

Pancasila's Economy is the Repaired Value System in Indonesia

Dr. Abdul Aziz^a, Moh. Rana^b, Dr. Ellin Herlina^c, Dr. Indra S. Permana^d, Moh. Mabruhi Fauzi^e

^aVice Dean of Sharia and Islamic Economics Faculty & Associate Professor of Islamic Economics, IAIN Syekh Nurjati Cirebon, Indonesia

^bLecturer of Sharia Law Faculty, IAIN Syekh Nurjati Cirebon, Indonesia

^cDirector of Post Graduate, Cirebon College of Economics, Indonesia

^dLecturer of Management, Universitas Nadlatul Ulama Cirebon, Indonesia

^eLecturer of Sharia Law Faculty, IAIN Syekh Nurjati Cirebon, Indonesia

Abstract

Pancasila as an ideology and view of the nation's life which is also the main pillar in knitting the integrity of the nation through a shared idea in the continuation of the life of the nation and state that had been conceived by the founding fathers of the old nation is no longer heard in the context of being a post-reform state system. The stability of the democratic system in the life of the nation and state, especially in the political system, makes Pancasila no longer a choice of ideology, the system and even references and guidelines in the reference to the practice of statehood and national life behaviour in all the people of Indonesia. Therefore, the practice of collusion, corruption, and cartels in the economic field has inevitably become a spectacle in the recent development and economic development. Will Pancasila become its own master in the country of its birth.

Keywords: Healthy dietary habits, cardiovascular disease, diabetes, obesity.

1. Introduction

Indonesia is known as one of the major nations consisting of various tribes, ethnicities, races, languages, social and cultural as well as a religion so that frequent social-cultural friction, a religion that leads to violent behaviour, and social conflict in society. This is due to a fundamental problem that has never been resolved, namely socio-economic inequality. Even though Indonesia's natural resources are very abundant, they have not yet guaranteed equity and community welfare. Fauziyah (2015) that cultural plurality is one of the triggers for the emergence of ethnic, religious, racial, and inter-group conflicts (SARA) not the main elements of the problem, but rather the main factors causing disputes are political problems, social injustice and economic inequality.

Jati (2013), in his study, emphasized that the tension and root causes of conflict in religious anarchism started from social injustice. For example, the religious anarchism conflict that occurred in Maluku in 1999-2002 was an embryo of injustice and the

marginalization of a particular group for years. According to him, this conflict has occurred since the time of the kingdom, where practices of domination and subordination since the era of the kingdom until the republic period have implications for the growth potential of latent conflict.

Ethnic and religious diversity that has never triggered conflict and riots, even within certain limits become the basis of the birth of healthy open competition in the socio-political life of the people of Mataram. In Mataram in the year 200, which involved the inhabitants of Mataram with ethnic Chinese. Acehese and Batak tribes in North Sumatra. Acehese who are Muslim and Batak who are Christian; the two tribes almost always live in tension, even in physical conflict (often occurring), which is detrimental to peace and security. In some places riots occurred, such as; Situbondo, Tasikmalaya, and Rengas had a bad time, the rampaging times were residents of the Madura tribe in East Java and the Sunda tribe in West Java. While the victims of mass violence are migrant groups who are generally from non-Javanese and Thionghoa.

Fauziyah (2015) that other major problems faced by the Indonesian people were the breakdown of social cohesiveness, the culture of togetherness traditions, including cooperation traditions, the deprivation of people's lives from noble values and traditions, as well as local wisdom. The phenomenon of the fading of this culture, in turn, gave birth to social estrangement. Aside from acts of violence and anarchist behaviour, there is also the behaviour of vandalism committed by football supporters. The phenomenon of a sadistic murder committed by a group of supporters of a football club with a violent and inhumane murdered a supporter of a soccer club opponent.

