

Pancasila as a Philosophical System

Marzuki¹, Ansor Hasibuan², Zaskia Nur Sakina³, Muhammad Fahmi Arifin⁴

Universitas Islam Negeri Sumatera Utara Medan

Article Info	ABSTRACT
Keywords: Pancasila, System, Philosophy	Pancasila is the ideological framework of the Indonesian state. It consists of the basic principles that have helped the country develop since gaining its independence in 1945. Pancasila is not only a political system, but also a philosophical structure that combines five main principles: Almighty God, Just and Civilized Humanity, Unity of Indonesia, Democracy guided by wisdom in deliberation and representation, and Social Justice for All Indonesian People. This article will look at how Pancasila emerged, developed, and influenced Indonesian society, government, and culture. In addition, we will look at how Pancasila as a philosophical system has shaped state policy, defined national identity, and contributed to the development of morality and ethics in everyday life.
This is an open access article under the CC BY-NC license 	Corresponding Author: Marzuki Universitas Islam Negeri Sumatera Utara Medan Marzuki1100000173@uinsu.ac.id

INTRODUCTION

Five principles, namely Belief in One Almighty God, Just and Civilized Humanity, Unity of Indonesia, Deliberation with Leadership by Wisdom in Representation, and Social Justice for all Indonesian Citizens, Pancasila is the philosophical foundation, state, and nation of the Republic of Indonesia. As a philosophical foundation, Pancasila reflects the views, hopes, and concepts that form the core of ideology. *The founders of Indonesia created Pancasila as a philosophy system with philosophical values* (Hardian, 2018) .

Philosophical theory is the basis of the Pancasila philosophical system which shows the characteristics of philosophical thought. *Also , it serves as a guide for attitudes, behaviors , and actions* . In this situation, Pancasila is a way of life. Therefore, Pancasila is different from other philosophical systems because of its uniqueness. There should not be any conflict between the principles of Pancasila. *Furthermore , this system is structured hierarchically* . As a philosophical concept, Pancasila shows a critical and rational analysis as the basis for the political structure and cultural reality of the country, with the aim of achieving a detailed and comprehensive understanding (Mariyah et al., 2021)

Basically, a philosophical system is a series of doctrines about reality. A philosophical structure is something that is well-organized and has a specific purpose. In general, every philosophical system reflects the values of a particular nation or society. Why is it important for students to have a philosophical understanding of Pancasila? This is because there is a Pancasila course in college. *Pancasila is the philosophy , foundation , and state of the Republic of Indonesia*.

The basic principles are faith in one God, good and fair treatment of fellow human beings, the unity of Indonesia, a democratic system led by wise representatives, and the provision of social justice for all Indonesian people. Pancasila is a philosophy that reflects fundamental beliefs, goals, and ideological views. Pancasila is a philosophical conceptual framework that contains philosophical values designed by the founders of the Indonesian state (Tempurrejo-ngawi, nd) .

The basis of the Pancasila philosophical system is a philosophical theory and reflects the characteristics of philosophical thought. It also serves as a guide for actions , attitudes , and behaviors. Pancasila is the philosophical foundation of the Indonesian state that needs to be understood by all Indonesian people in order to respect, appreciate, care for, and implement the struggle carried out by the heroes, especially the proclamation heroes for the independence of this country. So, both young and old, continue to believe in Pancasila as the foundation of the Indonesian state without hesitation to strengthen the unity of the Indonesian nation and state (Ramdhani & Dewi, 2022) .

Research methods

This research uses a descriptive qualitative approach with a literature review method (library research). Literature review was conducted to collect data from various sources such as books, journal articles, official documents, and other publications relevant to Pancasila as a philosophical system. The data obtained were then analyzed critically and in depth to understand the concepts, principles, and implementation of Pancasila in various aspects of life. This study focuses on how Pancasila plays a role as a philosophical system that forms the ideological framework of the state, reflects philosophical values, and influences Indonesian society in social, political, and cultural aspects. By using this method, researchers can identify and analyze in depth the influence of Pancasila in shaping national identity and state policies.

Literature review is an important foundation in this study to understand the framework of Pancasila as a philosophical system. Hardian (2018) stated that Pancasila as a philosophy reflects the outlook on life of the Indonesian nation which is integrated with noble values excavated from local culture and traditions. In addition, according to Mariyah et al. (2021), Pancasila has a hierarchical structure that shows the interrelationships between pillars without any conflict, which makes it unique compared to other philosophical systems.

