

The Value Of Pancasila As A Moral And Ethical Foundation In The Politics Of The Nation And State

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Abstract

Pancasila is the basis of the state and also the view of life of the Indonesian nation which contains noble values that reflect the life of Indonesian society, because basically these values are extracted from the soul and personality of the Indonesian people since ancient times. The purpose of the research is to understand the concept of political ethics in Indonesia, as well as to understand the values of Pancasila which is used as a moral and ethical foundation in the politics of nation and state. In this study, the subject of research is literature related to Pancasila, political ethics, and what aspects are used as Pancasila values as a moral and ethical foundation in the politics of the nation and state. This research is a library research, namely library materials as the main source by collecting data and reviewing works from books, encyclopedias, dictionaries, journals, and papers. The result of this research is that Pancasila is not only a moral foundation and political ethics, but also a solid foundation in building a democratic, just and civilised nation and state politics. By internalising and applying the values of Pancasila in daily political practice, it is hoped that Indonesia can continue to develop towards a better direction, in accordance with the ideals of the nation as expressed in Pancasila

Keywords: Political Ethics, Morals, Pancasila

INTRODUCTION

Pancasila as a philosophical system is essentially a value and is the source of all norms, both legal norms, moral norms and other state norms. In the philosophy of Pancasila, it contains thoughts that are critical, fundamental, rational, systematic and comprehensive (comprehensive) and this system of thought is a value. Therefore, a philosophical thought does not directly present norms that are guidelines in an action or practical aspect but a fundamental value (Ahmad and Modul 2018). Pancasila as the foundation of the Republic of Indonesia plays a central role in shaping the identity and character of the nation. The values contained in it not only reflect local wisdom, but also carry universal meanings that are relevant to the formation of a just and civilised

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society. Pancasila, as a state ideology, is inspired by universal values that are acceptable to the Indonesian people as well as the world community at large. This concept has been the foundation for Indonesia's social, political and cultural development since the country's independence in 1945 (Hasan et al. 2024). In the political context, Pancasila serves as a moral guide that governs the behaviour and actions of leaders and citizens in carrying out their duties and responsibilities towards the state. As a political ethic, Pancasila emphasises the importance of integrity, transparency, accountability and responsibility in every political action and decision. For example, the principle of Indonesian unity reminds political leaders to prioritise national interests over personal or group interests. The principle of populism emphasises the importance of people's active participation in political processes and state policies. The principle of just and civilised humanity reminds leaders to prioritise the welfare and human rights of all citizens, without discrimination or exception.

Politics is a part of human life. However, its existence is strategic and fundamental to a civilisation, why is that? Because politics is an instrument to empower society and realise the birth of what is called nation, state and power. Therefore, it is difficult for humans while in this world to release themselves from the influence and grip of three things such as the nation, state and power (Abdul Hafid, Pikahulan, and Hasyim 2020). According to (Ruslan, 2013) Pancasila is a concept of thought that is the basis of the Indonesian people in carrying out the life of the nation and state. Every aspect contained in the values of Pancasila is the crystallisation of the noble values of the Indonesian people since ancient times and morals themselves come from the word *mos* (mores) which means decency, character, or behavior (Sabilla Febriany and Anggraeni Dewi, Dinie 2021).

Every country must have its own national character in terms of identity. The character of a nation is formed over time by absorbing all the knowledge, values and norms as well as mental attitudes that crystallise and form the characteristics of a nation. National identity as character has the potential to determine the validity and quality of life of a country. The state must also have moral values that greatly affect the condition of a country. A good citizen cannot be separated from the lifestyle of a nation based on the values, norms, morals and ethics of its citizens.

In politics there are morals and ethics in it where morals themselves come from the word *mos* (mores) which means decency, character, or behavior (Sabilla Febriany and Anggraeni Dewi, Dinie 2021). Morals are teachings about good and bad things, which concern human behaviour and actions. Morals can be in the form of loyalty and adherence to values and norms. Moral can be divided into divine or religious morals, moral philosophy, moral ethics, moral law, moral science, and so on (Waspihah et al. 2022). Meanwhile, ethics is

one of the branches of philosophy. Ethics comes from the Greek language, namely ethos and ethikos. Ethos means nature or habitual character, while ethikos means moral or good behaviour. So it can also be interpreted that ethics is a critical and fundamental thinking about moral teachings and views. Ethics is a science that discusses how and why we follow a certain moral teaching, or how we should take a stand in the face of various moral teachings.