2. Literature Reveiw

Pancasila is the basis of the Indonesia, has a very fundamental function. In addition to being formal juridical that requires all laws and regulations based on Pancasila which is often referred to as the source of all legal sources, Pancasila is philosophical. Pancasila as the basis of state philosophy and as life and state and national behaviour, meaning that Pancasila as the state philosophy and way of life for the Indonesian people in carrying out the community, nation and state life to achieve national ideals.

Adi(2016)in his research entitled "Cultivation of Pancasila Values for Society as the Nation's Capital of National Defense", states that as a basis for the state and as a way of life, Pancasila contains noble values that must be lived and guided by all Indonesian citizens in life and community, nation and state life. More than that the values of Pancasila should be a character. Therefore, in his conclusion, he stated that the acculturation of Pancasila values among citizens, especially the young generation of the nation, must be carried out through education starting from the family, school and community environment that work together to maintain and preserve the values of Pancasila in social life. and state.

In Roziq's research (2017), it is explained that Pancasila does not only contain national cultural values, but also sources of basic national law, and is an embodiment of noble ideals in all aspects of national life. The value of Pancasila is an Implementation that must be translated into moral norms, the development of norms, the rule of law, and the ethical life of the nation. Rianto (2006)in his research observed how the practice of Pancasila on socio-

cultural behaviour, through the practice of Pancasila values in environmental management. In his research findings, he stated that in the aspect of environmental management it needs to be linked and imbued with the practice or application of the values of Pancasila because Pancasila is norms that cannot be separated in various environmental management activities ranging from Sila I to Sila V.

According to Wahyudi (2016), it is emphasized that the behaviour of people's lives through character building is motivated by the reality of the national problems that are developing at this time, such as disorientation and not living the values of Pancasila; the limitations of integrated policy tools in realizing the values of Pancasila; shifting ethical values in the life of the nation and state; waning awareness of national cultural values; the threat of national disintegration; and weakening national independence.

Therefore, it is necessary to re-actualize Pancasila values by how to practice, realize, re-embody the values expressed and implicit in the principles of Pancasila as the basis of the State, national ideology, national philosophy, national outlook, cultural roots in the life of nation, culture and state within the framework of the Unitary State of the Republic of Indonesia. Pancasila serves as the basis, foundation, guidelines used to regulate the entire life structure of the nation and also the Indonesian state, everything related to the implementation of the constitutional system of the Unitary Republic of Indonesia (NKRI) which must be based on Pancasila. In other words, all regulations that apply in the Republic of Indonesia must be sourced from Pancasila.

Looking at it from the perspective of the meaning of Pancasila as the basis of the state, of course, it can be said that Pancasila must act as a monitor for the Indonesian people in assessing government policies and all phenomena that occur in society, (Sulaiman, 2017). Because the hopes contained in the values of the Pancasila as the ideology of the nation and the unifier in the life of the nation and state have embedded religious and humanitarian values as well as fair and sovereign justice.

As according to Wahyudi(2016) that the approach to understanding, internalizing, and applying it offered by the forum is a humanitarian approach through dialogue culture, improvement of the quality of Pancasila study centres, improvement of the quality of state management, the transformation of leadership, and improving the legislation; transformation of Pancasila values in a renewable method. The methods of dialogue-culture (a civilization that integrates with the internalization process), communication, interactive discussion, coordination, regulation, and example are accompanied by the application of reward and punishment techniques, simulations (role-playing), group dynamics, case analysis, etc.

3.Pancasila is an Open Ideology?

Pancasila as the state ideology is a vital idea that describes the attitude or outlook of the nation Indonesia who believe in God Almighty. In the realm of life, humans have distinctive elements to realize an attachment to being a group of nations. In group life, everything is discussed together to make decisions easier to follow together until justice is achieved (Pohan & Vinata, 2019)

Pancasila as an ideology implies that Pancasila is a doctrine, idea, doctrine, theory or science that is believed to be truthful and is used as a way of life of the Indonesian people and becomes a point of reference in solving problems faced by the people, nation and state of

Indonesia. Thus the ideology of Pancasila is the teachings, doctrines, theories and/or knowledge of the ideals (ideas) of the Indonesian people which are believed to be truthful and systematically compiled and given instructions with clear implementation.

