
PANCASILA AS A GLOBAL ETHICS OF MULTICULTURAL

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Abstract

In a scientific study conducted by George McTurner Kahin of Cornell University, philosopher Bertrand Russell of England, and Dahm, it is explained that Pancasila, developed by the founder of the nation and state of Indonesia, is an interdisciplinary synthesis between liberalism, marxism, and religious values (in this case Islam). The position of the principal Pancasila consists of two things, namely as the basis of state (*philosophische groundslag*) and the nation's way of life, which can also be a universal worldview. In the formulation of Pancasila, Sukarno said that Pancasila is '*weltanschauung*' whose meaning is 'worldview', or it can be interpreted that the Pancasila has principles and values of morality that are based on religion, and it is very important to be appointed as a global ethic in the face of the multicultural life. The essence of Pancasila: the deity, humanity, unity, democracy, and justice, is a universal philosophical principle. This means that the essential values of Pancasila are not only for the Indonesian nation but can be realized by the entire nation in the world in creating a society that is prosperous, devout, civilized, united, equal, and just. This writing will discuss Pancasila as a worldview and its relevance as a global ethics of multiculturalism in the world today. This writing emphasizes the philosophical views of society, the nation, and human beings as the primary supporters of the state. It

provides us with perspective and characterizes Pancasila philosophy as an additional viewpoint alongside other philosophical views in the world, such as liberalism, individualism, socialism, communism, secularism, pragmatism, materialism, and religious fundamentalism.

Keyword: *Weltanschauung, Nasionalism, Global Ethics, Multicultural, Islam, Pancasila.*

INTRODUCTION

The founders of the State of the Republic of Indonesia with full sincerity formulate and explore the philosophical values of the nation, in the midst of the struggle against imperialism. Presumably the founding fathers of the State of Indonesia realized, objective reality existing in Indonesia as a material causes. Therefore Sukarno asserted that the values of Pancasila is a *weltanschauung* of Indonesian nation.

Pancasila is determined as a basic philosophy of life together in a unitary state of Indonesia, not just a preference, but rather an objective reality. The constellation of the nation and state of Indonesia which is geopolitical, consisting of thousands of islands, consisting of people of various tribes, races, cultures, groups, and religions requires Indonesia to live together in a country, its all in unity and diversity (*Bhinneka Tunggal Ika*). In addition to understanding the Pancasila as the basic philosophy of the state, is also a way of life, as well as a personality characteristic of the Indonesian nation.

In this sense such as Sukarno describes as a *weltanschauung* or worldview. It should be understood that the Pancasila as a way of life, personality and philosophy of life of the Indonesian nation, is also a philosophical outlook that are universal. The essence of Pancasila—the deity, humanity, unity, democracy, and justice—is a universal philosophical principle, its mean that the essential values of Pancasila not only for the Indonesian nation but can be realized by the entire nation in the world in creating a society that is prosperous, devout, civilized, united, equal, and just.

Pancasila as a view in addition to philosophical views on the world's other major such, liberalism, individualism, socialism, communism, secularism, pragmatism, materialism, and religion fundamentalism. One thing that is very proud of the Indonesian people that Pancasila is a masterpiece developed nation by the founding fathers of the nation of Indonesia, is an eclectic synthesis of the values and culture of Indonesia itself with the essential values of the world view. In addition Pancasila also an Indonesian civilization excavations that have been owned by the Indonesian people before forming the state, and in this sense Notonagoro caled cultural values , and religious values that exist in the Indonesian nation as a material cause (*causa materialis*).

Although the core philosophy of liberalism individualism rejected, but the Western thought of modern state has become a reference of the founding fathers of the Indonesian state. In this context, then the founders of this country to process his thoughts on the State of Indonesia are very genius, which is done by eclectic, a blend of various elements which synthesized to a thought or a new concept, using the Notonagoro term *eclectic incorporative*. Soekarno's Thought put the base of state in typical country and no other country in the world. As argued by Kahin and Dahm (Kahin 1970; Dahm 1987), that the formulation proposed by Sukarno's Pancasila is typical conception that does not exist in the philosophical thinking that other countries in the world. Sukarno thought it was a synthesis of Western democracy, islamism, marxism, nationalism Sun Yat Sen, and humanism Gandhi. However, the thought of Sukarno also based on the existing materialist causes the Indonesian nation itself, ie on the value on God, humanity and the value of family spirit of mutual help, the reality of ethnic and other cultural values

Muhammad Yamin emphasized the role of Indonesian local wisdom as the foundational element of Indonesian nationalism, with Sriwijaya nationalism being the initial phase and Majapahit nationalism as the subsequent one, which he delineated with the

distinctive characteristics of *kedatuan* and *keprabuan*. Material causes brow culture rooted in the nation's history, such as the tolerance in religious life, as well as the cultural history when it comes slogan *Bhinneka Tunggal Ika*. In addition to the historical roots of the nation also gives values geopolitical and geostrategic roots of Indonesia, namely the emergence of the term of the archipelago and the oath *Palapa*. Supomo in expressing his thoughts on the state of the Republic of Indonesia conducted a comparative study, the liberal-individualist state thinking as taught by Thomas Hobbes, John Locke, J.J. Rousseau, Herbert Spencer, and Harold J. Laski, based on the country on the 'social contract'. While the theory of 'class' of the state (class theory) as taught by Marx, Engels, and Lenin. While other schools are taught by state integralistic Spinoza, Adam Muller, and Hegel. According to this theory the state does not guarantee the interests of the society as a whole unity. However Supomo emphasis on understanding integralistic owned Indonesian nation itself as a materialist movement, which emphasizes the spirit of mysticism, spirituality structure of the ideals of unity of life. State integralistic who based their values and *manunggaling kawulo gusti*, as well Soepomo also explore the values of Minangkabau culture.

Based on the description of the actual values of Pancasila in essence is an objective reality existing in Indonesia as a materialist causes. It is therefore not surprising if Sukarno asserted that the values of Pancasila is a *weltanschauung* of Indonesian. In this relationship for Indonesia that Pancasila is determined as a basic philosophy of life together in a unitary state of Indonesia, not just a preference, but rather as an objective reality. The constellation of the nation and state of Indonesia which is geopolitically, consisting of thousands of islands, a wide variety of ethnic, racial, cultural and religious, requires Indonesia to live together, in a country in all difference and diversity in (*Bhinneka Tunggal Ika*). Pancasila formulation that has been agreed upon by the founding fathers of Indonesia, objectively admired by an expert on Indonesia, from Cornell University, USA,

George McTurnan Kahin. In his book *Nationalism and Revolution*, Kahin said that the formulation of Pancasila ideology expressed “Pancasila is the best exposition of history i have ever seen”.