As a nation that is guided by Pancasila as a strong state foundation, it cannot directly regulate human life as a whole, but if it is practised in the life of the nation and state, Pancasila can be interpreted as a whole, to regulate the moral life of Indonesian society (Sutoyo, Trisiana, and Supeni 2020). The upheaval of Indonesian society in the face of growing differences today creates conflicts and problems that cause differences in understanding in responding to any existing problems. In the current reform era where almost all organisations, associations and groups are based on politics as a protector and weapon used, where the longer this politics is getting away from its proper role and must take a glimpse at the basis of this country, namely Pancasila, where the role of Pancasila is almost not needed because politics is eloquent and knows no law and forgiveness, and kills every individual who resists or who opposes the basic political ideology he understands. With the running of such politics, it has indirectly tarnished and polluted Pancasila. Where political treatment or understanding no longer respects Pancasila which should be the basis, guidelines, and equality between individuals.

In order to welcome the global era, it is necessary to have a stable generation, both outwardly and inwardly. This has the meaning to filter and apply a system of political ethics and morals based on Pancasila, to form a whole human being with a Pancasila spirit. Humans who have the spirit of Pancasila are reflected in humans who believe and fear God Almighty and live their faith in accordance with their beliefs and religions, as a country in the organisation there is human fellowship and live together and unite to build the Indonesian nation. So that the alliance of living together called the people is formed with the essence of the elements of the state and the sovereign government area fairly or in other words the word social justice is essentially the goal of the institution of living together called the state.

The main focus of attention in this article is that many Indonesians consist of various ethnic backgrounds, religions, races, or skin colours (Francisca et al. 2022). However, the differences certainly do not end there, Indonesian people also differ in terms of their perspective on things, perceptions, and principles of life. One form of difference in the way of looking at things is the difference in political attitudes of the Indonesian people. This issue

is then considered very crucial and Pancasila will play an important role in it. This can be said because every year conflicts due to differences in political views still occur frequently. Therefore, to examine more deeply, this research will be conducted on the basis of three problem formulations, namely how the concept of political ethics, how political ethics in Indonesia and how the value of Pancasila as a moral and ethical foundation in the politics of the nation. The purpose of this research is to understand the concept of political ethics in understanding political ethics in Indonesia and to understand the value of Pancasila as a moral and ethical foundation in the politics of nation and state. This research is expected to be useful to re-strengthen the political ethics of Indonesian society to minimise conflicts that occur in the midst of Indonesian society due to the implementation of political ethics that are not optimal.

RESEARCH METHODS

This research is a *library research*, namely library material as the main source by collecting data and reviewing works from books, encyclopedias, dictionaries, journals, and papers that discuss and review this research. As *library research*, data collection is carried out from books, papers, journals that have relevance to the issues to be discussed. This library research is then collected descriptions and results of research that has been carried out, then from the materials will be sought out outlines, fundamental structures, and basic principles as far as possible in detail and those that are less relevant are left out.

RESEARCH AND RESULTS

The results showed that Pancasila as the view of life of the Indonesian nation that has been ratified as the basis of the state is a whole unity of ethical or moral values (notonogoro 2011). Therefore, Pancasila can be referred to as the morals of the Indonesian nation. The Indonesian nation has a state in the Unitary State of the Republic of Indonesia. In addition, Pancasila is a fundamental idea about human life, where these values are inherent in the nature of each individual (Margareth, 2017). Therefore, the five values of Pancasila apply to individuals and as a society.

Etymologically, Pancasila means the five principles of moral obligation. What is meant by moral is the overall norms and understanding that determine good or bad human attitudes and actions. What is meant by norms are principles or rules that give orders to humans to do something or a prohibition for humans to do an action. By understanding norms, humans will know what they should or must do and what they should avoid. If humans obey the orders of the norm, it is called good, otherwise if they violate it, it is called

evil. There is a relationship between values and norms. Norms or rules are rules of guidance for humans in behaviour as a manifestation of value. Abstract and normative values are elaborated in the form of norms. A value cannot be a reference for behaviour if it is not realised in a norm. Thus, norms are basically the embodiment of values. Without norms, values cannot be praxis, meaning that they cannot function concretely in everyday life. Finally, what appears in life and surrounds our lives is norms. There are four norms that we recognise in daily life, namely religious norms, moral norms (ethics), politeness norms, and legal norms (Bismark and Pasaribu 2013).