As stated in the Preamble to the 1945 Constitution, Pancasila fulfils the requirements to be called an ideology. This is because in Pancasila there are teachings, ideas and doctrines of the Indonesian people which are believed to be truthful, systematically arranged and provide instructions for its implementation. Besides that, Pancasila has a role as an open ideology. In this sense, the Pancasila ideology is flexible in dealing with the changing times. He can interact with various conditions without having to change the intrinsic meaning or the value they contain. It is this nature of openness that is unique in the face of every dynamic change in society and also changes in modernity that cannot be denied.

From that description, there are at least three levels of values that need attention. Among others, namely, the value does not change or basic values, instrumental values that can change according to conditions but also still rely on basic values, and practical values in the form of the implementation of real values. Even so, the embodiment or implementation of instrumental values and psychic values must still contain the same spirit and spirit as the basic values. Pancasila as the state ideology faces various forms of challenges. One of the most dominant challenges is globalization. Globalization is an era of interconnectedness between the people of a nation and other nation communities so that the world community becomes more open.

Pancasila as an ideology, in addition to facing challenges from the major ideologies of the world, also faces challenges from attitudes and behaviours of life that deviate from the norms of the general public. The challenges include, among others terrorism and drugs. As has been informed by various mass media that terrorism and drugs are a threat to the survival of the Indonesian people and state ideology.

Rahardjo (2009) instead uses the term from Pancasila in the economic context to be used as an economic ethic and trust to be used as the basis for economic activities. From all of the terms, they stated clearly that it is true when viewed from the point of the history of economic development if the Capitalist System which is now the ruler of the world system starts from the ideology of Liberalism (freedom) as it was known in the medieval Aufklarung (enlightenment) era in Europe, which later became a system world economy thanks to "democracy" as a "weapon" handling system. New theories are born from this system, for example, development theory is an important part of the Capitalism system that is enforced through the state of democratic.

Likewise, the Socialis economic system whose ideological roots flow from its communist Karl Max originated from Germany, Russia, to China. Now the system still exists. The socialist economic system emerged and developed and survived because of the ideology of a country that had been radicalized and even developed, but instead became the guardian of the system. The authors save if Pancasila as an ideology of the nation and state can provide effects and contributions to all aspects of life, especially on the behaviour of economic activities. Therefore, Pancasila must be implemented in the form of its economic system.

Mubyarto (1994) once initiated the "People's Economical System", but until now it did not "sell" M. Hatta had even initiated the idea with his cooperative institutions, but again he was unable to become a national economic system. Pancasila can only be used as hopes,

shared dreams, and supports but it is not yet functionally able to contribute significantly. Loss of this inspirational meaning and values, the writer's conviction states that thanks to the grace of Allah SWT', with the existence of this Islamic Economic System Pancasila, will be able to provide inspiration and real contribution in implementing economic behaviour for the nation and state. Whether it is realized or not, the Islamic economic system as a manifestation of the ideology of Pancasila has been established since the establishment of Bank Muamalah in 1992 until now making a real contribution to fill the space where Pancasila as a state ideology with its Islamic economic system can develop.

Pancasila and the 1945 Constitution which should be used as a basis and guidance in the nation and state as a whole, without having to take another foundation and system. For example in the economic field, the 1945 Constitution has emphasized Article 33 which reads: "The economy is organized as a joint effort based on the principle of kinship". The GBHN outlines that economic development based on economic democracy determines that the community must play an active role in development activities. While the government is obliged to provide guidance and guidance on economic growth and create a healthy climate for the development of the business world. Instead of the business world, it is hoped that there will be a response to the direction and guidance and to participate in creating a healthy climate, (Soemitro, 1983).

