ABSTRACT

The main problem elaborated in this paper is related to the philosophical system of Indonesian people as being known widely as Pancasila or the five principles. The elaboration will depart from historical dimensions of Pancasila and will be ended at the implementation of Pancasila’s principles in the whole aspect of Indonesian life. This paper is aimed at finding the better understanding about Pancasila as a system of Indonesian philosophy; its meaning and relevance in the context of Asian philosophy emergence. Dealing with the effort of finding Asian philosophy’s construction, this paper will describe the ontology, epistemology and axiology foundations of Pancasila. The ontological foundations of Pancasila are essentially laid on the existence of human-being, epistemology of Pancasila is constructed as an abstractions and simplifications of the reality that exists in Indonesian society and the heterogeneous environment, multi-cultural, multi-ethnic by elaborating the values those have similarities to solve problems faced by the people of Indonesia, and from the aspect of axiology, Pancasila cannot be separated from the Indonesian people as its background, because Pancasila is not given value but the value created by the Indonesian people. Pancasila values can only be understood by understanding the Indonesian people with their background. Realizing a right orientation of Pancasila as the system of Indonesian philosophy, this paper will be ended by critical reflection on how are Pancasila’s principle values implemented by Indonesian in the era of globalization. It is proposed in this paper that the Indonesian must actively preserve and develop their own philosophy in the spirit to bring prosperity to the nation and as well as contribute to the reinforcement of peace and friendship in the world. Bringing Pancasila into full play of all national potentialities is intimately related to the spirit of readiness to develop Asian countries.

Keywords: Philosophy in Indonesia, Pancasila, Development, Soekarno, Supomo, Muhammad Yamin

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INTRODUCTION

Philosophy plays an essential role in every civilization. Today the diversity of civilizations and the closely related need for worldwide dialogue have become more and more prevalent. It is good that these issues are being addressed in Indonesia, where various civilizations and philosophical trends are encountered. To talk about the role of philosophy in general does not mean to deny differences among philosophies. Indonesian philosophy has existed and developed not only through the affirmation of its national identity but also through the expansion of exchange with the world in order to acquire positive values from other nations. Only the recognition of diversity and respect for the specificity of various philosophies can help us to agree on the contribution made by philosophy to the life of humankind today.

Philosophy, however, is not a special God-given gift to some countries or territories to help them become the various civilizations of humankind. Every philosophy has been born out of interaction between humans and specifically natural, economic and social features of their environment. Acculturation is a needed for the development of every civilization. But an acculturation process will be successful only if a nation is able to preserve and promote its national identity while acquiring the values of other civilizations.

In general, philosophy is a science that seeks to investigate the nature of things. The characteristics of philosophy can be termed as a radical, comprehensive and integral thinking. Definitely, philosophy is a way of thinking that explores its object fundamentally.

Since its emergence in Greece, and in following the rapid development of science, philosophy is well known as The Mother of Science. Philosophy is an estuary for sciences, including for the positivistic sciences, such as science of communication and information technology that has just appeared in the era of advanced science and technology today. Thus, as being compared to other sciences, philosophy is an intellectual activity that has methodical and systematic approach. In capturing the essential meaning of everything, we use philosophy as a tool of reflective thinking.

The philosophical system of Indonesian people as being known widely as Pancasila can be defined as a critical and rational reflection about Indonesian state and nation’s cultural reality in order to get the main points of the fundamental and comprehensive understanding of Pancasila. In the other words, Pancasila is defined as a philosophy because it was a result of deep reflection of Indonesian founding fathers that poured it in a system. The general understanding of Pancasila is a form of Indonesian deepest thinking about their self and then it is considered, trusted and believed as fact, norms and correct, fair, judicious, and best values suited to the life and personality of the Indonesian nation.

Soekarno later developed the philosophy of Pancasila from 1955 until his rule ended in 1965. At that time Soekarno always maintained that the original philosophy of Indonesia is Pancasila. The values of Pancasila were taken from the culture and traditions of Indonesia, as well as an acculturation of Indian (Hindu-Buddhist), Western (Christian), and Arabic (Islam). According to Soeharto, Pancasila philosophy has undergone in the process of Indonesianization. All original precepts of Pancasila is lifted from the Indonesian culture and subsequently translated into more detail of Pancasila grains.

