

# INDONESIAN PHILOSOPHY ITS MEANING AND RELEVANCE IN THE CONTEXT OF ASIAN COUNTRIES DEVELOPMENT

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## 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.<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup>

## 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.<sup>4</sup>

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

2 Ruslan Abdul Gani. "Pancasila and Reformation", *National Seminar Paper, KAGAMA* (Yogyakarta: KAGAMA, 1998), 8 July 1998.

3 H. Burhanuddin Salam. *Pancasilaism Philosophy* (Jakarta: Rineka Cipta, 1988), 23-24.

4 The Preamble to the 1945 Constitution of Republic of Indonesia:  
Whereas freedom is the 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,

1 Lorens Bagus. *Dictionary of Philosophy* (Jakarta: PT. Gramedia, 1996), 21.

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.<sup>5</sup> 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 (*Volksgeist*) 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;

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united, sovereign, just and prosperous;

By the grace of God Almighty and impelled by the noble desire to live a free national life, the people of Indonesia hereby declare their independence;

Subsequent thereto, to form a government of the state of Indonesia which shall protect all the people of Indonesia and their entire native land, and in order to improve the public welfare, to advance the intellectual life of the people and to contribute to the establishment of a world order based on freedom, abiding peace and social justice, the national independence of Indonesia shall be formulated into *a constitution of the sovereign Republic of Indonesia* which is based on the belief in the One and Only God, just and humanity, the unity of Indonesia, democracy guided by the inner wisdom of deliberations amongst representatives and the realization of social justice for all of the people of Indonesia.

<sup>5</sup> Kaelan. *Pancasila Education* (Yogyakarta: Paradigma Offset, 2000), 66.

- 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.<sup>6</sup>

## 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*.<sup>7</sup> 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

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<sup>6</sup> Darji Darmodihardjo. *Regarding the Pancasila Moral Education* (Jakarta: Directorate General of Primary and Secondary Schools, Department of Education and Culture, 1979), 86.

<sup>7</sup> Kaelan. *Pancasila Philosophy: The Way of Life of Indonesian* (Yogyakarta: Paradigma Offset, 2002), 72.

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”.<sup>8</sup> 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*).<sup>9</sup>

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.<sup>10</sup>

### 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.<sup>11</sup>

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.<sup>12</sup>

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*.<sup>13</sup> 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

8 Notonagoro. *Pancasila in the Popular Scientific Perspective*, fifth edition (Jakarta: Bina Aksara, 1983), 32.

9 Ibid, 25.

10 Ibid, 25-26.

11 Salam, *Pancasilaism Philosophy*, p. 29.

12 Kaelan, *Pancasila Philosophy*, p. 96.

13 Ibid., p. 97.

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 of people.<sup>14</sup>

*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.

14 J. J. C. Smart and Bernard Williams. *Utilitarianism: For and Against* (Cambridge, United Kingdom: Cambridge University Press, 1973), 71.

*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.<sup>15</sup> 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.<sup>16</sup> Notonagoro states that the content of the abstract meaning of *Pancasila* was only intended to be in the mind or in the wishful thinking.<sup>17</sup> 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 Tudjuh, (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?<sup>18</sup>

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.<sup>19</sup> 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.<sup>20</sup> 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 21<sup>st</sup> 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.<sup>21</sup>

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.<sup>22</sup>

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

18 Saafroeddin Bahar, "Pancasila: *The Living Staatsfundamentalnorm of The Indonesian National State: Norms, Institutions, and Performance*" in *Pancasila's Contemporary appeal: Re-Legitimizing Indonesia's Founding Ethos* (Yogyakarta: Yale Indonesia Forum, Sanata Dharma University, 2010), 21.

19 Ibid, 21.

20 Ibid.

21 Rizal Sukma. "Indonesia and the Emerging Sino-US Rivalry in Southeast Asia" accessed from <http://www.lse.ac.uk/IDEAS/publications/reports/pdf/SR015-SEAsia-Sukma-.pdf> on 29 03 2015.

22 Ibid.

labor middle class will rise 22% or 38 million, while the low-level work force increased by 24% or 12 million. However, the report predicts that many companies will find less skilled employees or even one job placement due to a lack of training and professional education. Based on the context of Asian countries development, the meaning and implementation of the five principles of *Pancasila* are described as follows:

The first principle reaffirms the Indonesian people's belief that God does exist. It also implies that the Indonesian people believe in life after death. It emphasizes that the pursuit of sacred values will lead the people to a better life in the hereafter. The principle is embodied in the 1945 Constitution and reads: "The state shall be based on the belief in the one and only God".

The second principle requires that human beings be treated with due regard to their dignity as God's creatures. It emphasizes that the Indonesian people do not tolerate physical or spiritual oppression of human beings by their own people or by any other nation.

The third principle embodies the concept of nationalism, of love for one's nation and motherland. It envisages the need to always foster national unity and integrity. *Pancasila* nationalism demands that Indonesians avoid feelings of superiority on ethnical grounds, for reasons of ancestry and color of the skin. In 1928 Indonesian youth pledged to have one country, one nation and one language, while the Indonesian coat of arms enshrine the symbol of "Bhinneka Tunggal Ika" which means "unity in diversity".

The fourth principle calls for decision-making through deliberations. It is democracy that lives up to the principles of *Pancasila*. This implies that democratic right must always be exercised with a deep sense of responsibility to God according to one's own conviction and religious belief, with respect for humanitarian values of man's dignity and integrity, and with a view to preserving and strengthening national unity and the pursuit of social justice.

The fifth principle calls for the equitable spread of welfare to the entire population, not in a static but in a dynamic and progressive way. This means that all of the country's natural resources and the national potentials should be utilized for the greatest possible good and happiness of the people. Social justice implies protection of the weak. But protection should not deny them work. On the contrary, they should work according to their abilities and fields of activity. Protection should prevent willful treatment by the strong and ensure the rule of justice.

## CONCLUSION

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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