Furthermore, Ramdhani & Dewi (2022) emphasized that Pancasila is not just a political guide, but also a moral foundation that strengthens national unity. With its universal values, Pancasila is able to accommodate Indonesia's diversity. Tempurrejo-ngawi (nd) emphasized that Pancasila was designed to reflect the basic values that are the foundation of the nation, such as faith in God, social justice, and wise democracy. This shows that Pancasila is a comprehensive philosophy and can be applied in various aspects of life.

In addition, textbooks on Pancasila in universities are the main sources used in this study to understand the role and relevance of Pancasila in education. The presence of Pancasila as a compulsory subject shows the importance of philosophical understanding for students to maintain unity and respect the basic values of the state. By referring to these various sources, the study can provide a comprehensive picture of Pancasila as a relevant philosophical system in the modern era.

Discussion

As the basis of the ideology and philosophy of the Indonesian nation and state, Pancasila did not just appear and was not created by one person, as happened with other ideologies around the world. However, Pancasila emerged after a fairly long process in Indonesian history. The term "ideology" is closely related to national and state life, so that the color of a nation is very much determined by the ideology it adheres to (Nurhasnah et al., 2023) .

In a narrow sense, ideology can be defined as a set of ideas that provide explanations about realistic things, ideals, values to be achieved, and how to achieve these ideals, which are used by a society to act, which are recognized and communicated verbally. "Ideology" does not always mean "ideology", but it has the same meaning in a broad sense (Sastrapradetja , 2001:45).

As a philosophy, Pancasila contains thoughts, values, and perspectives that can function as the core and basis of the Pancasila ideology. In short, the philosophy of Pancasila can be defined as a critical and rational reflection on Pancasila as the foundation of the state and the reality of the nation's culture with the aim of gaining a fundamental and comprehensive understanding of its ideas. Pancasila is considered a philosophy because it is the result of deep spiritual contemplation carried out by our ancestors, which was incorporated into the system (Ruslan Abdul Gani). The philosophy of Pancasila provides scientific knowledge and understanding of Pancasila (Notonagoro. 1971).

A philosophical system is a collection of coordinated teachings, with certain characteristics that are different from other systems, such as scientific systems. A philosophical system must be comprehensive, meaning that nothing is beyond its reach. If not, then it only views reality from one side or this does not represent a philosophical system. A philosophical system is said to be adequate if it includes an explanation of all phenomena.

In some literature, our experts and teachers have discussed Pancasila as a philosophical system in detail and clearly. In their discussions of the Pancasila philosophical system, our experts and teachers pay attention to the ontological, epistemological, and axiological aspects of Pancasila. The historical, sociological, and political sources of Pancasila as a philosophical system are discussed in other discussions (Nurhasnah et al., 2023) .

According to Syahril Syarbaini and Aliaras Wahid, Pancasila as a philosophy has unique characteristics that distinguish it from other philosophies. Its principles are a unified system that is whole and complete (as a totality). In other words, if one of the principles is not whole and complete or if one of the principles is separated from the others, then it is not Pancasila. To understand the opinions of Syahril Syarbaini and Aliaras Wahid, we will discuss it step by step based on the previous discussion about systems and philosophies. We will interpret Pancasila as a philosophical system in two stages. (Syarbaini, 2014)

Second, emphasizing the concept of the system when interpreting Pancasila as a philosophical system. As a philosophical system, Pancasila is considered as a complete unity consisting of its constituent parts in the form of principles. Although each principle has a specific purpose, these principles are closely related to each other and cannot be separated to achieve the goal of establishing the Republic of Indonesia.

By considering the two descriptions above about how Pancasila can be interpreted as a philosophical system, we can interpret Pancasila as a manifestation of the deepest thoughts of the Indonesian people. Pancasila consists of various interrelated principles, so as to achieve the goal of establishing the Republic of Indonesia. The opening of the 1945 Constitution of the Republic of Indonesia states the purpose of the establishment of the Republic of Indonesia (Samuji, 2022) . Protecting the entire Indonesian nation and all of Indonesia's blood, as well as improving public welfare, improving people's lives, and contributing to global order based on independence, peace, and social justice. the goal is to realize an independent, united, sovereign, just, and prosperous Indonesia. (Kaelan , 2014).