During the New Orde era, the ideological debate was closed and subordinated under the pretext of the importance of security stability for economic development. According to Matta (2014), that the magic jargon that is constantly touted is "implementing the Pancasila and the 1945 Constitution purely and consistently". Some spark of political conflict was quickly apprehended and ideology was used as a stigma to reduce the potential for criticism and resistance. However, the reality shows that many people's economic behaviour and economic policies from the past until now, there are still many that deviate from the values of the Pancasila. That happens because Pancasila is for some people just limited to things that affect the pattern of feelings and mindset (pattern of thinking), but it has not yet reached the daily behaviour or pattern of action. The result is a low resistance to external influences that promotes material needs, raises the appetite for greed, and has not yet implemented the Pancasila values in national economic policy.

According to Hamid in the discussion "Great Thinker of the Economic Series" Popular Economy as the Base of the Pancasila Economy "emphasized that several existing state policies contradicted many principles or pillars of the Pancasila economy, such as rice import policies, rising fuel prices, banking recapitulation, foreign debt, mark-up practices and widespread corruption in government. The government itself expects the implementation of Pancasila in the economic sector to be carried out thoroughly. Asy'arie, instead emphasized that national development with economic priorities based on increasing high economic growth will ultimately only sharpen social, cultural, economic and political gaps. As a result, the rich get richer and the poor get poorer because economic growth is only circulated and controlled by a handful of elites who have signed contracts and are closely linked to the cartel economic network. Often moral hazards occur to economic actors and their leaders, causing demoralization, such as the tax mafia and legal mafia".

Kuncoro said that if Pancasila was accepted as an ideology of the nation, then there should not be any hesitation in referring to Pancasila, complete with its five principles, in

developing the economic system. Determination of the Pancasila economic platform as a whole (multisectoral) and overall (national) places Indonesia as a country that adheres to a typical economic system, namely the Pancasila Economic System (SEP) with the Pancasila economic system in favour of the people's economy. As what was initiated by Mubarto(1994)in the 1980s, the Pancasila economy had to round itself up to make Pancasila an Economic System. He stated that the Pancasila Economic System is a system that must be a reference in national economic development. Even before, the Pancasila Economic System, abbreviated as SEP, was emphasized by Emil Salim around 1966.

In the Pancasila economic system, (Mubarto, 1994) stressed the leaders of the Indonesian economy, both from the government, the business world, and experts, to think hard to set rules or economic systems that refer to the Indonesian social and cultural system. The Indonesian economy during the New Order regime was better known as the Pancasila Economy but because the Pancasila Economy was closely related to the New Order so that after the Reformation the experts more elegantly called it a People's Economy. But in the course of the People's Economy never goes according to what is aspired by Pancasila. But slowly but surely, the economy of the Pancasila can now be in line with the Islamic economic system that has been formally practised legally.

Pancasila as the nation's philosophy of life that must be followed by all people in Indonesia which by the founder of the earth had been prepared since before its independence. The Indonesian Independence Preparatory Preparatory Agency (BPUPKI), which later became the PPKI (Indonesian Independence Preparation Committee), was chaired directly by Ir. Soekarno has established and made Pancasila as the philosophy and ideology of the Indonesian people. Therefore, Pancasila must be realized in the behaviour of the life of the Indonesian nation. However, the existence of Pancasila is structurally marginalized. Marginalization can be seen from several aspects, both ontological, epistemological, and axiological. A researcher from the UGM Master of Policy Studies (MSK), Kuswanjono, gave an example of an effort to replace Pancasila with another ideology. Though Pancasila must be understood in terms of substance and form and I see that there is indeed an effort to replace this Pancasila with another ideology.

Kuswanjono states that adding marginalization epistemologically can be seen, that is, Pancasila is not used as a reference in the preparation of laws and regulations so that many regulations deviate from Pancasila. For example, the BHP Law was cancelled because of ideological flaws. Also, the Pancasila Education was not included in the National Education System Law No. 20 of 2003. Not to mention the existence of neo-liberalism economic policies. Meanwhile, axiological marginalization means that the Pancasila is not consistently used as a reference as a national and state morality so that there is a demoralization of Indonesian society. He cited the occurrence of various cases of corruption to conflicts between communities. As a result, the social function of religion has declined, replaced by the potential for religious conflict.