The legal principle of Pancasila is the philosophical basis of the state that stands above the Indonesian Constitution and is the basis of all legal sources. Pancasila is the basis of the state that exceeds the constitution and cannot be changed through law unless the Republic of Indonesia collapses. Pancasila is also the basis of the state that must be based on legislation. In addition to functioning as a basic norm, Pancasila also serves as a reference for decision-making by the government, state institutions, and society as a whole (Sabilla Febriany and Anggraeni Dewi, Dinie 2021). As a set of basic values, Pancasila must be translated into norms for praxis in the life of the state. The appropriate norms as an elaboration of the basic values of Pancasila are ethical norms and legal norms. Pancasila is elaborated as ethical norms because basically the basic values of Pancasila are moral values (Adha and Susanto 2020). So, Pancasila becomes a kind of ethical behaviour of state administrators and Indonesian society to be in line with the normative value of Pancasila itself.

Pancasila governs political ethical life by providing a framework of values and moral principles to be followed in political interactions in Indonesia. Here are the ways in which Pancasila governs political ethical life: Prioritising the Common Good: Pancasila emphasises the importance of the common interests of the nation and state over the interests of any particular individual or group. In the political context, this requires leaders and decision-makers to prioritise national interests and the welfare of the people over personal or group interests. Encouraging Democratic Participation: The principle of democracy led by wisdom in deliberation/representation underlines the importance of people's active participation in the political process. Pancasila encourages an inclusive democracy, where all citizens have equal rights and opportunities to participate in political decision-making. Promoting Social Justice: One of the precepts of Pancasila is social justice for all Indonesians. In the political context, this means the need for public policies that take into account the interests of all levels of society, especially the most vulnerable and marginalised. Respect for Human Rights: Pancasila recognises human dignity and human rights as fundamental principles. In

the political context, this demands fair treatment, respect for freedom of opinion, association and religion, and guarantees the protection of the basic rights of all individuals. Uphold Morality and Integrity: Pancasila encourages political leaders and government officials to act with integrity and high morality. This principle ensures that political actions are conducted honestly, transparently and responsibly towards the people.

By providing moral direction and strong values, Pancasila regulates the ethical life of politics by ensuring that political interaction is based on high moral principles and aims to achieve common welfare for all citizens. Based on the facts of everyday life, human beings cannot possibly fulfil all their needs, if based on an assumption that human nature is only individual or social. In the moral capacity of freedom, man will determine what he should do and what he should not do. Consequently, he must take a stand towards nature and society around him; he can conform to the expectations of others but there is a possibility of going against them. Man is free insofar as he himself is able to develop his mind in relation to the ends and means of his life and insofar as he can try to act accordingly. With his freedom, man is able to see the space with which he can act, and is thus morally related to others. Therefore, he must decide for himself what is or is not morally appropriate. He can calculate his actions and take responsibility for them.

The guarantee of human freedom both as individuals and social beings is difficult to implement, because of the clash of interests between them so that there is a possibility of anarchism in society. It is in this connection that humans need a legal society that is able to guarantee their rights, and that society is called the state. Therefore, based on human nature as an individual and social being, the political dimension includes the circle of legal and state institutions, value systems and ideologies that give legitimacy to them. In relation to human nature as an individual and social being, the political dimension of human beings is always related to the life of the state and law, so it is always related to the life of society as a whole.

Therefore, the political ethics approach is always concerned with moral attitudes in relation to the life of society as a whole. A decision is political when it is taken with the interests of society as a whole in mind. Thus the political dimension of man can be determined as a human awareness of himself as a member of society as a whole that determines the framework of his life and is determined again by his actions. Political ethics stem from moral values and universal ethical principles that prevail in society. These values include honesty, integrity, justice, transparency, accountability, and respect for human rights. In the political context, these values should be the foundation for every policy and action taken by political actors. One of the main principles in political ethics is honesty and integrity. Political actors must be honest in carrying out their duties and responsibilities, and

have high integrity in upholding moral and ethical values. They should not lie, cheat or manipulate information for personal or group interests. Integrity also means consistency between words and actions, and exemplary practice of moral values.

Moral education is a learning process where students are able to understand themselves and someone around them. Moral education is very necessary for the younger generation, because the younger generation is the successor of the nation. So moral education needs to be applied, so that the nation's children have an independent personality, become democratic citizens, responsible, able to recognize moral values and have a moral commitment to behaviour that is consistent with moral values (Ibda, 2012: 338). Moral education is very necessary for the younger generation because in the current era of development, there are many moral deviations that occur. This can be seen from the manners in behaviour, speaking style, tolerance, mutual respect and respect that is no longer visible. The younger generation tends to put forward an uncaring attitude and lead to anarchism. (Syaifudin, 2014) states that the young generation will certainly be the next generation of the nation to lead and bring changes to the nation in a better direction. Therefore, moral education is very necessary for the younger generation so that in the future this young generation can lead the nation and bring changes to the nation.