Systematic Philosophy

There are two ways to study philosophy, namely historically and systematically. The first is to study the history of the development of philosophical thought from its inception until now. The second is to study the content, namely to study the division of its problem areas. Philosophical problems, in addition to being able to describe their characteristics, can also be divided according to their types. These types of philosophical problems correspond to the branches of philosophy. There are three main types of philosophical problems, namely: existence, knowledge and values. (1) Problems of existence (*being*) or existence (*ezistence*). This problem is related to the branch of metaphysical philosophy. Metaphysical problems are divided into three, namely ontological problems, cosmological problems and anthropological problems . (2) Problems of knowledge (*knowledge*) or truth (*truth*). Knowledge of truth viewed from the aspect of its content is related to the branch of epistemological philosophy. Knowledge of truth viewed from the aspect of its form is related to the branch of logical philosophy. (3) Problems of values (*values*). Values can be divided into two, values of goodness and values of beauty. Values of good behavior are related to the branch of ethical philosophy. The values of beauty are related to the branch of aesthetic philosophy. A simpler way of dividing it, the three philosophical problems can also be related sequentially to the three branches of philosophy, namely: metaphysics, epistemology, and axiology. In metaphysics, the main question is "*Is there that* ", in epistemology, the main question is "*What can I know* ." While in axiology the main question is "*How should I act?*" In relation to the philosophy of Pancasila (a review of Pancasila philosophically) the three metaphysical , epistemological and axiological problems must be answered. In relation to Pancasila as a philosophical system, these three problems must be answered both theoretically and normatively (Soewandi & Wijanarko, 2021) .

Pancasila as a Philosophical System

Humans are creatures who always ask questions. They ask everything they encounter, which they do not yet understand. The answers to these questions can be obtained by thinking for themselves (reflection) or asking others. Philosophical questions are related to deep questions that refer to the nature of something being questioned, whether about God, nature or humans themselves.

The answer to a philosophical question produces a system of philosophical thought. Philosophical thought is then transformed into a philosophical view. Thus, a person's philosophical view also means a person's view of God, nature and humans. From a person's philosophical view, it can be known how he thinks, behaves and acts.

The history of human thought records various schools of philosophy, some of which are already philosophical systems. Each school of philosophy has a different view in interpreting the reality that surrounds it. Differences in interpretation of this reality are caused by differences in perspective or formal objects or differences in emphasis on material objects. The main problem to be answered is whether Pancasila has met the requirements to be called a philosophical system?

A philosophical system is a collection of teachings about reality, which are interconnected so that they form a comprehensive unity, all of which are intended to achieve certain goals. The subjective dimension in the form of a philosophical system is the awareness of the actor or creator of the system to apply the system for certain goals or ideals that are expected. Pancasila consists of five principles, each of which is a teaching, namely: Belief in the One Almighty God, Just and Civilized Humanity, Unity of Indonesia, Democracy Led by the Wisdom of Deliberation/Representation, Social Justice for All Indonesian People. Each principle of Pancasila cannot be separated from its overall unity (Utami et al., 2020). Basically, the subject or supporter of the contents of the Pancasila principles is the Indonesian people as humans. Humans who consist of a number of absolute elements, all of which occupy and carry out their functions absolutely, all of which occupy and carry out their functions absolutely, meaning that their functions cannot be replaced by other elements. The core content of each Pancasila principle is the deepening or realization in accordance with the elements of human nature so that each principle must occupy a position and carry out its function absolutely in the unity of Pancasila. (Mulder, 1966)

Prof. Notonegoro stated that the Pancasila principles are an organic unity, consisting of inseparable parts. In this unity, each part occupies its own position and functions on its own. Although each principle is different, they do not complement each other. The consequence of this conception is that one principle cannot be removed. Muhammad Yamin also emphasized the unitary nature of the Pancasila principles (Notonegoro, 1971). "So, it is not true that the teachings of the five principles are just a collection of good things, and scattered like sand on the beach. That is not so, brothers and sisters, all five principles are arranged in a harmonious formulation of philosophical thought" (Yamin, 1958).

