

**Pancasila como fundamento e objetivos do desenvolvimento humano da Indonésia  
na era do Presidente Jokowi**

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**Ahmad Rifai**

ORCID: <https://orcid.org/0000-0002-1037-6015>

Communication Studies, University Of Peradaban, Central Java, Indonesia

E-mail: [ahmadrifai09@gmail.com](mailto:ahmadrifai09@gmail.com)

**Mohammad Mukhtasar Syamsuddin**

ORCID: <https://orcid.org/0000-0001-9582-8633>

Doctoral Programs, Faculty of Philosophical Science, UGM Yogyakarta, Indonesia

E-mail: [etsar@ugm.ac.id](mailto:etsar@ugm.ac.id)

**Septiana Dwiputri Maharani**

ORCID: <https://orcid.org/0000-0002-4633-3164>

Doctoral Programs, Faculty of Philosophical Science, UGM Yogyakarta, Indonesia

E-mail: [septiana.dm@ugm.ac.id](mailto:septiana.dm@ugm.ac.id)

**Resumo**

Um dos três principais problemas que o povo indonésio enfrenta em meio à atual rápida globalização e informação é o problema do radicalismo, intolerância e crise da identidade nacional. A razão, conforme escrita na agenda nacional de desenvolvimento, é que a política de uniformidade corroe o caráter da Indonésia como nação guerreira, diminuindo a solidariedade e a cooperação mútua e marginalizando a cultura local. Este estudo tem como objetivo descobrir e explicar Pancasila como a base e os objetivos do desenvolvimento humano da Indonésia na era do Presidente Jokowi. Este estudo utiliza um método qualitativo-descriptivo com uma abordagem de revisão de literatura, revisando o documento do Plano de Desenvolvimento de Médio Prazo 2014-2019 (RPJMN), que é o programa implementado durante um período da administração do Presidente Joko Widodo. Os resultados mostraram que os valores de Pancasila como filosofia de vida do povo indonésio ainda não haviam sido

totalmente manifestados, tanto no nível dos conceitos quanto na implementação de programas nacionais de desenvolvimento. No entanto, os esforços para aumentar o desenvolvimento humano da Indonésia, incluindo mais 'Pancasila', foram incluídos na RPJMN 2014-2019.

**Palavras-chave:** Desradicalização; Pancasila; Desenvolvimento humano; Nawacita.

### **Abstract**

One of the three main problems facing the Indonesian people in the midst of the current swift of globalization and information is the problem of radicalism, intolerance and the crisis of national identity. The reason as written in the national development agenda is because the politics of uniformity has eroded the character of Indonesia as a warrior nation, fading solidarity and mutual cooperation, and marginalizing local culture. This study aims to find out and explain Pancasila as the foundation and goals of Indonesia's human development in the President Jokowi era. This study uses a qualitative-descriptive method with a literature review approach, by reviewing the 2014-2019 Medium-Term Development Plan (RPJMN) document which is the program implemented during one period of President Joko Widodo's administration. The results showed that the values of Pancasila as the philosophy of life of the Indonesian people had not yet been fully manifested, both at the level of concepts and in the implementation of national development programs. However, efforts to increase Indonesian human development which more 'Pancasila' have been included in the 2014-2019 RPJMN.

**Keywords:** Deradicalization; Pancasila, Human development, Nawacita.

### **Resumen**

Uno de los tres problemas principales que enfrenta el pueblo indonesio en medio de la rápida actualización de la globalización y la información es el problema del radicalismo, la intolerancia y la crisis de la identidad nacional. La razón como está escrita en la agenda nacional de desarrollo es porque la política de uniformidad ha erosionado el carácter de Indonesia como nación guerrera, desvaneciendo la solidaridad y la cooperación mutua, y marginando la cultura local. Este estudio tiene como objetivo descubrir y explicar Pancasila como la base y los objetivos del desarrollo humano de Indonesia en la era del Presidente Jokowi. Este estudio utiliza un método cualitativo-descriptivo con un enfoque de revisión de literatura, al revisar el documento del Plan de Desarrollo a Medio Plazo 2014-2019 (RPJMN) que es el programa implementado durante un período de la administración del presidente Joko Widodo. Los resultados mostraron que los valores de Pancasila como la filosofía de vida del pueblo indonesio aún no se habían manifestado completamente, tanto a nivel de conceptos

