



# FACTUAL REFLECTION OF PANCASILA AS THE BASIS OF THE STATE: UNIFIER AND DEFENSE OF THE INDONESIAN NATION

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**Abstract:** *Pancasila as universal values with a high abstraction nature need to be concretized so that they can live and become the basis for behavior for the people of Indonesia. As the basis of the State for unification and defense from the flow of globalization, Pancasila is actually reflected in the behavior of the government in exercising state power. It is the commitment and attitude of the actions of the symbols of the State that are able to reflect on whether Pancasila can survive as a unifier and defense or not. The discussion shows that as the basis of the state, Pancasila is the foundation that unites the diversity of the Indonesian nation in the state, as well as a defense in facing the challenges of world development/globalization. The factual condition of Pancasila as the unifier and defense of the Indonesian nation has been degraded due to the inability of government institutions to realize Pancasila in the life of the state. This degradation can be seen by the emergence of separatist movements that demand to break away from Indonesia, the frequent SARA-related conflicts and the low morality of youth due to the disadvantages of globalization. Therefore, government institutions are obliged and required to be able to realize the values of Pancasila in the life of the nation and state.*

**Keywords:** *Pancasila, State, Nation, Unifier, Defense*

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## I. INTRODUCTION

The proclamation is based on a shared desire to free ourselves from colonialism by foreign nations that have trampled on the nation's pride and to form a country that can be a shelter, together to feel the beauty of independence and regulate state life to be on par with other countries in the world. . Long before the proclamation was uttered, the founders realized that Indonesia is a pluralistic nation, consisting of various ethnic groups, beliefs and cultures. On that basis, a unifier is needed that can unite this plurality.

The origins of Pancasila as the basis of the state can be seen from the various factors and values contained in the Indonesian nation which are then reviewed from the Indonesian nation's view of life. This then makes the position of Pancasila as the basis of the state. Pancasila is the basis of the state as well as the way of life of the

Indonesian people which will always be attached as long as the existence and ebb of the life of the Indonesian nation.<sup>1</sup>

Pancasila as the basis of the state has united the nation's plurality into an extraordinary force in maintaining and filling independence. So far, Pancasila has been the foundation in implementing state sovereignty, running the government and establishing relations with other countries in the world. However, in the current era of globalization and democracy, Pancasila faces challenges both from the internal side in its context as a unifier, and from the external side in its context as a defense.

Pancasila as universal values with a high abstraction nature need to be concretized so that they can live and become the basis for behavior for the Indonesian people. As the basis of the State for unification and defense from the flow of globalization, Pancasila is actually reflected in the behavior of the government in exercising state power. It is the commitment and attitude of the actions of the symbols of the State that are able to reflect whether Pancasila can survive as a unifier and defense or not. Therefore, in this paper, we will discuss further about the factual reflection of Pancasila as the basis of the State in its context as a unifier and defense for the Indonesian nation.

## II. DISCUSSION

The days leading up to the preparations for independence were filled by the fathers of the nation to discuss and formulate the philosophical basis for the formation of the State which would become the basic reference in filling out independence. According to Notonagoro, in the First Session of the Investigating Agency for Preparatory Work for Independence (BPUPK) on June 1, 1945, Soekarno proposed Pancasila as the philosophical basis for the establishment of the Indonesian State.

Your Excellency is the one who for the first time gave birth to and proposed Pancasila as the basis of the Philosophy of an independent and sovereign Indonesian State on June 1, 1945 in the session of the Investigating Agency for Preparatory Work for Independence, which to cite Dr. Radjiman Wedyodiningrat, the Head of the Agency, in the preface to the book *The Birth of Pancasila*, is "a *Beginisel* which is the basis of our State, which is the *Rechtsideology* of our State; a Beginning which has permeated and is deeply rooted in Bung Karno's soul". His Majesty himself called it "fundamentals", "*philosophische grondslag*", '*Weltanschauung*', on which the State of Indonesia was founded.<sup>2</sup>

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<sup>1</sup> Ratna Sari dan Fatma Ulfatun Najicha, *Memahami Nilai-Nilai Pancasila Sebagai Dasar Negara Dalam Kehidupan Masyarakat*, Jurnal HARMONY Vol. 1 2022, p. 54.

<sup>2</sup> Notonagoro, *Pancasila Dasar Filsafat Negara Republik Indonesia*, Pidato promosi doctor honoris causa dalam ilmu hukum oleh Senat Universitas Gadjah Mada (oleh promotor Prof. Mr. Drs. Notonagoro) terhadap *promovendus* Bung Karno pada tanggal 19 September 1951 di Yogyakarta, p. 3. (Penyesuaian ejaan dan beberapa perkataan oleh B. Arief Sidharta).

Notonagoro's statement was based on Soekarno's statement. Soekarno's statement during the first trial of the BPUPK regarding the proposal of Pancasila as the philosophical basis for the establishment of the Indonesian State was as follows: In my opinion, what Your Excellency Mr. Chairman is asking is, in Dutch: "*Philosophische grondslag*" instead of an independent Indonesia. The *philosophische grondslag* is the foundation, the philosophy, the deepest thoughts, the soul, the deepest desire to build the eternal and eternal *Indonesia Merdeka* building on it.<sup>3</sup>

In line with the concept initiated by Soekarno, according to Notonagoro, Pancasila is the fundamental principle of the state. Thus, as a guiding principle, Pancasila is a critical norm for testing and reviewing various actions and decisions in the fields of politics, state, law and economics.<sup>4</sup> Referring to Notonagoro's opinion, in a more concrete sense I prefer to state that the reflection of the existence of Pancasila as a tester and reviewer of government actions will depend on government institutions that exercise state power.