Indeed today it is difficult to state that Pancasila must be the only principle and ideology of the Indonesian people. Because it is understood that high-ranking officials, both from the centre to the regions and even academics cannot separate the ideology of Pancasila and Democracy. It often sounds louder the word "democracy" compared to Pancasila itself. For example, when the government "narrows" the steps of the press world, differences of

opinion and the like are considered undemocratic. Whereas in Pancasila and the 1945 Constitution everything was implied.

At least from the three title material that researchers can take, is something ambiguous (odd). For example, point number 1 has it not been stated that Pancasila is the source of all sources in the life of the nation and state, including in the political field? Why still need to refer to Democracy! Likewise the second and third. That is, even though in the political field it must always be based on Pancasila. Indeed in the legislation Democracy is accommodated as an inseparable unity with Pancasila. But in the opinion of researchers, this is the root of the problem which then Pancasila could not independently determine its identity as the only Basic State of the Republic of Indonesia.

4.Pancasila and Forgotten Values

Pancasila as the basis of the State philosophy, *Philosofische Grondslag* of a State contains the consequence that in every aspect of the administration of the State must be following the values of Pancasila. That includes all laws and regulations in the State, State morals, State power, people, nation, archipelago insight, governance and other aspects of statehood. The state is a social institution in living together. A-State will live and develop well when the State has a philosophical basis as a source of values of truth, goodness, and justice (Sulisworo 2012, 2).

The values contained in Pancasila have a set of values, which are God, humanity, unity, society, and justice. These five values are a unified whole which refers to one goal. Pancasila basic values such as God, humanity, unity, society, and justice that are universal, objective, meaning that these values can be used and recognized by other countries, even though they are not named Pancasila. Pancasila is subjective, meaning that the values -the value of the Pancasila is inherent in the bearer and supporter of the value of the Pancasila itself, namely the people, nation and state of Indonesia. Pancasila values are also a view of the life of the Indonesian people. (Aminullah, 2018)

Pancasila is also values that are by the conscience of the Indonesian people because they are based on the nation's personality. These values of Pancasila are the basic foundation and motivation for all good deeds in daily life and the state. (Aminullah, 2018) in the life of the state, the embodiment of the value of Pancasila must be seen in a statutory regulation in force in Indonesia. Because it seems that Pancasila in regulation can guide the entire community on or off-campus to behave by the laws and regulations that are adapted to Pancasila. The values contained in the Pancasila precepts can be explained as follows:

a. The almighty God

Aminullah (2018) that the values contained in this first precept are that we as humans are created must carry out their commands and stay away from their prohibitions. In the context of the community in general and the campus in particular, the campus community has the right to embrace their respective religions and beliefs and must carry out what is ordered in their respective religions and stay away from what is prohibited. And, this is part of the definition of piety for Muslims that has been understood. Divine Values are a source of ethics and spirituality (which is vertical-transcendental) for the Indonesian people. This is a

historical fact where God has been "present" in the public sphere of the archipelago, despite attempts to uproot it ever made by Dutch colonialists. This shows that the long history of the struggle to achieve and maintain Indonesian independence is based on and based on this religious spirit (Pasaribu et al., 2019).

The ethos of the struggle of the predecessors of the nation which is very strong based on the spirit of the Godhead, among others, can be noted in the Preamble statement, the 1945 Constitution the third paragraph which reads, "Thanks to the grace of Allah Almighty ...". Godly values are fundamental and natural in the lives of people in Indonesia because they have always known God to be worshipped. According to Hasibuan (2003), this is because Indonesian people have the potential of "divine", and can realize their divine potential to benefit the entire nation. The gift of independence is proof of the divine realization given by the founders of this nation.

