5) The state has an obligation to uphold democratic principles in administering government, including in the framework of establishing state law (regeling, beschikking and judicial decisions);
- (6) The principle of public participation in governance;
- (7) The principle of deliberation and the public interest are put forward in the administration of government;
- (8) The state has the responsibility to realize social justice;
- (9) Oversight system and public accountability for governance;
- (10) Free and independent justice system; And
- (11) Protection of human rights or constitutional rights of citizens based on the principle of balance between basic rights and obligations.

Conclusion

Application of Pancasila values The constitutional system must contain the existence of a boundary between powers in various state institutions with the aim of equality of power in state institutions. In resolving a case, a deliberation for consensus is needed which must be upheld with the aim of creating a sense of security, peace and prosperity that is created from legal certainty and legal justice. By upholding human values in upholding legal principles, it can produce a balance between the rights and obligations of society. In the values of Pancasila there are also socio-cultural values, in which Pancasila regulates various kinds of human life as social beings who have a relationship with God, humans with other humans and humans with nature. In Pancasila also has the value of kinship and mutual cooperation that needs to be maintained to live life in the midst of society. Indonesia must have elements of a constitutional state that upholds the values of human rights, deliberation and social justice with the aim of realizing a state that is in accordance with the ideology, culture and character of the nation.

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Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Sastra, 1990:78.

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