como en la implementación de programas nacionales de desarrollo. Sin embargo, los esfuerzos para aumentar el desarrollo humano indonesio que más 'Pancasila' se ha incluido en el 2014-2019 RPJMN.

**Palabras clave:** Desradicalización; Pancasila; Desarrollo humano; Nawacita.

## 1. Introduction

After declared by the General Election Commission (KPU) as the winner in the presidential election of the Republic of Indonesia 2019-2024, the elected President, Joko Widodo and Vice President KH. Ma'ruf Amin conveyed the vision of Indonesia's development for the next five years. Jokowi delivered five main points that will be focused on his second term. The five main points are: infrastructure development, human resource development, economic development by increasing investment, reforming bureaucracy, and ensuring the use of the state's revenue and expenditure (APBN) was focused and on target (Jokowi's speech of the Indonesia's Vision 2019-2024, 14 July 2019).

Indonesia has a government that implements and realizes the ideals of the nation. In implementing the polity, a president must do three things; 1) build effective and efficient bureaucracy, 2) strengthen the defense and resilience of the nation so that the state is secure from the interference of other nations, and 3) Carry out a thorough development so that people can live more prosperous, educated, and physically and mentally blithesome.

Development for the nation has the meaning as systematic and well-planned efforts to transform a condition into a better state by utilizing a variety of resources that are optimally, efficiently, effectively and accountable, with the ultimate goal to improve the quality and sustainability of human life and society. These systematic and well-planned efforts consist of strategic, tactical and practical measures, as each country has its own age of sovereignty, resources and different obstacles.

The definition above was based on the concept of development in the political state which is interpreted as a multi-dimensional process involving major changes in social structure, people's attitudes, and national institutions, as well as economic growth, reduction of inequality, and absolute poverty eradication in a country (Sen, 1993).

Especially the purpose of Indonesia national development has been outlined in the opening of the Constitution (UUD) 1945, that is "*melindungi segenap bangsa dan seluruh tumpah darah Indonesia; memajukan kesejahteraan umum; mencerdaskan kehidupan bangsa; dan ikut melaksanakan ketertiban dunia yang berdasarkan kemerdekaan,*

*perdamaian abadi, dan keadilan sosial*". If the goals mandated by this Constitution was extracted, it will appear that the mandate given by the State to its stakeholders, especially the government organizers in the Republic of Indonesia (NKRI), is to glorify human beings and society life from the smallest sphere to the sphere of the world.

Based on the explanation, it can be concluded that the development for the Indonesian nation has a comprehensive meaning covering the quality aspects of human resources (HR) and its institution in the processing of natural resources (SDA) and other resources. In addition, the orientation of the development not only pursue physical aspects like the fulfillment of clothes, foods, housing, health and others, but also the development of mental aspects such as education, sense of security, freedom to express, and others.

The word "pembangunan" in Indonesian, following the opinion of (Hobart, 1993) has the equivalent of the word *development* because it refers to three things, which are growth, development, and advancement, referring to political ideas, liberal and rational economic ideas. Thus, development aims to empower people and individuals to foster and develop intellectual, spiritual, cognitive, and mental potential. Mark Hobart's definition gives a wider space for various dimension of development and even emphasis on the *human capital* aspect in the development process.

In this context, this study aims to examine how the values of Pancasila implications on human development as a basis for the narrative of counter-radicalism, intolerance and national personality crisis. Then to clarify the problem, the researcher uses a reflective sociology approach which assumes that development problems are more caused by unequal relations between humans. Therefore, human values must be returned to their original position.