Musarovah (2017), it is confirmed that this is because Pancasila is a value system that is extracted from the noble values of the Indonesian people. These values existed long before Indonesia's independence. Even during the kingdom, basic values which were the character of the community had developed. Evidence that these values are developing is the writing in the book of Sutasoma written by Mpu Prapanca during the Majapahit era. Other evidence is the existence of inscriptions and temples that are believed to be evidence of growing trust in God, the culture of deliberation and cooperation are also seen in every relief of the temple. These values are then explored and formulated into a norm and value order which we call Pancasila.

The first precepts of the Almighty God, express belief and piety towards the One God and therefore Indonesian people believe and fear God Almighty under their respective religions and beliefs based on just and adapted humanity. To create cooperation between followers of different religions and beliefs towards the Tri of Religious Harmony, including internal harmony among religious communities, inter-religious harmony, harmony between religious communities and the government (Pahlevi, 2016).

b. Just and civilized humanity

Pasaribu et al. (2019), in his study, the view that human values derived from God's law, natural law and human social characteristics (which are horizontal) are considered important as the foundation of the life of the Indonesian people to build relationships between people and between nations. These human values are not in the sense of merely following the notion of prioritizing individual rights but must be based on familial understanding. It is interesting to re-digest The Founding Father's views delivered through a speech at the BPUPKI session. Bung Karno loudly stated, "If you want to base the country on the understanding of kinship, understanding of help, mutual understanding and social justice, get rid of each thought, each understanding of individualism and liberalism from it".

Of these ten points, the author's opinion can be used as a guide in national life in the diversity of the Unitary Republic of Indonesia. Moreover, the values of this Just and Civilized Precepts of Humanity turn out to be elaborated in Law No. 23 of 1997 above, among others in Article 5 paragraph (1) to paragraph (3); Article 6 paragraph (1) through paragraph (2) and Article 7 paragraph (1) through paragraph (2). Article 5 paragraph (1) states that everyone has the same right to a good and healthy environment; In paragraph (2) it is said, that

everyone has the right to environmental information relating to the role in environmental management; in paragraph (3) it is stated that everyone has the right to play a role in the management of the environment following the applicable laws and regulations.

From some of the attitudes mentioned above as the embodiment of the second precepts, Pancasila became the basis in shaping the character of the community in the life of the nation and state. This is because Pancasila as the basis of state philosophy and as life and state and national behaviour means that Pancasila as the state philosophy and way of life/way of life for the Indonesian people in carrying out the community, nation and state life to achieve national ideals. 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 life and community, nation and state life. More than that the values of Pancasila, especially the second principle should be the character of the Indonesian people so that Pancasila becomes the identity or identity of the Indonesian people (Purwanto 2016, 37-5).

According to Rianto (2006) in his study stating that in this case much could be done by the community to practice this precept, for example by holding air pollution levels controlled so that the air breathed in could remain comfortable; maintain the preservation of vegetation in the surrounding environment; greening movements and so on. And, in this second precept contained elements of empowerment, so that empowerment will eliminate dehumanization and prevent exploitation of natural resources.

The second precept is conformity to human nature. Only a person who is aware of himself is a human who will be able to treat others as God's creatures. With the mutual respect of every human being, there will be equality, equality of rights and human rights obligations regardless of ethnicity, religion, race and gender. Respect for respect, cooperation, tolerance, manners is part of the embodiment of upholding human values (Pahlevi, 2016).

c. Indonesian unity

Soesmadi (1992 in Susanti, 2013)) that Pancasila which in its development is continuously developed, the Pancasila mentality will be born, so that it can realize the unity of creativity, taste, initiative and work in carrying out rights and obligations based on Pancasila human values in life. In the practice of Pancasila, it is clear that the most closely related person is Indonesian, so that it can be organized as well as possible to be lived as a guideline for life attitudes based on Pancasila, and can be a practical guide for accustoming attitudes to life and daily behaviour based on Pancasila.