The philosophy of Pancasila can be classified as a practical philosophy. This means the philosophy of Pancasila contains not only fundamental thinking, but it is used to guide the way of life (Weltanschauung) of Indonesian people. By using Pancasila as a way of life, Indonesian people can achieve their spiritual and physical happiness, both in this world and in the Hereafter.

I. THE PHILOSOPHICAL VALUES IN PANCASILA

As a philosophy of the Indonesian people, Pancasila implies a deep contemplation of the founding fathers of the country when they try to explore the basic values of Indonesian state and formulate the foundation of the Republic of Indonesia. The Preparatory Committee for Indonesian Independence officially approved the contemplation result in its conjunction with the Constitution of the Republic of Indonesia of 1945 on August 18, 1945 as the Basic Philosophy of the Republic of Indonesia.

Pancasila contains five principles, they are; 1) Belief in one and only God; 2) Just and

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4 The Preamble to the 1945 Constitution of Republic of Indonesia: Whereas freedom is an inalienable right of all nations, colonialism must be abolished in this world as it is not in conformity with humanity and justice; And the moment of rejoicing has arrived in the struggle of the Indonesian freedom movement to guide the people safely and well to the threshold of the independence of the state of Indonesia which shall be free,
civilized humanity; 3) The unity of Indonesia; 4) Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives; and 5) Social Justice for all Indonesian people. The five basics or principles contained in Pancasila are integral parts those are interconnected and work together for achieving a specific purpose. As quoted by Kaelan from Shrode and Don Voich, a system has the following characteristics: 1) a union of parts; 2) these parts have its own function; 3) interconnected or interdependence; 4) all of it is intended to achieve a common goal (destination system), and 5) occurs in a complex environment. Based on this understanding of system, the principles values in Pancasila are interconnected to form an integrated system, which is in the process of operation they work together in achieving the goal. Although every precept has its own function but they have a same purpose in realizing the just and prosperous society.

Pancasila contains the idea of human being that cannot be separated from the concept of God. Therefore, as a system of philosophy, Pancasila has different characteristics with other philosophical systems those exist in the world, such as Liberalism, Communism and so forth. Further, the specific values contained in Pancasila philosophy developed in the Indonesian culture and civilization, especially as the Indonesian nation’s soul and spiritual principles in the struggle for Indonesian independence. Values of Pancasila philosophy, both as a way of life or philosophy of life (Weltanschauung) of the nation, as well as the soul of the nation or identity (Volkgeist) show the identity and national dignity of Indonesian in facing the world cultures and civilizations.

According to Darmodihardjo, Pancasila is an ideology that has some specifics as noted under below;

1) It implies that the Indonesian people believe in the existence of God;
2) It fellows human beings of any ethnic group and language;
3) It upholds national unity of Indonesia;
4) It states that the life of Indonesian society and state are based on democracy;
5) It formulates the concept of social justice for living together in Indonesia.

II. THE ONTOLOGICAL FOUNDATION OF PANCASILA

The ontological foundations of Pancasila demonstrate clearly that Pancasila is actually exists in reality with a clear identity and entity. Through a review of philosophy, the ontological foundations of Pancasila reveal the terminological status used in Pancasila, the content and composition of the precepts in Pancasila, the relationship of each precepts as well as its position. In other words, this ontologically disclosure may clarify philosophically the identity and the entity of Pancasila.

The ontological foundations of Pancasila are essentially laid on the existence of human being who has the absolute nature of the monopluralism. Indonesian people are principal supporter of Pancasila that ontologically has absolute things, namely it consists of the composition of nature, they are mind and body, the nature of human as individuals and social beings, as well as the position of human nature as a created by the God Almighty and as an independent creature.

The basic characteristics of Pancasila reflect the basic human trait that is bi-single. There is a dependent relationship between Pancasila and the Indonesian people. That is, the existence, nature and the quality of Pancasila is highly dependent on the Indonesian people. Besides the discovery of Indonesian people as a principal supporter of Pancasila, ontologically, the reality that makes the inherent properties and owned by Pancasila can be determined so that the identity and entity of Pancasila becomes very clear.

Soekarno used the term of Pancasila to give the formulation of five principles of the Indonesian state. Supomo and Muhammad Yamin, even convey the basic concepts differently, they did not give it a name. Preparatory Committee for Indonesian Independence (PPKI) or the National Committee of Central Indonesia (KNIP) where Soekarno also sit in it as a member used the term of Pancasila as Soekarno deigned it to be an official name of Indonesian

6 Darji Darmodihardjo. Regarding the Pancasila Moral Education (jakarta: Directorate General of Primary and Secondary Schools, Department of Education and Culture, 1979), 86.
state foundations. The term used by PPKI is consisted of five precepts those are reflected in the fourth paragraph of the Preamble to the 1945 Constitution.