Therefore, this study aims to find out and explain Pancasila as the foundation and goals of Indonesia's human development in the President Jokowi era.

## **2. Methodology**

This research is a descriptive research using the approach of qualitative. Descriptive researcher describes any event and explained it qualitatively. research to analyze the relation between examine how the values of Pancasila implications on human development as a basis for the narrative of counter-radicalism, intolerance and national personality crisis. Then to clarify the problem, the researcher uses a reflective sociology approach which assumes that development problems are more caused by unequal relations between humans. Therefore, human values must be returned to their original position.

### 3. Results and Discussion

#### A. Human Development Paradigm of Indonesia

National development According to the National Defence Institute (Lemhanas, 1997) is the development of Indonesian human beings and the development of the whole community. The fact of this development implies that national development pursues the balance, harmony and alignment between physically advancement and mentally satisfaction. The sustainable and equal national development was directed to improve the quality of life of the nation so that it is always be able to realize the peace and welfare. The results of national development must be truly perceived by all people in form of improving the living standard and quality of human life and society. Anyway, the policies and development programs undertaken should be interpreted as an effort to improve the welfare of the people fairly, as mandated by the Constitution 1945 and Pancasila.

However, what needs to be a concern in a development perspective was a humanist development paradigm, development that recognizes human existence as an active and creative being. Therefore, man is able to determine his own fate (determine what needed, determine what to do, determine the steps that have been decided). This perspective is intended to prevent adverse and coerce development interventions; Cultivating an autonomous attitude, and avoiding dependence. Development in this case should rely on human capital, which includes the Intellectual capital, as a self-development force that allows a household to face various challenges and threats (Narayan, 2002).

Indonesia as a developing country seeks to continue to develop development programs. However, these efforts actually had an impact on the social crisis because of the imbalance in the process of applying different development concepts. Where the different contexts relate to resources and culture (Hardiman, 2003).

Since Indonesia's reformation era, one of the national development agenda was the establishment of the program RPJMN (The Medium-Term National Development Plan). RPJMN 2015-2019 is the third stage of the Long-Term National Development Plan (RPJPN) 2005-2025 which has been set by Law No. 17 of 2007. Based on the Constitution 1945 and UU No. 17 year 2007 about RPJP, RPJMN 2015-2019, compiled as the description of the vision, mission, and agenda (*NawaCita*) of president/Vice President, Joko Widodo and Muhammad Jusuf Kalla, using the technocratic design that has been compiled by a government agency called the National Development Planning Agency (Bappenas) and based

on the RPJPN 2005-2025. RPJMN 2015-2019 was a guideline to guarantee the achievement of the vision and mission of the President, RPJMN also used to maintain the consistency of the direction of national development with the goal as written in Constitution 1945 and RPJPN 2005 – 2025 (Kementerian Perencanaan Pembangunan Nasional, 2014).

One of the missions in RPJPN was to *"realize a noble, moral, ethical, cultured, and civilized based on the philosophy of Pancasila by strengthening the identity and character of the nation through education aimed at shaping human beings follow to God Almighty, obeying the rules of law, maintaining internal and interfaith harmony, carrying out intercultural interactions, expanding social capital, applying sublime values of Nation culture, and has pride as an Indonesian nation as a spiritual, moral, and ethical foundation of the Nation"* (THE MPR RI, 2012) (Kementerian Perencanaan Pembangunan Nasional, 2014).