Pancasila as the nation's view of life means that Pancasila is a guideline for every behaviour of the Indonesian people. The behaviour of every citizen must be imbued with the values of the Pancasila so that the Indonesian nation has a personality and identity that distinguishes it from other nationalities in the world. The character of the Indonesian nation will be determined by the implementation of the Pancasila function as the Nation's Life View, (Musarovah, 2017). This is what will unite the wishes and ideas together in building the unity and integrity of the Indonesian nation.

The implementation of these Sila values, according to (Bungin, 1992), is done in some ways, including by carrying out an inventory of traditional values that must always be taken into account in making policies and controlling environmental development in the regions

and developing them through education and training. and information and counselling in the introduction of traditional values and religious values that encourage human behaviour to protect resources and the environment.

Of the seven points above, in essence, the meaning contained in this second precepts is the unity of the essence is one, which means that the round is not divided. According to (Rianto, 2006), in his study stressed that in some areas, not a few who have hereditary teachings inherited ancestral values so as not to perform acts that are prohibited by customary provisions in the area concerned, for example, there is a prohibition to cut down certain trees without the customary elder jins; some are prohibited from eating certain animals which are highly respected in the lives of the people concerned and so on. Indirectly, the teachings of these ancestors actively participated in protecting the preservation of nature and environmental sustainability in the area.

Practising the precepts of the two Pancasila, it must be understood that the actualization of the value of unity must be firmly rooted in a strong vision of nationhood because of the plurality of Indonesian society. The national vision which is the embodiment of the principle of unity is a commitment to build togetherness towards the achievement of shared ideals. Building this togetherness is carried out in the unity of Indonesia, which does not require the uprooting of the tradition and historical roots of each community, ethnicity, race and religion (Pasaribu et al., 2019).

d. Democracy led by wisdom in consultation/representative

The people who are led by the people of wisdom in the deliberative representation, namely the principle that contains demands to conform to the nature of the "People", which implies that the Indonesian people are famous for a harmonious life and mutual help. In this case, several things must be observed, namely:

- 1) State sovereignty is in the hands of the people;
- 2) democratic leadership is wisdom based on common sense;
- 3) Indonesian people as citizens and citizens have the same position, rights and obligations;
- 4) decisions are taken based on deliberation to reach consensus by people's representatives (Rianto, 2006).

In practising the fourth precept many interpretations of the word "wisdom wisdom", in this context, the political system that is built must implement democracy. According to him, this is under the principle of democracy. The People's Principles are the keywords of the fourth precept. This means that people have the highest position in the administration of the Indonesian constitutional system. State sovereignty in the hands of the people, then all decisions are prioritized by deliberation to reach consensus. Even if at first glance scrutinize, it is thrifty for researchers it does not reflect Pancasila as all sources in the Republic. Indeed democracy is understood not to be "in conflict" with Pancasila, but Pancasila itself has not been used as a full source both for the political system, government, and others.

All that remains is the problem of how the representation system can be implemented up to the lowest level, for example at the village level before being brought to the People's Consultative Assembly (MPR). After all, in the village there is also a Village Representative Body (BPD) and so on. This is intended so as not to mix up Pancasila as the only ideology,

philosophy of life of the nation, and the basis of the state that was born and built from the personality characteristics of the nation, while Democracy was born not from the personality of the country. Moreover, up to now the system that was built with democracy has never reaped encouraging results, on the contrary, it has raised the seeds of division and enmity between one group and another.

e. Social justice for all Indonesian people

The meaning in this precepts is the existence of equal prosperity for all people, all wealth and so on are used for mutual happiness and protect the weak. Pancasila values are contained in the 4th anniversary of the opening of the 1945 Constitution, therefore Pancasila is also a fundamental principle of the state. Pancasila is the basic norm for the state and nation of Indonesia. This means that Pancasila is a very fundamental rule, law or principle.

The purpose of including Pancasila in the opening of the 1945 Constitution is to be used as the basis for the state of the Republic of Indonesia, namely the foundation in regulating the course of government in Indonesia. Pancasila is the soul and personality of the nation because its elements have been around for centuries in the life of the Indonesian people. Therefore, Pancasila is a view of life or the philosophy of life of the nation which is at the same time the life goal of the Indonesian people. Bung Karno firmly said "By agreeing with the word social justice in the preamble, it means that we are a great protest against the basis of individualism (Latif, 2013).