Essential values contained in Pancasila, namely: deity, humanity, unity, democracy, and justice, in fact objectively has been owned by the Indonesian nation since time immemorial before statehood. The process of state formation and nation of Indonesia through a process that is a long history since the stone age and then the emergence of the kingdoms of the IV century, to the V then the basics of Indonesian nationality has begun to appear in the VII century, when the Srivijaya Empire emergence under Sailendra Dynasty in Palembang, then the Kingdom of Airlangga and Majapahit in East Java and other kingdoms. The basics of the formation of modern nationalism pioneered by the fighters for independence of the nation in 1908, then initiated in the youth oath in 1928. Finally, the culmination of history in the Indonesian struggle to establish a state achieved by proclamation her Indonesian independence on 17 August 1945. Based on the facts of Indonesian history, the basic formulation process formulation-state philosophy, creatively lifted from Indonesian material causes that exist in the Indonesian people themselves who are eclectic synthesized with elements of the relevant outside.

RESULTS AND DISCUSSION

Pancasila is the Philosophy of Indonesian Nation

Modern state in upholding democratic reform undoubtedly develop the principle of constitutionalism. According to Friedrich, the modern state which is the process of democratic renewal, the principle of constitutionalism is no one who is very effective, especially in order to regulate and restrict the state government through legislation. Principal base is general agreement or agreement (consensus) among the majority of the people, the buildings are idealized with respect to the state (Asshiddiqie 2005). Organization was required by state political communities that their interests can be

protected or promoted together through the establishment and use of a mechanism called state. In this connection once again the key word is consensus or general agreement.

For Indonesia consensus agreed occurred when the Jakarta Charter of June 22, 1945 (Endang S. Anshori 1986). If the deal collapses, it collapses legitimacy of state power is concerned, and in turn there will be a civil war (civil war), or it may be a revolution. This example happened in three major events in the history of mankind, namely the French revolution in 1789, in America in 1776, and in Russia in 1917, (Andrews 1968), while in Indonesia occurred in 1965 and 1998 namely the reformation movement (Asshiddiqie 2005).

Consensus that guarantees the state of modern constitutionalism in the democratic reform process to achieve, in general rests on three elements of the agreement (consensus), namely: (1) An agreement on goals and ideals together (the general goals of society or the general acceptance of the same philosophy of government); (2) An agreement on the rule of law as the foundation of government or administration of the state (the basis of government); (3) An agreement on the form of institutions and constitutional procedure (the form of institutions and procedures) (Andrews 1968).

The first agreement, namely with respect to our goals is crucial in upholding the constitution of a country. Because our goals were at the height of abstraction that allows it to reflect the commonalities of interest among fellow citizens who in fact have to live in the midst of pluralism or pluralistic. Therefore, the agreement to ensure unity within the framework of national life required the formulation of our goals or ideals shared commonly also referred to as the state philosophy or *staatsidee* (ideal state), which serves as *philosofische grondslag* and *common platforms* or *kalimatun sawa* among fellow citizens in the context of states (Asshiddiqie 2005).

For the nation and state of Indonesia, together with the basic philosophy in life it is Pancasila. Core philosophy of Pancasila as the Indonesian state, so the consequence is the essence of

constitutionalism *staatsfundamentalnorm* for reform. Basic values embodied in the philosophy of the country, as the philosophical-ideological basis to realize the ideals of the country, both in terms of the purpose of the principle of constitutionalism as a formal legal state, as well as the four state ideals embodied in the Preamble of the 1945 Constitution, namely: (1) Protect all the people and the entire country of Indonesia; (2) Improve (increase) the general welfare; (3) Educating the nation; and (4) Participate in the establishment of a world order based on peace and social justice.

However, the deal to bring the nation to the people of Indonesia occur within a period long enough, through a historical process. Every nation in the world including the Indonesian nation has always had a goal and an outlook on life which is the base value in solving every problem faced by the nation. Nations that live in an area of the country is not happening by chance but through a progression of causality, and this is according to Ernest Renan and Hans Khons as a historical process of the formation of a nation, so that the elements of unity or nationalism of a nation is determined also by the history of the formation of the nation.

Historically, Pancasila is a live view of a nation whose values are legally existed before the Indonesian nation state form. Indonesian nation is historically destined by God Almighty, evolved through a process and find its form as a nation with self identity. According to M. Yamin that the establishment of the Indonesian nationstate is formed through three stages: *First*, under the age of Srivijaya-Sailendra Dynasty (from 600) which characterized by kedatuan, both nation-state of the Majapahit era (1293-1525) which characterized by keprabuan. *The second* phase was termed Yamin Indonesian nationality with old Indonesian nationality. *Then third*, the modern nation-state, ie independent Indonesia (now state proclamation August 17, 1945) (Sekretariat Negara Republik Indonesia 1995).

Culturally basics and thinking about Pancasila values rooted in cultural values and religious values held by the Indonesian nation

itself before establishing a state (Notonagoro 1975). As for the process of the establishment of the state, with inspired views of the world are synthesized state eclectic, so it is a local genius and wisdom as well as a local Indonesian nation. Pancasila values before the formation of the Indonesian nation state and basically there was sporadic and fragmentary in a national culture that spread across the archipelago either on or before the twentieth century, in which the Indonesian people have had the opportunity to communicate with other cultures and acculturated. These values through the founding fathers of the state and the nation is then developed and validated as a juridical foundation of the state, and verbally stated in the Preamble of the Constitution of 1945 (Poespowardoyo 1989).

Cultural values and religious values that already exist in the Indonesian nation, then discussed and formulated by the founding fathers of Indonesia, which was agreed in a consensus as the basis of living together in a state of Indonesia. According to Notonagoro values held by the people of Indonesia constitute a materialist cause (*kausa materialis*), as well as for BPUPKI then PPKI is as agencies that make up the state, which is also in itself that determine Pancasila as the state of the Republic of Indonesia, so called the formalist cause (*kausa formalis*) (Notonagoro 1975). In this context according to Andrews (Andrews 1968), that the establishment of a modern state should be based on a consensus embodied in the ideals and objectives together in a philosophical foundation, the general goal of society or general acceptance of the same philosophy of government (Kaelan 2010).