The Ministry of National Development Planning (PPN) (Kementerian CPPN & Bappenas, 2015) as the ministry in charge for RPJPN, explained that one of the three main problems of Indonesia today were the problem of intolerance and the crisis of national identity. The reason as written in national development agenda:

*"... The politics of uniformity has eroded the character of Indonesia as a warrior nation, diminishing solidarity and mutual cooperation, and marginalizing local culture. The national identity was torn apart by sectarian conflicts and various forms of intolerance. The State was ignorant in respecting and managing diversity and difference that characterizes Indonesia as a plural nation. The attitude for not willing to live together in a diverse community has given rise to an expression of intolerance in the form of hatred, hostility, discrimination, and acts of violence against "the different". The failure to manage diversity was related to the problem of injustice in the allocation and distribution of national resources which has aggravate social inequality.*

At the same time, the rapid advancement of information technology and transportation has given birth to a "borderless-state" which in turn have negative impacts in the form of culture shock and the unity of global identity among Indonesia's younger generation. This encourages the search for bases of primordial identities as symbolic representations which are different from others. The basis of identity that has the character of the nation and the spirit of morality based on Pancasila. The goal is to develop Indonesian people who not only have divine values, but also have a patriotic spirit oriented to the development of science and technology (Chotimah, 2018).

Development, on the one hand, is carried out to take a side with humans who accept the consequences of development, apart from a belief that development must be carried out

with economic and technical methods and indicators with a high degree of accuracy. The important issue here is how humans can provide configuration for the development model that is run. On the other hand, development is bound to greater interests such as the global and national political economy with its own choice of values. Awareness about this shift then provides an opportunity for alternative perspectives in studying human change and how to organize it through policies that are more appropriate to achieve goals of welfare and better quality of human life.

Human development itself is an international agenda that was first introduced by the United States in 1990. The concept of human development was the antithesis of economic development that only focuses on growth and economic income towards development that oriented to human development (Hamzah, Risqiani and Sofilda, 2012).

It has to be done because at this time Indonesia was in the middle of a battle between two cultural currents. On one hand, Indonesian people are confronted with cultural currents driven by market forces that place humans as mere commodities. On the other hand, there is a flow of culture that emphasizes the strengthening of primordial identity in the midst of the rapid flow of globalization. The accumulation of failure to manage the effects of these two cultural currents poses a threat to the development of the nation's character. (Ministry of National Development Planning, 2014) Therefore, development planning was needed into the globalization era by increasing the attention to development agencies aspects, namely humans (Fukuda-Parr, 2003).

For the Indonesian, Human Resources are the main capital in national development. Therefore, the quality of human resources needs to be improved so that they are able to provide high competitiveness, which marked by an increase in the Human Development Index (HDI), the Gender Development Index (GDI), and the Gender Empowerment Index (GEI), which is achieved through population control, increasing the education level, and increasing the degree of public health and nutrition.

One of the dimensions of the national development agenda in Indonesia is human and community development. The basis and objectives of the development concept are,

*"Development is carried out to improve the quality of humans and society that produces superior Indonesian by increasing brain intelligence and physical health through education, health and nutrition improvement. It is hoped that the superior Indonesian human will also have a strong mentality and character with positive and constructive behavior. Therefore mental and character development is one of the main priorities of development, not only in the bureaucracy but also in all components of society, so that entrepreneurs will be creative, innovative, have a business ethic and*

*are willing to take risks; dedicated, disciplined, hard-working who obey the rules and understand the character of the business where they work; and an orderly and open society as positive social capital for development, and provide security and comfort for others."* (Ministry of National Development Planning, 2014)

One of the strategies implemented in the qualified development agenda is to create a stable social, political, legal and security conditions. These conditions include issues of certainty and law enforcement, security and order, politics and democracy, as well as governance and bureaucratic reform issues (Ministry of national Development Planning, 2014).

The general policy direction of national development was to improve the quality of human resources and the welfare of the people with justice. Human resources which qualified was reflected in the increased access to quality education at all levels of education by giving more attention to the poor population and behind, frontier and outermost regions of Indonesia; increasing the competency of Indonesian students in Mathematics, Science and Literacy; increasing access and quality of health services, especially to mothers, children, adolescents and the elderly; increasing the quality of nutrition services, increasing effectiveness in preventing and controlling diseases and environmental health, and developing health insurance (Ministry of National Development Planning, 2014).