Moral education can be provided in formal and informal environments. The moral education provided must be based on the values in Pancasila. Pancasila is the guideline of life and the philosophy of the nation. Therefore, Pancasila contains very important values that can be used as a foundation for moral education. The principle of justice is also an important part of political ethics. Political actors must treat all citizens fairly, without discriminating against certain ethnic, religious, racial or class backgrounds. Policies must reflect a sense of justice and ensure that every citizen has equal rights and opportunities. Transparency and accountability are also very important principles of political ethics. Political actors must be transparent in carrying out their political activities, including in decision-making, financial management, and the implementation of government programmes. They must also be responsible and ready to be audited by the public for every action and policy.

In politics, common identity is often a major cause of political conflict, especially when it comes to tensions between upper and lower strata or between majority and minority. Indonesia is no exception, with Pancasila's emphasis on liberal democracy making religion a substance whose existence is seen as a threat to Indonesia's diversity, especially religious minorities. Political studies make a clear distinction between political identity and political identity. Political identity is defined as a structure that determines the position of

the subject's interests within the bonds of the political community (Febriansyah, Manando, and Kusuma 2024). In addition, ethical deviations the concept of ethics that should coexist with every human behaviour began to be ignored over time. Government officials who are supposed to provide services to the community actually act all and put aside professional ethics in terms of politics. Fair and clean politics is difficult to find in every agency, both business and government agencies. The number of acts of corruption, political money, nepotism, etc. colour the face of politics in Indonesia (Kartika 2015)..

Pancasila, as the foundation of the Indonesian state, is not just a written formula in the constitution. Pancasila is a noble philosophy of the nation that is full of moral and ethical values, becoming a guiding compass for all Indonesian people in living the life of the nation and state, including in the realm of politics. The value of Pancasila as a moral and ethical foundation in the politics of the nation and state does not only come from one aspect, but from various aspects that are interrelated and complementary, namely:

1. Religion

The religious teachings embraced by the majority of Indonesians, such as Islam, Christianity, Catholicism, Hinduism and Buddhism, have moral and ethical values that are in line with Pancasila. Values such as compassion, tolerance, justice and consensus that are taught in these religions provide a moral foundation for politicians in carrying out their duties. For example, Muslim politicians can be inspired by the values of justice and equality in the Qur'an in carrying out public policies. Christian politicians can apply the values of compassion and forgiveness in resolving political conflicts.

2. Culture

Local cultures in Indonesia, such as the culture of gotong royong, consensus deliberation, and respect for leaders, reflect the values of Pancasila in the practice of daily life. These cultural values become the moral foundation for the community and politicians in conducting politics morally and ethically. Examples of gotong royong culture can be applied in political activities such as campaigning and voting. Consensus deliberation can be used in making political decisions at the regional level. Respect for leaders can encourage polite and dignified politics.

3. History

Indonesia's struggle for independence, which was full of sacrifices and values of unity, is a source of inspiration for politicians to carry out their duties with dedication and the spirit of nationalism. The history of this nation reminds us that Pancasila is the result of the joint struggle of the founding fathers and must be preserved. For example, politicians can be inspired by the spirit of the independence heroes in fighting for the interests of

the people. The values of unity contained in the nation's history can encourage politicians to unite the people and build the nation.

4. Constitution and Legislation

The 1945 Constitution and various laws and regulations in Indonesia regulate the application of Pancasila values in various aspects of life, including in politics. These constitutions and regulations provide a legal basis for politicians to perform their duties morally and ethically. For example, the 1945 Constitution Article 27 paragraph (3) regulates the rights and obligations of citizens in the life of the nation and state, which are in line with the values of Pancasila. Election laws and regulations regulate the holding of fair and democratic elections, which is also a manifestation of the values of Pancasila

5. Educational Institutions

Pancasila and Citizenship Education (PPKn) is taught at all levels of education in Indonesia to instil the values of Pancasila in the younger generation. This education is expected to give birth to moral and ethical politicians, who are able to lead the nation with full responsibility. Example Civics lessons can provide students with knowledge and understanding of Pancasila values. Civics teachers can instil Pancasila values through various learning methods, such as discussions, simulations, and projects.

6. Mass Media

Mass media has an important role in disseminating information and education about Pancasila values to the public. Mass media can help build positive public opinion towards politics based on Pancasila values. For example, mass media can report on politicians who apply Pancasila values in carrying out their duties. The mass media can also criticise politicians who are not moral and ethical.

7. The Role of Civil Society

Civil society institutions, such as non-governmental organisations (NGOs) and activist groups, can play a role in monitoring and criticising political practices that are not based on Pancasila values. Civil society can promote transparency and accountability in politics, as well as encourage public participation in the democratic process.