In the process of formulating a common goal which is the basic philosophy of the Indonesian state, beginning with the establishment of BPUPKI and initially reached a consensus that called Jakarta Charter on June 22, 1945, which is known in the history of the formulation of the first precept reads, "The deity with the obligation to run shari'ah at the adherents of Islam". Then on August 18 the trial PPKI has reach another deal again, so it becomes Pancasila as stated

in the Preamble to the Constitution of 1945. Based on the historical facts, the Pancasila as the state designated a philosophical consensus results (consensus philosophy), as discussed and agreed on a basic philosophy of the state, and political consensus.

Pancasila as a Global Ethics Paradigm

The ideologies of the world grows and develops rooted in a philosophy of thought leaders like liberalism, communism, secularism, socialism, and other major streams. Growing expand ideologies are motivated by the situation and socio-political realities that developed in each region. The emergence of the ideology of communism developed by Marx, form the background of by suppression of the capitalists against the workers, so comes the class ideology that is dichotomy and contradictory. Similarly, the development of liberal democracy in Europe against the background by the reality of oppression of the people by the absolute power of the king, so comes the principle of individual freedom against the absolute power of the king.

In contrast to the ideologies of the world mentioned above. The philosophy of Pancasila birth is not based on the notion of a person or a few people, but based on social reality, culture, religion, customs, geographical area and the reality of religious life which is owned by the Indonesian people before forming the state. The spirit of togetherness it appears at first based on a common desire among the various elements of the nation to form a nation, which then culminating on October 28, 1928. Then the next development in the process of establishment of the state, to formulate the basic philosophy of the Indonesian nation state by basing on traditional custom values, cultural, religious values as well as its geographical reality. So in the process of formulating a Pancasila occur interdisciplinary synthesis between politics and religion is realized in state life. Therefore the state based on belief in one God, not a secular state, because of the existence of the secular state to separate religion and state. The state

is secular life, while religion deals with life concerning the hereafter. State devout Almighty also not a theocracy, in which the state is based on a particular religion in the country because a wide variety of religious life.

The state in life is based upon the belief in one God, every human being on to logically devout Almighty one, as well as the state also devout Almighty one. This means that every citizen in the life of a nation and state guaranteed religious life, the 1945 Constitution Article 29. In addition, in the life of the Statehood also devout Almighty. This is as described in the *Pokok Pikiran IV*, “The State shall be based on supreme God on the basis of a just and civilized humanity”. It contains consequences state life, especially in the Indonesian legal order, rooted in one supreme divinity value. Therefore, in the Indonesian legal system recognized the existence of the law of God, law of nature, law of ethical, and legal philosophy.

So in the case of religious life and the state of a *relationship that is interdisciplinary*. In the life of faith is a religious belief and human rights, while in the state life human interaction and communication with other man as citizens as well as man’s relationship with the state is set by the state, through legislation.

Pancasila as a philosophy is essentially value that is the source of all spelling out norm, it is the source of legal norms, moral norms, and the norms matters pertaining to the state other. In the Pancasila philosophy contained in it a thinking that is critical, fundamental, rational, systematic and comprehensive (holistic), and systems of thinking is a value. Therefore a philosophical thinking is not directly present norms are guide lines in an action or praxis but an aspect of values that are fundamental.

As a value, Pancasila provided the basics that are fundamental and universal to human life both in the society, nation, and state. As for when these values will be translated into practical life or real life in the community, the nation, and in the state. While the values will clarified in life is practice or real life in society, state or nation then this

values clarified in norms that clear until constitute orientation. These norms include, *first, the moral norms* relating to human behavior that can be measured in terms of good or bad, polite or not polite, moral or not moral. In this capacity the values of Pancasila has span the hierarchy of norms in a moral or ethical norms so that the Pancasila is an ethical system in form a group, state and nation. *Second, the rule of law* is a system of laws and regulations applicable in Indonesia. In this sense, the Pancasila serves as the source of all sources of law, in the sense of legal order source in Indonesian. As the source of all sources of law, the values of Pancasila which previous constitute was moral desire supreme and embodied in the noble daily life of the Indonesian nation state before forming. On the basis of this sense of Pancasila values actually derived from the Indonesian people themselves or with other words the Indonesian nation as the origin of the material (causes materialist) values of Pancasila (Notonagoro 1975).

The principles of Pancasila are not inherently a normative guide lines that directly or praxis rather it is a system of ethical values that are good sources of norms include norms of moral and legal norms, which in turn should be further elaborated in the ethical norms, moral, and legal norms in the life of a state or nation and the social communication.

Pancasila is determined as a basic philosophy of life together in a unitary state of Indonesia, not just a preference, but rather an objective reality. The constellation of the nation and state of Indonesia which is geopolitical, consisting of thousands of islands, consisting of people of various tribes, races, cultures, groups, and religions, requires Indonesia to live together in a country, its all in unity and diversity (*Bhinneka Tunggal Ika*). In addition to understanding the Pancasila as the basic philosophy of the state, is also a way of life, as well as a personality characteristic of the Indonesian nation.

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Multicultural Ethics Within Pancasila

Thus the principle of ‘unity of Indonesia’ is devout Almighty, just, civilized human, democracy led by the inner wisdom of deliberation/representation, and social justice for all Indonesian people. In the 1945 Preamble of the second paragraph states that the struggle for Indonesian independence movement has arrived at that happy moment peace safely deliver the people of Indonesia next gate Indonesian independence independent state, united, sovereign, just, and prosperous.

Based on the statements contained in the Preamble of the 1945 Constitution, the definition of ‘unity’ in the struggle for the independence of Indonesia is an important factor to determine the success and struggle of the Indonesian people. Unity is an absolute requirement to realize a state and a nation in achieving togethers. After the Indonesian Independence Proclamation role of Indonesian unity still holds the key subject by embodied purpose Indonesian nation and state. Hence the sense of unity of Indonesia as a result that is in the form of territorial unity, national, and state organization, but also the dynamic nature that must be maintained, nurtured, and been developed in the framework of the implementation and administration of the state.

The meaning of ‘the unity of Indonesia’ is, that the nature and state of the Indonesian state, must be coherent with the nature. The nature and circumstances of the Indonesian state in accordance with the nature of the mean absolute can not be divided, so that the nation and state of Indonesia which occupies a certain area of an independent state has its own nature and circumstances apart from

other countries in the world. Therefore Indonesia as a country that has a personal characteristic, the nature and character of its own which means having a unified and not divided.