In line with that, Prof. Notonagoro stated: "Whereas in fact the principles are... together are parts from a whole, are parts in a unity relationship. Based on the description above, Pancasila has met the requirements to be called a philosophical system. As a philosophical system, Pancasila is the result of deep, systematic and comprehensive thinking of Indonesian people about reality. Every philosophical system essentially reflects the views of a group or a nation. The formation of this philosophical system is also influenced by the physical, social and spiritual environment in which this nation lives. Pancasila is a reflection of the views of the Indonesian nation in facing reality. Pancasila explicitly reflects the views of the Indonesian nation regarding "God", "human", "one", "people" and "just."

CONCLUSION

The role and deep meaning of Pancasila as a philosophical basis in the context of the state and the outlook on life of the Indonesian nation. Pancasila is not only a legal document, but also a guideline that forms a moral and ethical framework for Indonesian society. As a

philosophical system, it emphasizes the values of divinity, humanity, unity, democracy, and social justice as the main pillars in achieving prosperity and harmony in society. Pancasila also reflects the spirit of tolerance, diversity, and active participation in the democratization process. As a result, Pancasila continues to be a solid foundation for state development and social life in Indonesia, and plays a crucial role in maintaining national unity. With these values, Pancasila remains relevant in facing the challenges and changes of the times, guiding the direction towards a better future for the Indonesian nation.

REFERENCE

- Hardian, N. (2018). Dakwah Dalam Perspektif. *Jurnal Dakwah Dan Ilmu Komunikasi* /, 5. <https://ejournal.uinib.ac.id/jurnal/index.php/alhikmah/article/download/92/77>
- Mariyah, S., Syukri, A., Badarussyamsi, B., & Fadhil Rizki, A. (2021). Filsafat dan Sejarah Perkembangan Ilmu. *Jurnal Filsafat Indonesia*, 4(3), 242–246. <https://doi.org/10.23887/jfi.v4i3.36413>
- Nurhasnah, N., Tiffani, T., Eldarifai, E., Zulmuqim, Z., & Zalnur, M. (2023). Hakikat Ilmu Pengetahuan dalam Perspektif Filsafat Pendidikan Islam: Telaah Mengenai Dikotomi Ilmu, Islamisasi Ilmu, Integrasi Ilmu, Interkoneksi Ilmu dan Implikasinya Terhadap Pengembangan Pendidikan Islam. *Indo-MathEdu Intellectuals Journal*, 4(3), 2560–2575. <https://doi.org/10.54373/imeij.v4i3.547>
- Ramdhani, D. N., & Dewi, D. A. (2022). Menerapkan Nilai-Nilai Pancasila Dalam Menghadapi. *Jurnal Kewarganegaraan*, 6(1), 1081–1088. <https://journal.upy.ac.id/index.php/pkn/article/view/2676>
- Samuji. (2022). Pengertian, Dasar-Dasar Dan Ciri-Ciri Filsafat. *Jurnal Pradigma*, 13 No.1(April 2022), 1–16.
- Soewandi, A. T., & Wijanarko, R. (2021). Personal Branding dan Diri Otentik Menurut Sartre. *Jurnal Filsafat Indonesia*, 4(2), 179–185. <https://doi.org/10.23887/jfi.v4i2.36064>
- Syarbaini, Syahril. 2014, Pendidikan Pancasila di Perguruan Tinggi Implementasi Nilai-nilai Karakter Bangsa, Ghalia Indonesia, Bogor.
- Kaelan, 2014, Pendidikan Pancasila, Edisi revisi kesepuluh, Paradigma, Yogyakarta.
- Notonagoro, 1971, *Pancasila secara Ilmiah Populer*, Pancuran Tujuh, Jakarta.
- Yamin, Muhammad, 1958, *Sistematika Filsafat Pantjaaila*, Kementerian Penerangan R.I., Jakarta.
- Mulder, D.C., 1966, *Pembimbing Ke dalam Ilmu Filsafat*, Badan Penerbit Kristen, Jakarta
- Tempurrejo-ngawi, S. M. (n.d.). *Filosofis ilmu pengetahuan dalam perspektif filsafat pendidikan islam*.
- Utami, R., Nugraha, R. A., Yuliantoro, M. N., & Nugroho, H. W. (2020). Analisis Etika Biomedis Terhadap Pasien Transgender dalam Mengakses Layanan Kesehatan di Yogyakarta. *Jurnal Filsafat*, 30(1), 72. <https://doi.org/10.22146/jf.53016>