In addition, every Indonesian citizen should uphold the values in Pancasila. Upholding means that there is progress and willingness of Indonesian citizens to make the values of Pancasila the basis and direction of behaviour in the life of the nation and state. The values contained in Pancasila are the basis of the political ethics system. This means that Pancasila is a unity of precepts, where the precepts of Pancasila are a source of political ethics that must always colour and be practised in the political life of the Indonesian nation,

both by the people and the authorities. Taniredja (2012) says that Pancasila as a system of ethics, aims to realise the values of Pancasila in the life of society, nation and state (Aini and Dewi 2022).

The values of Pancasila can be a solid foundation for ethical politics in the development of the Indonesian nation and state. However, this requires a joint effort to improve the understanding and application of Pancasila values in all aspects of the life of the nation and state. Pancasila as a moral and ethical political guide whose ethical values are contained in each of its precepts, namely; In the first precept; God Almighty means Godhead comes from the word God, which is the creator of all nature. The Almighty means the One and Only. The ethics imbued with the values of the first principle is an ethics based on trust and devotion to God Almighty. The state provides guarantees in accordance with their beliefs and beliefs to worship and religion for all citizens without exception. Thus, the first principle is a religious moral legitimisation for the Indonesian nation. Humanity comes from the word human, which means a cultured being that has the potential to think, feel, feel, and create. With their conscience, humans realise values and norms. Fair means reasonable, which is commensurate and in accordance with one's rights and obligations. Civilised means virtuous, polite, and moral. Ethics imbued with the values of the second precept is an ethics that upholds human values. The second precept has a very close relationship with the precept of God Almighty. Both give legitimacy to religious morals and humanitarian morals in the life and process of state administration.

The third principle; Persatuan Indonesia, means whole and not divided. Unity implies the unification of various diverse patterns into a single whole. The ethics imbued with the values of the third precept is an ethics that places the unity, integrity, as well as the interests, and safety of the nation and state above personal and group interests (Christian Siregar 2014). The third precept is the embodiment of Indonesian nationalism that is imbued with the first and second precepts. Therefore, Indonesian nationalism is an understanding of nationalism that is able to overcome the understanding of groups, tribes, and nations.

The fourth precept; Democracy Led by Wisdom in Consultation/Representation means that the ethics imbued with the values of the fourth precept is an ethics that respects the position, rights, and obligations of citizens/citizens, so as not to impose opinions and will on others. This precept affirms that the state comes from the people and all policies and powers are directed always for the people. This precept means that Indonesia adopts a democratic system, either directly or indirectly. Thus, practical political activities concerning executive, legislative, judicial powers, the concept of decision-making, supervision, and participation must be based on legitimacy from the people.

The fifth precept; Social Justice for All the People of Indonesia means justice that applies in society in all areas of life, both material and spiritual. All people means all Indonesian citizens, both those living in the country and those living abroad. The ethics imbued with the values of the fifth precept is an ethics that leads humans to develop a fair attitude towards fellow human beings, develop noble deeds that reflect the attitude and atmosphere of kinship, and mutual cooperation. Indonesia is a state of law that always upholds aspects of social justice. Therefore, to achieve this aspect of justice, the life and administration of the state must always be based on applicable law (Waspiah et al. 2022).

Pancasila can be used as a benchmark for a human action as a good or bad human being, with direct moral guidelines that are objective and subjective, there are also indirect moral guidelines that are deep from the Divine (Adnan, 2003). Therefore, the values contained in each precept of Pancasila must be used as a benchmark for every state organiser and Indonesian people. These values must be implemented in various fields of life, so that in the end an ethical government and a moral people will be formed.

CONCLUSION

This article concludes that political ethics is the most important thing to do for all Indonesian people, whether they are politicians or not, because basically the life of the nation and state cannot be separated from politics. Political ethics is proven to be needed in every condition, both normal and chaotic conditions because the purpose of political ethics is to bring the common good. In addition, Pancasila is not only a moral foundation and political ethics, but also a solid foundation in building a democratic, just and civilised nation and state politics. By internalising and applying the values of Pancasila in daily political practice, it is hoped that Indonesia can continue to develop towards a better direction, in accordance with the ideals of the nation as expressed in Pancasila.

RECOMMENDATIONS

Pancasila should be socialised deeply, so that in the life of the nation, state, society, and politics in various aspects of activities can be realised properly and smoothly. The most important thing is to socialise the value of Pancasila as a moral foundation and source of political ethics in the nation and state. That way, the order of moral values in the life of the Indonesian nation remains intact. One effective way for the younger generation is to instil the values of Pancasila early on, through character education in schools.

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