Residents or Indonesian people also appear to be very distinctive, unique, and diverse. Indonesian population (people) tribes composed of elements of vast quantities of diverse customs and habits, as well as its cultural characteristic. In addition to the cultural aspects of the population or the people of Indonesia as well as a religious nation, which comprises a variety of beliefs and religious beliefs. On the basis of the reality of the state elements that cover the area and population (people) are so numerous and diverse that unite ourselves and are determined to form a unitary state of Indonesia. Difference and diversity was recognized by the Indonesian people as a gift from Almighty God. For that value of unity philosophy outlined in the core values symbolized by Garuda Pancasila with the motto *Bhinneka Tunggal Ika*. The next element is the state government, which every country has an organization that is authorized to formulate and implement binding decisions for the whole population or the people in the territory. These decisions, among others, in the shape of laws and other regulations. In this case the state acts on behalf of the state and organized power of the state. Manifold wisdom towards the achievement of community objectives while curbing the implementation of human relationships in society. State covers all residents or people, while the government only covers a small part of it. The next element is state sovereignty, which is a supreme power to make laws and implement them in various ways.

The Philosophical Values of Unity

The unity principle is the key progress in the state and national life. The variety of ethnic, class, racial, religious, and other primordial archipelago, as a materialist causes (*causa materialis*), morally determine an agreement to form an Indonesia nation. The spirit of

the nation's morality expressed by our founding fathers in a term, which is a symbol of morality semiotic is *Bhinneka Tunggal Ika*. It contains ethical values that every human being, regardless of race, ethnicity, class, or religion, is a creation of God Almighty (sila I), essentially equal in human dignity and civilization (sila II).

According to the Pancasila philosophy that the characteristic of human nature that is as individual beings that have a characteristic, personality, yet also as social beings. This means that human beings as creatures of God Almighty never created individually, but human nature is born of nature as citizens. Humans created by the Almighty God is essentially the same, in terms of the nature of the nature of human nature, and human beings are created by God Almighty, to make a good social interaction. Therefore human life form an alliance, to bring about entire human ideals with others. In this context then set up a fellowship of human life called the state. In a country with various elements comprising its societal structure, achieving integral unity is essential. A wide variety of ethnic, racial, groups, cultures, and religions have different though origin nature but form a bond by one's for the sake of a more noble purpose is the welfare of people living together.

Therefore the life of the nation must be based on morality awareness. The difference was not exacerbated by the roots for characteristic differences in the gift of God, but have the commitment to realize united view and purpose in life is more precious. Today we are a multicultural moral facts show fading, especially in the democratic process. In the regional election process rarely found in a certain ethnic elected the leadership of other ethnicities, even a succession of leadership, job title or job opportunities very closely with ethnic discrimination, which prioritizes native son.

The Meaning of *Bhinneka Tunggal Ika*

The birth of a nation has its own distinct characteristics, traits, and uniqueness, which are largely determined by the factors that

contribute to the nation's birth. The factors that favor the birth of a nation of Indonesia includes: (1) an objective factor, which covered, geographic ecological factors and demographics; (2) the subjective factor, ie historical factors, social, political, and culture of the Indonesian nation (Suryo 2002).

Ecological geographic conditions that make up Indonesia as a tropical archipelago and is located at the intersection of communication between world regions in Southeast Asia, the development of life influence the demographic, economic, social, and cultural nation of Indonesia. Besides historical factors owned Indonesian influence the formation process of the Indonesian nation and its people and identity, through the interaction of various factors that exist in it. The results from the interaction of various factors create the establishment of the community, nation, and state, along with the identity of the Indonesian nation, which appears when nationalism in Indonesia in the early twentieth century.

As explained above, according to Yamin that the establishment of the Indonesian nation state can not be separated with the old kingdoms which is the ancestral heritage of Indonesia. Indonesian nation state is formed through three stages: *First*, under the age of Srivijaya Sailendra dynasty, which is characterized by *kedatuan* (title of headman). *Second*, the nation state is characterized *keprabuan* Majapahit era. The second stage is an old Indonesian nation state. Then the *third*, the modern nation state that is independent Indonesia (now state Proclamation August 17, 1945) (Sekretariat Negara Republik Indonesia 1995). This indicate that Indonesia was formed through a long phase as well as in a historical process, thus forming a bond in choosing a life and how to achieve the goal of living together in a communion of life called the nation of Indonesia. In this connection, the Indonesian nation, in principle, be aware that the elements of society that make up the nation of Indonesia is made up of a variety of factors distinctive, unique, and different kind of ethnic, geographic, cultural, and other primordial characteristics.

Robert de Ventos, as cited Manuel Castells in his book, *The Power of Identity* (Suryo 2002), put forward the theory of the emergence of a national identity of a nation as a result of the historical interaction among four important factors, namely the primary factor, driving factors, pull factors, and reactive factor. *The first factor*, include ethnicity, territory, language, religion, and the like. Indonesia which are composed of a wide variety of ethnic, linguistic, religious, and vernacular region, is a unity although varying with the peculiarities of each. The elements are diverse, each of which has its own distinctive characteristics unite together in a communion of life with that of Indonesia. Unity does not eliminate the variety, and this is what is known as Unity in Diversity. *The second factor*, includes the development of communication and technology, the birth of modern armed forces and other development in state life. In relation to a nation's progress in science and technology and the development of the country and nation is also a national identity that is dynamic. Therefore, for Indonesian national identity formation process of this dynamic is largely determined by the level of ability and achievement of the Indonesian nation in building the nation and country. In this connection very be necessary national unity, and the same steps in the development of the nation and state of Indonesia.

The third factor includes language codification in the official language, the growth of the bureaucracy, and the consolidation of the national education system. The elements of the Indonesian language play a crucial role in establishing national unity and integrity, so that Indonesian has an official language of the state and nation of Indonesia. Malay language has been selected as among ethnic groups in Indonesia, although each ethnic or regional languages in Indonesia had their respective areas. Similarly be concerned with bureaucracy, and education has been developed in such a way though to this day still continue to be developed. *The fourth factor*, include oppression, domination, and the search for alternative identity through the collective memory of the people. The Indonesian people are nearly

three and a half centuries ruled by other nations so dominant fourth factor in realizing the collective memory through the Indonesian people. Suffering, misery of life, and spirit together in the fight for independence is a strategic factor in shaping the collective memory of the people. The spirit of struggle, sacrifice, and truth can enforce an identity to strengthen national unity and the country of Indonesia.

These four factors are essentially included in the process of establishing a national identity of Indonesia, which has evolved from the days before the Indonesian nation achieved independence from imperialism. Search national identities Indonesian people basically are embedded in the Indonesian struggle to build a nation and the State with the concept name of Indonesia. Indonesia nation was built from the elements of the old society and built into a single nation and the state with the principles of modern nationalism. Therefore, the formation of Indonesian national identity is closely attached with other elements such as social, economic, cultural, ethnic, religious, and geographical, interrelated and form through a long process.