Since the understanding of Pancasila is unity, according to Notonagoro, then it should be appropriate to write the term of Pancasila not in two words; "Panca" and "Sila", but as the word; "Pancasila". The writing of Pancasila in the word of "Pancasila" reflects that Pancasila is not two systems but a system. The name of "Pancasila" that identifies the five basics of Indonesian state is not a term that was introduced by Soekarno on June 1, 1945 in front of the court BPUPKI. It was also Pancasila as is mentioned neither in the Sutasoma nor in Jakarta Charter, but is in the fourth paragraph of the Preamble of 1945 Constitution.

If Pancasila is reviewed according to its historical origin, no doubt it can be accounted that Pancasila is qualified to be a basic philosophy of the Indonesian state. According to Notonagoro, there are four kinds of causes which can be used to establish Pancasila as the State Philosophical Foundation, they are the cause in the form of matter (material cause), the cause in the form of form (formalist cause), the cause in the form of purpose (finalists cause), and the cause in the form of the origin of the work (efficient cause). Notonagoro further explains the four causes as follows: first, the Indonesian nation as the original matters (material cause) contained in adat customs, culture and religion; second, a member of the Inquiry Board of Indonesian Independence Preparation Efforts (BPUPKI), Soekarno together with Muhammad Hatta became the state maker (formalist cause) and the origins of purpose (finalists cause) of Pancasila as the candidate of basic philosophy of the country; third, some people, including Soekarno dan Muhammad Hatta and added with all the members of BPUPKI that consisted of national and religious groups have a plan to rearrange the Preamble to the 1945 Constitution as Pancasila presence in it, and also BPUPKI that accepted the plan by changes as the connection origin, even in its formal and destination origin of Pancasila as the candidate of the State Philosophy Foundation; fourth, the Preparatory Committee for Indonesian Independence (PPKI) as the origin of the work (efficient cause), which makes Pancasila as the basic philosophy of the state that was previously assigned as a candidate for the State Basic Philosophy.

III. THE EPISTEMOLOGICAL FOUNDATION OF PANCASILA

Epistemology of Pancasila is associated with the basic resource of Pancasila knowledge. The existence of Pancasila is constructed as an abstractions and simplifications of the reality that exists in Indonesian society and the heterogeneous environment, multi-cultural, multi-ethnic by elaborating the values those have similarities to solve problems faced by the people of Indonesia.

The problems faced are regarded with the desire to get education, welfare, peace, and tranquility of life. Pancasila was born as a response or answer to the circumstances that occurred and experienced by Indonesian people and it is also a hope. Pancasila is expected to be an effective way to solve the hardship faced by the people of Indonesia in their life.

Pancasila has correspondence truth in its epistemology as the principles or values in it are supported by the practical realities experienced by the Indonesian people. The knowledge of Pancasila originates in Indonesia people and its environment. Pancasila was built and rooted in Indonesian people life with the entire spiritual atmosphere it possessed. Kaelan argued that Pancasila is a guideline or basis for Indonesia in viewing the reality of the universe, human, society, nation and the state related to the meaning of life as well as a basis for people in solving problems they encountered in life and living.

Epistemological basis of Pancasila is also closely linked with its ontological basis because the knowledge of Pancasila is grounded in the human nature that supports Pancasila. More specifically, the knowledge of the precepts of Pancasila is an abstraction of the equality values those exist and are owned by the pluralistic and heterogeneous society. It is social epistemology of Pancasila.

The social epistemology of Pancasila is also characterized by the effort of the Indonesian people who wish to free themselves and become an independent, united, and sovereign nation that has principle in their life based on belief in God the Almighty, just and civilized humanity, unity of Indonesia, democracy led by the inner wisdom of deliberations/representatives, as well as want to achieve social justice for all Indonesian people. The sources of Pancasila knowledge can be traced through the history of the formation of Pancasila. In the historical trace of the culture related to the birth of Pancasila as the basic state of the Republic of Indonesia, as
described in the front, we can say that the root of the principles of Pancasila are grounded in the values and culture of Indonesian people.