Several statements previously quoted confirm that Pancasila is the basis of the Indonesian state. As the basis of the state, Pancasila has been transformed into an ideology in which it contains / ideas / ways of thinking that are based on philosophy which is briefly expressed in its five precepts.<sup>5</sup> Pancasila has become a guide in attitude, outlook on life in living the life of the nation and state. By not denying the incarnation of Pancasila as the nation's ideology, social contract, pillar of the nation, legal ideals or paradigms, I generally prefer to interpret Pancasila as the basis of the state.

As the basis of the state, it means that Pancasila is the foundation that unites the diversity of the Indonesian nation in the state, as well as a defense in facing the challenges of world development. The meaning of Pancasila as the basis of the state can be understood because it is a historical reflection that proves the existence of the Indonesian state until now and in the future. Even so, the success of placing Pancasila as the basis of the state which can truly manifest in the life of the state as a unifier and defense of the nation is very dependent on the attitude of government institutions in realizing it.

In its long journey, Pancasila has often experienced various deviations in its realize its values. Deviations from the practice of Pancasila can be in the form of additions, reduction and change in the true meaning, and often accompanied by adjustment

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<sup>3</sup> Soekarno, *Pidato Lahirnya Pancasila Dalam Persidangan Pertama BPUPK*, tanggal 1 Juni 1945, hlm. 1. (Penyesuaian ejaan dan beberapa perkataan oleh B. Arief Sidharta).

<sup>4</sup> B. Arief Sidharta, *Pancasila Sebagai Filsafat Bangsa Indonesia*, Makalah, Bahan kuliah Magister Hukum Universitas Lampung, 2011, p. 5.

<sup>5</sup> Liek Wilardjo, *Realita dan Desiderata* (Hubungan antara Ilmu dan Ideologi), Duta Wacana University Press, 1990, p. 131.

efforts return. It is this position of Pancasila, which makes its values must be implemented in life real country.<sup>6</sup>

The factual condition of Pancasila as the basis of the state that unites the diversity of the nation has been degraded due to the inability of government institutions to act in realizing the values of Pancasila. This inability has led to the emergence of various separatist movements that want to separate themselves from Indonesia (such as the emergence of the OPM in Papua and GAM in Aceh). Not only that, the various SARA-related conflicts that have sprung up in the community (such as the religious conflict in Poso and the ethnic conflict in South Lampung) are also the result of the inability of government institutions to realize Pancasila as the state foundation that unites the nation's diversity. According to Buhar<sup>7</sup>, what is also very important in government and in the life of a state that needs it is the spirit of state administrators from the center to the regions must have a commitment to maintain the Pancasila ideology.

Conditions that are not much different will be seen when placing Pancasila as the basis of the State which functions for the defense of the nation in the face of world developments (globalization). According to Muladi, the process of globalization which is multidimensional in nature is not only believed to bring benefits to mankind, but it also brings harm. In line with this opinion, Pancasila as the nation's defense in the face of globalization will face the negative side of globalization. As a small concrete example of the harm of globalization is when the internet is actually used as an arena to access pornographic sites, resulting in the moral degradation of Indonesia's young generation. This condition is very sad and again raises questions about the existence of Pancasila as the nation's defense from the negative challenges of globalization.<sup>8</sup>

I want to emphasize again in this paper, that government institutions that hold state power have an important role in realizing/concretizing Pancasila as the basis of the State which will unite and maintain the existence of the Indonesian Nation and State. With their commitment, Pancasila will truly become the unifier and defense of the nation.

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<sup>6</sup> Amalia Rizki Nurhikmah, Nicki Nugrahaningtyas Ario Pamungkas, *Dinamika Pancasila Sebagai Dasar Negara Dan Pandangan Hidup Bangsa*, Jurnal Pancasila, Vol.2, No.2, 2021, p. 59.

<sup>7</sup> Buhar Hamja, *Pancasila Sebagai Dasar Negara Danideologi Bangsa, Justisia*.Vol.3 No. 9, Juni 2017, p. 12.

<sup>8</sup> Muladi, *Pancasila Dalam Konteks Negara Hukum Indonesia Menghadapi Tantangan Globalisasi*, Materi Kuliah Umum PDIH Undip, Semarang 18 Oktober 2013, p. 2.

### III. CONCLUSION

As a closing of what has been discussed, it can be concluded that as the basis of the state, Pancasila is the foundation that unites the diversity of the Indonesian nation in the state, as well as a defense in facing the challenges of world development/globalization. The factual condition of Pancasila as the unifier and defense of the Indonesian nation has been degraded due to the inability of government institutions to realize Pancasila in the life of the state. This degradation can be seen by the emergence of separatist movements that demand to break away from Indonesia, the frequent SARA-related conflicts and the low morality of youth due to the disadvantages of globalization. Therefore, government institutions are obliged and required to be able to realize the values of Pancasila in the life of the nation and state.

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