***Bhinneka Tunggal Ika* (Unity in Diversity) as Local Wisdom of Indonesian Nation**

In the course of Indonesian history Emblem of the Republic of Indonesia Garuda Pancasila with the motto Unity in Diversity stated in Government Regulation. 66 of 1951, compiled by the State Committee appointed by the Government and Mr. Muhammad Yamin sits in its Committee. The name of Garuda Pancasila state symbol, as a symbol that is used is equivalent garuda, and the shield in the central contains the principles of Pancasila symbol and motto accompanied seloka *Bhinneka Tanggal Ika* (Unity in Diversity), and its written underneath it. So the Indonesian state symbol was there an element Picture an eagle, symbol of the precepts of Pancasila and motto Unity in Diversity.

Eagle is an archipelago species richness, as one of the bird species are widespread even in the land of allied nations and cultures

have in common, namely Madagascar and Malagsi, and the animal was first blamed the Vurumahery name meaning powerful bird. Garuda is the kind of bird that is big and strong and able to high fly, which symbolizes the nation (Indonesia) are large and strong. As an animal, an eagle was able to high fly, and it depicts the ideals of the Indonesian nation in the midst of the international community (Ismaun 1975).

Eagle is also the symbol of the builder and maintainer, it can be interpreted from the history of the ancestors of Indonesia ago there were embraced Hinduism and Garuda is the vehicle (vehicle) is the god Vishnu the Preserver and builders and Javanese wayang manifested in the character of wise Lord Krishna. Even King Airlangga use badges Garudamukha Marowangsa contained in the book. Similarly Kedah Kingdom also use the emblem as a symbol of Garuda Garagasi maintainer (Ismaun 1975).

Seloka (motto) *Bhinneka Tunggal Ika* (Unity in Diversity) which symbolizes the reality of the nation and state of Indonesia which are composed of various elements of the community (nation) that consists of various kinds, tribes, customs, class, culture, religion, and region consisting of thousands of islands coalesce into nation and state of Indonesia. In philological terms *seloka* was taken from ancient Javanese language, derived from the Majapahit Kingdom era Keprabuan golden era under the reign of King Hayam Wuruk and Gajah Mada Mahapatih (1350-1364). In the days of the Majapahit kingdom living religions include Hinduism and flow with various flow and his sect, as well as with various schools of Buddhism and his sect, as well as a wide variety of looks in the Tantric tradition and ceremony *Crada* (ie ceremony in honor of deceased ancestors) and then mixed with the so called 'syncretisme'. Various elements of different religions are living in a kingdom under the rule of the Majapahit Kingdom and under the State Law (*Dharma*) and live in harmony and peace with tolerance among people of different religions. In the sama manner as historical relics that are found in

Hinduism Ciwa flow led by *Dharmadyaksaring Kacaiwan* (Head of Religious Affairs Ciwa), led by Buddhist *Dharmadyaksaring Kasogatan* (Head of Buddhism) who once occupied by the father of prapanca own masters.

If the study is done through analytical language philosophy (an analytical method on language expression meaning the use of the contemporary era in Europe), the Unity seloka essentially a phrase. In the linguistic meaning of structural *seloka* it is 'that different, that one'. Morphologically word 'unity' is derived from the word polimorfemis ie *bhinna* and *ika*. The word *bhina* is derived from the Sanskrit word *Bhid*, which can be translated as 'different'. In the process of linguistic because coupled with morpheme *ika* then becomes *bhinna*. *Ika* that means 'that', *bhinneka* that means, 'diversity' means the difference, while the *tunggal ika* meaning that one.

Therefore if it is freely translated, means 'Unity in Diversity', *Tan hana dharma mangrwa*, is: although different but one nevertheless. There is no legal ambiguity (dualism).

Core Contents of Pancasila

As a basic philosophy of the state principles of Pancasila is a value system, therefore the principles of Pancasila essentially a unity. Although each of the precepts contained in the values that have differences between each other but it was not another to all systematic unity. Therefore, although the following description describes the values contained in each of the precepts, but the all it is can not be separated from the other principles. The values contained in each principle is as follows.

1. Belief in The One and Only God

Sila on God's values and animates includes four other principles. In principle "belief in one God" embodied values that the country was founded as a manifestation of human purpose as creatures of

God Almighty. Therefore, all matters relating to the implementation and administration of the state even moral state, the moral state officials, state politics, state government, law and state legislation, the freedom and rights of citizens must be embodied with the values of Belief in God Almighty. May the ethical values contained in the precepts Belief in one God which itself is the first principle underlies and animates the four other principles. Indonesia is a country which recognizes the nation belief in God Almighty.

State as a living communion together, as a part of the community of nations in the world is Devout Almighty. In addition Devout Almighty State, every citizen state also Devout Almighty. Therefore, the Indonesian state Devout Almighty is not the State Atheists, who deny the existence of God's nature. State Devout Almighty has consequences that the State gives fundamental freedoms of all its citizens to trust and believe in the existence of God in accordance with their respective religious beliefs.

State gives religious freedom in selecting and conveying the religion in accordance with the trust and faith respectively. State is not entitled to interfere in the area of faith and piety on all citizens. Limited state capacity in the area of human relationships with other human beings, and human society and the nation state. Consequences in the state must be realized in the state administration Devout Almighty, both related to the nature of the state, the political basis of the state, destination state, the education system in the country, and especially in the legal system in Indonesia.

Thus, the Indonesian state of Devout Almighty is not an atheist country, as well as the State of Indonesia is not a country nationality chauvinistic, cocky, and arrogant, but Indonesia is a country and a nation based on religious morals and humanity. Similarly, Indonesian State is not a liberal state which is based on the freedom of individual human beings so that in addition to the freedom of the free devout but also to anti-God and God does not believe in any religion. Finally, the Indonesian state of devout Almighty is not the state religion, in

the sense of a state based on one particular religion, although even the largest religion in a way imposing on all citizens to run a particular religion in state life.

Sila on God's values and animates includes four other principles. In principle belief in one God embodied values that the country was founded as a manifestation of human purpose as creatures of God Almighty. Therefore, all matters relating to the implementation and administration of the state even moral state, the moral state officials, state politics, state government, law and state legislation, the freedom and rights of citizens must be imbued with the values of Belief in God Almighty. May the ethical values contained in the precepts belief in one God which itself is the first principle underlies and animates the four other principles. Indonesia is a country which recognizes the nation belief in God Almighty.