Value and culture of Indonesian people those were revealed since the early history in the fourth century AD are taken from the original value of Indonesia and had been enriched by the inclusion of cultural values from outside of Indonesian country. Value is derived from the Hinduism, Buddhism, Islam, and democratic values are taken from the West. Based on the reality, it can be said that Pancasila knowledge epistemologically rooted in the indigenous and mixed culture.

IV. THE AXIOLOGICAL FOUNDATION OF PANCASILA

Axiology is closely related to the critical review of value. From the aspect of axiology, Pancasila cannot be separated from the Indonesian people as its background, because Pancasila is not given value but the value created by the Indonesian people. Pancasila values can only be understood by understanding the Indonesian people with their background.

Value is associated with the study of what is intrinsically is valuable in itself and is called extrinsic or instrumental that is associated with how to achieve goals. In the flow of hedonism, the intrinsic value is pleasure, for utilitarianism is the value of benefits for the most amounts extrinsic or instrumental that is associated with how to achieve goals.

Pancasila contains the values, either intrinsic or extrinsic or instrumental. Intrinsic value of Pancasila is the combination result of original value of the Indonesian nation and cultural values taken from outside Indonesia, both absorbed by Indonesian people in the fourth century and in the period of imperialism, as well as those taken by the intellectuals; Soekarno, Mohammad Hatta, Ki Hajar Dewantara, and their other Indonesian freedom fighters friends who took modern values while studying in the Dutch.

The specific value that is inherently contained by Pancasila is an intrinsic value. It lies in the recognition of the values of divinity, humanity, unity, democracy, and social justice as a whole. This specific differentiates Indonesia from other countries. Values of divinity, humanity, unity, democracy, and justice have universal properties. Because it is universal, then the value is not only belongs to the Indonesian people, but people all over the world.

Pancasila as the instrumental value contains the imperative and direction that in the process of realizing the ideals of the nation state, it should conform to the properties contained in the value of divinity, humanity, unity, democracy, and social justice. As an instrumental value, Pancasila does not only reflect the identity of the Indonesian people, but also serves as a means in achieving the goal. In realizing the ideals of the nation state, Indonesia uses religious ways, fair and civilized, unity, democracy that appreciates deliberation in reaching consensus, and social justice for all Indonesian people.

Pancasila values also reflect the realities and ideals values as the principles of Pancasila contains values those are practiced in everyday life by the Indonesian people. In addition to the value of reality, principles of Pancasila ideals contain the desired values to be achieved. According to Kaelan, the values contained in the precepts I through V of Pancasila are the ideals, hopes, desires of Indonesian people which will be realized in their life.15 However, Pancasila that was in 1945 formally became das sollen for Indonesian nation is assumed as the fact in forming the basic principles of Pancasila that is embodied in customs, culture and religious life or beliefs of Indonesian people.

The values contained in Pancasila have levels and different weights. Nevertheless, the values are not contradictory, even complementary. This is due to the substance that shows Pancasila as an integral and round or organic unity (organic whole). Thus, values contained in Pancasila are an integral and integrated round. These values are closely interconnected and that one cannot be separated from the other value. The values of the Indonesian nation would provide a pattern for attitude, behavior and actions for Indonesian people.16 Notonagoro states that the content of the abstract meaning of Pancasila was only intended to be in the mind or in the wishful thinking.17 It is precisely because of Pancasila ideals of the nation, which became the basis of the basic philosophy of the state. It does not mean Pancasila is just staying in the mind as a delusion, but it has strong relationship with the things that really exist. The existence of God, human being, one, people or democracy, and the fair are indisputable.

15 Kaelan, Pancasila Philosophy, p. 128.
16 Ibid., p. 129.
17 Notonagoro. Something about the Philosophy of Pancasila; Definition of Core-Content of Pancasila as Basic Philosophy, Principal Base for Pure and Consistent Implementation, seventh edition (Jakarta: Pancuran Tidjuh, 1967), 11.
V. THE RELEVANCE OF PANCASILA IN THE GLOBALIZED WORLD AND ASIAN COUNTRIES DEVELOPMENT

Facing the global situation of the world, we may ask many critical questions; is Pancasila still relevant in the globalized world? If so, how will it be implemented in the new, more open, and globalized society? As being reflected by Bahar, the next question we formulated here is: is the lack of a more coherent, consistent, and ideology of Pancasila a hindrance or an opportunity?  