As a result, the essence of the fifth precept is fair, that is conformity with the nature of justice. The word fair can be interpreted impartially, giving that is not a right, taking rights, being fair to yourself and others. The embodiment of social justice in social justice or society covers all the people of Indonesia. Justice in the social sector mainly covers the fields of ideology, politics, law, economics, social, culture, defence and national security. Therefore, according to Matta (2014) that Pancasila has become a stage that is open to different identities. The expression of religion as identity is no longer considered a threat, instead, it becomes a new socio-political force. This is the real meaning of justice.

Latif (2013), the former chairperson of BPIP emphasized that the Precepts of Social Justice are the most concrete manifestations of the Pancasila principles. The only precepts of Pancasila are described in the Preamble to the 1945 Constitution using the verb "realizing social justice for all Indonesian people". The principle of justice is the core of divine morals, the basic foundation of humanity, the knot of unity, the dimension of popular sovereignty. On the one hand, the embodiment of social justice must reflect the ethical imperatives of the other four precepts. On the other hand, the authenticity of the experience of the Pancasila principles can be rooted in the realization of social justice in the life of the nation. The seriousness of the state in protecting the whole nation and the whole of Indonesia's blood spilt based on unity can be judged by its real effort in bringing social justice.

Therefore, the role of BPIP which is now directly under the President is expected to play an active and effective role in formulating the values of Pancasila and together with the MPR to ratify the formulation to be guided by the behaviour of Indonesian people's lives, so that Pancasila truly becomes the ideology of the nation and the only source of inspiration for politics, law, education, socio-culture, economics and others, not other ideologies. This is so that Pancasila truly becomes the only ideology for the Indonesian people because several

times this Pancasila ideology has been challenged and pressured by various outside ideologies who want to undermine this nation to be divided. So naturally, if Kaspussen TNI Mayjen TNI Matondang in his statement in the TNI PATRIOT Magazine, October 2019 Edition that Pancasila is a protective ideology of the nation that must be upheld in facing the challenges of the times because it needs to be implemented in aspects of life, both speech, behaviour and attitudes.

5. Conclusion

The diversity of people's life behaviour in Indonesia tends to lose the identity and character of noble culture as part of a united, national and state-society that is incompatible with single diversity. This is marked by the show every time, behaviour that tends to be anarchic, immoral, low mentality with practices that tend to harm many people, namely; corruption, collusion, and nepotism, and injustice are common, legal certainty is not optimal, poverty is increasing, welfare is not evenly distributed, fading of "tepo-seliro", cooperation and the like until this hearing. Pancasila as the ideology of the nation and the philosophy of life of the nation, as well as the Basic State of the Republic of Indonesia is very precise and needs to be re-socialized, although it has been "manipulated" several times by certain parties, including the Old Order and New Order authorities. In the era of reform that "almost" lost the ideology of the Pancasila, by deifying "Democracy" as a "replacement" system for the Pancasila ideology, it is now unable to respond to the turmoil in society.

Pancasila as the frontline in building the solidity of the nation and the state is not another ideology, both those who understand Liberalism, Marxism and other isms become a necessity. Pancasila together with the values that have been formulated and contained in it is the right solution is final as a result of a long consensus of the founders of the nation, so that the contribution of Pancasila is an essential truth to be the solution of all existing problems. Just how the components of society both consisting of government, government institutions, and the community understand each other, live and practice purely and consequently to create harmony in religion, respect the dignity of fellow human beings, unite ranks in the unity of the state, equalize perception through deliberative media to reach consensus in determining the common destiny, to realize the social justice of the people who aspire, namely physical and spiritual well-being in the blessing of Allah SWT to be a *baldatun thayyibatun wa rabbun ghofūr* state.

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