2. Sila Just and Civilized Humanity

Precepts of humanity as a fundamental basis in the life of a state, national, and community. The humanitarian values derived on the basis of philosophical anthropology that human nature is nature soul arrangement (soul) and body, nature and the individual nature social beings, the position of the personal nature of the creature composed itself and as a creature of God Almighty.

Humanitarian precepts contained in the values that the states uphold the dignity of human beings as civilized beings. Therefore, in the state of life, especially in the state legislation must realize the achievement of objectives altitude human dignity, especially the rights, the basic rights of human nature (human rights) must be guaranteed in the legislation of the country. "Just and civilized humanity" is to contain an awareness of the value of moral attitudes and human behavior based on the potential of the human mind soul in relation to cultural norms and generally good a bout themselves, to fellow humans and to the environment. Civilized human values is the embodiment of human values as being the moral and religious culture.

In the state of life, one must always be guided by the moral principles rooted in humanity. This applies to various aspects of state governance, including politics, economic, legal, social, cultural, defense, and security as well as in the religious life. Therefore, in the common life within the country, moral humanity should be the driving force in appreciating each other, even in the presence of differences, as it is innate in human nature to strive for harmonious coexistence. The value of fairness within humanity signifies that human nature, as cultured and civilized beings, must possess the quality of fairness. This entails the understanding that human nature should be fair in relation to self-alone, fair to other humans, fair to the people of the nation and the state, the environment and fair justice to God Almighty.

Consequently, the value contained in a just and civilized humanity is to uphold the dignity of human beings as creatures of God the Almighty, uphold human rights, equality, and respect above degree regardless of ethnicity, race, descent, social status, and religion. Developing mutual love of fellow human beings, tolerance, no persecution of fellow human beings, upholding human values (Darmodihardjo 1996). So the next then these values must be spelled out in all aspects of life including the state of national development, and especially the morale of the state apparatus. Therefore corruption in this country is not only a violation of law, but a violation of human civilization. Sila just and civilized humanity systematically based and inspired by the precepts belief in one God, and underlies and animates the next three precepts.

3. Unity of Indonesia

The principle of "the unity of Indonesia" contain value of that state as the embodiment of nature is human nature monodualis i.e as individual beings and social beings. State is a fellow ship of living together among the elements that forma state, tribe, race, group, class, or religious group.

Therefore, the difference is an innate human nature and also the characteristic elements that make up the country. Its consequences state is diverse but one, entered into union representative slogan *Bhinneka Tunggal Ika*. Differences rather than to be sharp end but conflict and hostility directed toward a mutually beneficial synthesis in the unity of life together to a chieve a common goal. State overcome all understand class, ethnicity, tribe, race, religion, or class of individuals. Overcoming in the sense of providing a vehicle or the achievement of the dignity of all citizens. State gives the freedom of the individual, class, ethnic, racial or religious group to realize its full potential in life together that is integral.

Therefore, *the purpose of the state* is formulated to “...protect the entire citizens and all spilled blood, promote the general welfare.” (welfare of all citizens) educating the citizens as well as in relation to interaction with other nations in the world to achieve a world order and lasting peace based on social justice. Indonesia is based on the value of unity and is informed by the precepts supreme God and a just and civilized humanity. It is contained values that Indonesia is religious nationalism. That nationalism moral belief in one God, the human is tic nationalism that upholds the dignity of man as a creature of God.

Therefore, the values of nationalism must be reflected in all aspects of the administration of the state is included in today's era of reform. Reform process without relying on moral Godhead, humanity and uphold the unity and integrity, it is not likely to bring destruction to the nation as well Indonesia has been proven in other nations such as Yugoslavia, Sri Lanka, and others.

Values contained in the precepts unity of Indonesia can not be separated with the four other principles because the whole principle is a systematic unity. Sila unity of Indonesia based and inspired by the principle belief in one God and just and civilized humanity, as well as the underlying principle imbued democracy led by wisdom in consultative/representation and social justice for all Indonesian people.

4. Democracy Led by Wisdom in Consultative/Representative

Philosophical values contained in it is that the nature of the state is the incarnate nature of human nature as individual beings and social beings. The nature of people is a group of human beings as creatures of God Almighty united aimed at realizing human dignity in an area of the country. People are the subject of the principal supporters of the state. State is of, by, and for the people, by the people because it is the origin of state power. Thus, in the precepts contained populist democratic values that absolutely must be implemented in a viable state.

Then the democratic values embodied in the fourth principle is that democracy is not only based on individual freedom. Democracy in the fourth principle is based on the moral democracy Godhead, humanity, and the value of unity. Therefore democracy is based on the wisdom of sovereignty lay in the hands of the people, by the moral policy based to operations for harmonious coexistence, not free competition and control others.

Therefore, the principles of the fourth democratic precepts are: (1) the existence of freedom which must be accompanied by responsibility nation or society is morally against Almighty God; (2) to hold high human dignity; (3) ensure and reinforce unity and unity in life together; (4) recognizing the above differences in individual, group, race, ethnicity, religion, because the difference is an innate human nature; (5) in recognition of equal rights attached to any individual, group, race, ethnicity, or religion; (6) directs the differences in a civilized humanitarian cooperation; (7) uphold the principle of moral deliberation as civilized humanity; and (8) creating and base a justice in social life in order to achieve common goals. Thus the values contained in the precepts democracy guided by the inner wisdom of deliberation/representation. So these values be realized in life with the good state life aspects concerning the morality of state, political aspects, as well as legal aspects and legislation.

Values contained in the precepts democracy guided by the inner wisdom of deliberation/representation based on the principle belief in one God, just and civilized humanity, and unity of Indonesia, and underlying and animating principle of social justice for all Indonesian people.

5. Social Justice for All Indonesian People

This implies that Indonesia is a country that aims to achieve a well-being for all citizens, for all of its people. In other words, the state of Indonesia is a country welfare state, i.e a state which has a principle to achieve well-being in the life of nation and state. This was explicitly contained in the Preamble to the 1945 Constitution, "... the state to protect all people and the entire country of the country, promote the general welfare, the intellectual life of the nation". Values contained in the precepts of social justice for all Indonesian people and animated by the precepts based on belief in one just and civilized humanity, the unity of Indonesia, and democracy led by wisdom in consultative/representatives. In the five precepts contained values as a country which is the goal with purpose in life.