According to Bahar, the consecutive efforts to formulate a rigid philosophical and ideological version of Pancasila that tried by the President Soekarno and Soeharto have failed miserably. In many aspects, the Indonesian people are too heterogeneous to agree upon a detailed philosophical and ideological set of principles. All that can be expected out of this heterogeneity is a broad consensus on moral principles, mission and objectives. These issues have been adequately dealt with in the Preamble of 1945 Indonesian Constitution.

Again, quoting Bahar’s articles, we can assume that the relevance of Pancasila is most probably lies not in its formulation as such. Rather it lies in its role in the implementation of the four paragraphs of the Constitutional Preamble as institutionalized in subsequent national documents and implemented in the day today operation of the Republic.  

In other world, the relevance of Pancasila comes from constitutional context in which as serves as the living staatsfundamentalnorm of the dynamic Indonesian nation-state would become meaningless if taken out of context. Hence the gauge of the success or failure of Pancasila as the founding ethos of the Indonesian nation-state should not be measured by its semantic orthodoxy, but by its orthopraxis, i.e. in the outcome of all national endeavors to implement the four mission clearly stated the Preamble of the 1945 Constitution.

Asia in the 21st century is an area that the diffuse power increases with significant implications for regional and global power structures. Power shifts taking place in the region point to the redistribution of influence among players. The rise of China constitutes the most salient aspect of such changes. Over the last years, China has consistently demonstrated its ability to sustain impressive economic growth rates.

Along with its economic development, China’s military capability has also improved significantly. As its economic power and military might increase, China has emerged as the most influential actor in the region. India is also catching up as a major player, Japan, while in deep domestic political and economic trouble, cannot be written off yet. Moreover, power is also shifting to non-state actors—the private sector, civil society organizations, organized crime, and terrorist groups. The US inevitably remains the most powerful nation, but others are also on the rise.

Indonesia as a rising power is important because of its central position in Southeast Asia and its active participation in Asia’s emerging regional security architecture. Since 2003, Indonesia has been the driving force behind political and security community building in the Association of Southeast Asian Nations (ASEAN). It strengthens bilateral partnership with major powers such as the United States, Russia, India, China and Australia. Indonesia has also been actively engaged on many global issues such as climate change and been an ardent supporter of global institutions, including the G-20 and the UN Security Council. Indonesia’s economic growth rates in recent years have been impressive, especially given the difficulties faced by other countries during the global financial crisis.

In a very specific context, we can see that more than a decade ago, the ASEAN leaders agreed to establish a single market in Southeast Asia in late 2015. This was done in order to increase the competitiveness of ASEAN and attract foreign investment. Foreign investment in this area is needed to boost employment and improve welfare. The formation of the single market has been termed as the ASEAN Economic Community (AEC). This will allow the state to sell goods and services easily to other countries throughout Southeast Asia so the competition will be intense.

ASEAN Economic Community is not only open the flow of goods or services, but also the labor market professionals, such as doctors, lawyers, accountants, and others. Recent research from the World Labor Organization or ILO mention opening the labor market to bring great benefits.

Besides being able to create millions of new jobs, this scheme also can improve the welfare of the 600 million people who live in Southeast Asia. In 2015, the ILO specifies that the professional workforce demand will rise 41% or about 14 million. While the demand for...
The world is experiencing unprecedented changes. The revolution in information technology and communication has quickly expanded the scope of human knowledge. Complicated problems in every area of human life demand ever-greater renovation in philosophical thinking. The ongoing globalization has created an increasing disparity between rich and poor, strong and weak, as well as differences between various societies and within societies themselves. Moral deterioration and social evils have caused great concern among people of good will.

The Indonesian and Asian philosophers must actively preserve and develop their own philosophy in the spirit to bring prosperity to the nation and as well as contribute to the reinforcement of peace and friendship in the world. In this context, bringing Pancasila into full play of all national potentialities is intimately related to the spirit of readiness to make friends with all countries.

Driven by this spirit, Indonesian philosophers are committed to research and to finding solutions to problems faced by the nation as well as by humankind. By promoting the national spirit, Indonesian philosophers will do their best to renovate their thought on the nation and the present age, as well as create favorable conditions for the long-standing unity of philosophy, ethics and religion in order to bring into full play their contribution to present society. Consequently, the idea that the world is to live in peace and friendship, and that all nations worldwide are to enjoy prosperity and happiness is the highest point to which philosophy of Indonesia is striving. In the context of globalization the significance of this is profound.
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