So in the fifth precepts contained in the values of justice which must be manifested in a common life (social life). Justice is based on and inspired by the nature of human justice i.e justice in human relations with it self, human with other humans, human with the community, state and nation as well as man's relationship with his Lord.

Consequently the values of justice which must be realized in life together is included: (1) distributive justice, which is a relationship between the state against its citizens justice, in the sense that it is the state parties shall meet justice in the form of equity split, in the form of welfare, aid, subsidies, and opportunity in living together based on rights and obligations; (2) legal justice fairness obedient is a relationship of justice between the citizens of the state and in this matter the parties shall meet justice in the form of obeying

laws and regulations in force in the country; and (3) commutative justice, which is a relationship of justice between the citizens of one another reciprocally. The values of justice must be a fundamental and must be realized in a state of living together to realize the goal of the welfare state that all citizens and protect all of its citizens and territory, educate its citizens, also the values of justice—as a basis for interaction between fellow countries in the world and principles of the nation wants to live together in order to create an interaction between the peoples of the world on the basis of a principle of independence for every nation, eternal peace, and justice in life together (social justice)—must to be constituted with a moral.

Ethical Values Contained within Pancasila

There are two types of norms in the life of the state: national legal norms and moral or ethical norms. As is understood that as a positive legal norms, the Pancasila translated into a legislation that is explicit, it is concretely described in the rule of law in Indonesia. However, in addition to the rule of law, in the implementation of which requires a moral norm is a basic step on the implementation of the rule of law in Indonesia. However the good legislation unless it is based on the moral high ground in the implementation and administration of the state, then surely the law will not be able to achieve a life of justice for humanity.

Therefore, in addition to the principles of Pancasila is a source of value for the rule of law in Indonesia, as well as a source of moral norms for the implementation of the law, the implementation matters pertaining to the state nationality. By itself the moral values embodied in the principles of Pancasila can not be interpreted on certain percept (*sila*), but as a whole system of ethics and morals. As is understood that the system can not be ethical in Pancasila separated with basic ontological principles of Pancasila. If done an abstraction of the basic ontological precepts of Pancasila is essentially human, as is the Pancasila state ideology and the state is essentially

a living communion with institutions whose elements are human beings and for the purpose of human dignity. Thus the ontological basis of Pancasila as well as anthropological principles of Pancasila is a state subject as essential for life, so it is a fundamental basis for the elaboration of norms of moral and ethical in state life, nationalities, and social.

Ethics and morals for mankind in a state of life, nationalities, and social, are always relational. This means that the ethical and moral precepts contained in Pancasila are not intended for individuals personally but are always in relation to others. As is understood ontologically, human nature includes the arrangement of nature, namely body and soul. Therefore, based on Pancasila ethical nature of human morality has an ethical relationship, between man and himself in a physical sense and soul, between humans and other humans individually, between man and society, nation and state, and between man and the Almighty God. Over all the moral aspects must be implemented simultaneously, systematic, and comprehensive.

Ethics in Religious Life Community

Basic morality in relation to religious life in Indonesia is encapsulated in the precept of belief in one supreme God (sila I). The founder of Indonesia state seems to determine the choice of distinctive and innovative about the shape of the state in relation with religion. Through serious discussions accompanied by a very high moral commitment, the option for the Indonesian state to be based on 'belief in God Almighty' was reached. Even though Indonesia is characterized by a wide variety of ethnic, tribal, racial, and religious elements among its people, it seems challenging to determine the state's form just like those in other parts of the world.

Western democracies typically secular models, and this is not desired by all elements of the Indonesian nation. Communist countries typically are atheists, who reject religion in a country,

while the state religion would have a consequence of certain religious groups will constitute a majority in the country, and in Indonesia in this case Islam. Therefore, based on the state supreme God, is a creative choice and is an eclectic in corporative process. This means that choice is based on the state supreme God is distinctive and appears to be in accordance with the conditions of objective Indonesian nation. Agus Salim stated that the basis of one supreme God is the principal or the basis of all the other principles. Sila Supreme God is a basic guide line for the life of the state consists of various elements of the nation (Salim 1979). Based on the views of Agus Salim, state must base the basic principles of co-existence, which contain various faith in nation of the Republic Indonesia. In this state of life, a nation or concept and current religion not justified and the flow entering the personal space of belief of each person.

Based on the statement of religious leaders and the Indonesian state, the supreme God in fact was not a principle that enters a space religious creed but a principle of living together in a country, from all walks of life who have religious beliefs different. It is intended to create a dignified human life and civilized. Indonesian nation since the inception of the state and nation of Indonesia has been recognized by the founders of this country, that the people of Indonesia, which is the principal element of the state, made up of various ethnic groups, ethnicity, race, or religion. The founding fathers of the Indonesian nation will realize the reality of the Indonesian nation composed of various religions, so that the life of a nation and state acts as a reality of pluralism in religious life. Consequently, someone citizen faith is a private space and a most fundamental right, which is a gift from God Almighty. Therefore, the state is obliged to maintain and protect these rights. The life of belief in God Almighty is not justified interference, prohibited or regulated by anyone, including the state, the ruler of the country, a person, group of people, or even other religious groups. Confidence and belief in the truth of a religion are not only permitted but often a necessity, allowing individuals

to maintain consistency and coherence in their lives with their faith and their understanding of their religion's truth.

However, an aspect that must be considered and protected by the state is how if a trust and belief in the truth of a religious group that has a relationship with other groups, but have different perceptions, beliefs, and interpretations of the truth of their religion group. Supposedly, this reality must still be acknowledged, that trust and faith in someone or a particular religious group is a private space, the fundamental and basic that only God can determine right or wrong the person's belief. Hence the truth of religious beliefs of a person or group of people can not be justified to measure the truth or fallacy of trust, faith, and creed of a person or group of people. If this is the case then it is actually the same as rape, coercion, and an in justice. If morality is projected on the attitude of a person or group of people, it can be ascertained that the coercive group also will never accept if faithfulness and faith should be forced to follow another person or group.

In this context, it is the founding fathers put the principles of the Indonesian nation state and national morality, which is based on the formulation of the first principle 'on God', which is then in the fourth principals mentioned mind "State based on one supreme God, on the basis of humanity just and civilized". Moral values contained in the precepts is not understood grammatical semantics, that the supreme God was based on just and civilized humanity, but in the religious life of pluralism relations between religions groups bridged to one another with humanitarian principles of fair and civilized.

Therefore, in the state based upon the belief in the one God, the life of religion is not separated at all but rather religious legitimacy philosophical, juridical, and political in the country, it is as contained in the Preamble of the 1945 Constitution Philosophically supreme God contained in the precepts the first Pancasila philosophy serves as the basis of the Indonesian state, so that the first principle as a philosophical basis for nationhood and statehood in terms of

relations with the state religion. Legislation in Indonesia is not asset of space-religious creed but citizens organize public space in human relations. For example, the various products of positive legislation in Islamic law, for example, Law No. 41 of the Endowments, Law No. 38 on Zakat Management, this set of endowments and charity in society and state domains.

In the life of interreligious tolerance in the country of Indonesia is guaranteed in the state constitution, which guaranteed religious freedom in the 1945 amendments of Article 28 E, Paragraph (1) "Every person is free of religion, and worship according to their religion, choosing education and teaching, choose work, citizenship, chose to stay in area state, and left and right to return"; Subsection (2) "Everyone has the right to freedom of belief to believe, express attitudes, in accordance with his conscience". And Article 29 paragraph (2) "The State guarantees the freedom of each citizen to embrace their own religion and to worship according to their religion or belief." Tolerance in religious life in this country, seems to be the view of the founding fathers of the Republicis in line with Medina Charter article 25 and article 37, that the muslims live peace fully with people of other religions and bring peace (*mu'ahad*) (Rachman 2000).

In philosophicale, this sunder lying the ideal relationship between the state and religion is based on the basic principle of state supreme God, which means that every citizen has the freedom of belief or religion in accordance with their own faith and belief. Freedom in this sense means that the decision of religion and worship is placed on a private domain or at the individual level. It can also be said that religion is an issue for individuals and not a matter for the state. Countries in this relationship enough to guarantee juridical and facilitation so that citizens can practice religion and worship with a sense of security, tranquility, and peace. But somehow the human form remains the country there should be regulation of the state, especially in religious life. Regulation is necessary in order to provide

protection to the citizens. The regulations related to efforts to protect public safety, public order, the ethics and moral of society, public health, and the protection of the fundamental rights and freedoms of others (Shofan 2008). Regulations by the state concerning citizens freedom of religion still appear to require further development. For instance, in the Criminal Code, only several articles address this issue, such as Article 156 which regulates the hatred and contempt toward religion, Article 156a which addresses defamation of religion, Article 175 which pertains to violent acts during religious ceremonies, and Article 176 which deal with disruptions of religious gatherings.

Legally, the supreme God is stated in the first principle and is contained in the Preamble to the 1945 Constitution. In established jurisprudence, the 1945 Preamble incorporates godly values as the fundamental norm obediently recognized in Indonesia. In this sense, the supreme God serves as both constitutive and regulative principles within the Indonesian legal framework, serving as the foundational basis for the development of Indonesia's rule of law and the subsequent positive laws.

The fact that in the development of public life, many people are concerned about the ethics of interreligious communities in Indonesia. For example, cases such as the Achmadiyah cases and cases involving other groups, cases of violence against other groups in the name of religion, and horizontal conflicts due to religious beliefs that have not been resolved to this day. It shows the lack of interreligious ethical life on the morals taught in every religion to be tolerant, such as the tolerance emphasized in *Surah Al-Kāfirūn* paragraph (6) was spoken *Lakum dīnukum waliyadīn* (your religion is for you, and my religion for me).

CONCLUSION

Pancasila is not merely a preference but rather an objective reality, serving as the foundational philosophy for coexistence in the unitary state of Indonesia. Indonesia's unique geopolitical landscape,

comprising thousands of islands and a diverse population of various tribes, races, cultures, groups, and religions, necessitates a sense of unity in diversity, as reflected in the national motto, “*Bhinneka Tunggal Ika*.”

Beyond being the foundational philosophy of the state, Pancasila is also a way of life and a defining characteristic of the Indonesian nation's identity. In this sense, it can be compared to a *weltanschauung* or worldview, as described by Sukarno. It's important to recognize that Pancasila, as a way of life, personality trait, and philosophy of life for the Indonesian nation, also embodies universal philosophical values. The essence of Pancasila: the deity, humanity, unity, democracy, and justice represents universal philosophical principles. This means that these core values of Pancasila are not limited to the Indonesian nation alone but can be realized by the entire nation in the world in creating a society that is prosperous, devout, civilized, united, equal, and just.

In its position as a philosophical view, Pancasila essentially possesses distinct characteristics and unique qualities that set it apart from other philosophical perspectives in the world. Therefore, the description in this article emphasizes the philosophical views of the community, the nation, and the state of man as the primary pillars supporting the state. This provide us perspective and characterizes the philosophy of Pancasila as a view in addition to philosophical views on the world's other major, such as liberalism, individualism, socialism, communism, secularism, pragmatism, materialism, and religion fundamentalism. One thing that the Indonesian people take great pride in is that Pancasila is a masterpiece developed by the founding fathers of the Indonesian nation. It represents an eclectic synthesis of Indonesia's own values and culture with essential global values. Furthermore, Pancasila can be seen as a cultural and religious treasure that existed within the Indonesian people even before the formation of the state. In this sense, Notonagoro referred to cultural and religious values as the material cause (*causa materialis*).

Pancasila was formulated by the nation's founder who incorporated religious principles and emphasized humanity as the moral foundation for political life, particularly within the context of the state (Silas I and II of Pancasila). Similarly, the principle of communal living is reflected in the multicultural reality (Sila III 'unity'), given that Indonesia comprises thousands of islands, ethnicities, races, groups, customs, and cultures, all coexisting in peace and harmony (*lita'arafu*). This concept was articulated by the founding fathers of the nation, including Tjokroaminoto, with reference to Qur'anic verses, notably Surah Al-Hujurat verse 13, and expressed through the borrowed Sanskrit phrase "*Bhinneka Tunggal Ika*", which means 'unity in diversity' (different, yet one). Similarly, the fourth principle emphasizes democracy, and the social precepts of justice (Sila V), drawing relevance and inspiration from ethical and religious sources, such as An-Nisā:58. Therefore, the ethical values of Pancasila are not only relevant but can also be elevated and adopted as a global code of ethics for multicultural societies, applicable in various countries and nations around the world today.

The position of Pancasila as a fundamental principle encompasses two aspects: as the basis of the state (*philosophische grondslag*) and as the nation's way of life. It can also be considered a universal worldview. In Sukarno's formulation of Pancasila, he described it as a *weltanschauung* which means 'worldview'. This implies that Pancasila comprises principles and moral values based on religion, making it highly relevant as a global ethic in the context of multicultural societies.

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