The efforts to improve the quality of life of Indonesian people are carried out through 4 priority sub-agendas, namely: (1) population and family planning development; (2) education development especially the implementation of the "Program Indonesia Pintar"; (3) health development especially the implementation of the "Program Indonesia Sehat"; and (4) increasing the welfare of marginal people through the implementation of the "Program Indonesia Kerja" (Ministry of National Development Planning, 2014).

In the connection with the relations of national development in the various fields described above, the development of course aims to improve the human dignity consistently based on the values of the Indonesian human nature. National development must fulfill aspects of the soul (spirit) which includes mind, feeling and willingness; physical aspects, individual aspects, social aspects, personal aspects and also aspects of life. This is implemented and elaborated in various fields of development including politics, economics, law, education, social, culture, science and technology, and the field of religion (Kaelan, 2008).

*Human Development Report (2006) emphasizes five foundations for achieving human-oriented development (Abdullah, 2007) (Abdullah, 2007: 6-8):*



*First, equal citizenship which refers to an equality between citizens, both in terms of opportunities or in the capacity building and expertise also rights which follow as citizens. Adherents of a structural view argue that the fulfillment of economic rights, including the right to work, will only be created if in the development process carried out by the state, started with conducive social preconditions which also function as a foundation for the implementation of social change (Budiman, 1993).*

Second, the social minimum which refers to the minimum limit for human development, it means that every basic human need was fulfilled. The limit is the ability to survive, avoid feeling alienated, and avoid grief. In physical needs, for example, humans get a minimum of 20 liters of water per day to meet all their needs. Social minimum occurs when people experience shortages and make a variety of choices, to the limit of subsistence needs, there is no saving, investment for sustainability for the future. The sign of life below the minimum social limit was when people sacrifice one crucial choice (basic needs) for another basic need. Therefore, development is closely related to comfort, safety, tranquility, and certainty.

Third, equality of opportunity, which confirms that after the social minimum is met, every community has the right to get equal opportunities for nutrition, air, water, protection, sudden weather changes, disasters, diseases. In the material condition, as citizens are entitled to get five things; economic resources (income and welfare), housing condition (condition of housing space that meets hygiene and health requirements); working condition (measured by the standard noise temperature at work and the hours worked); health (variations in symptoms of stress and disappearance of illness and disease and the availability of medical assistance to the society); and education (fulfillment of formal education). These approach is the basic capital for human empowerment. Everyone has the right to receive education, access to health, adequate housing, and proper sanitation. Equality of opportunity is the key to social justice. The loss of justice is caused by several things, such as the centralization of the state, structural discrimination imposed by the government, and uncontrolled and prolonged conflict.

Fourth, fair distribution, all people have the right to get access to the fairly public resources and wealth distribution. If reciprocity is a horizontal exchange between individuals or between groups, then distribution is a vertical exchange between communities with has a higher position structure. For example, is the relationship between the society and the state. The form of cooperation in the form of tax provided by the people is returned in the form of subsidies. Distribution is also used for the exchange of goods and services marked by centralization of authority (customary leaders, village chiefs to religious institutions). The

State Logistics Agency (Bulog) and BAZIS (Board of Amal, Zakat Infaq and Sadaqoh) which handle distribution must adhere to inclusive principles, not based on interests that benefit a handful of people.

Fifth, social trust which is the hope that arises in a community that behaves normally, honestly, cooperatively, based on shared norms for the benefit of other members of the community. Low social trust society is indicated from cooperation in the forms of formal policies that are carried out in a compulsory, even coercive manner, such as taxes that do not have to be paid by communities that have high social trust. The philosophy of development actually concerns the fundamental question not only of "for what" the development was carried out, but also "from whom" the development came from. Human interests must also, besides being understood seriously, be considered in the "implementation" of the development. The level of trust which in turn will be a source for development and sustainability of the development itself.

With reference to these views, development in Indonesia cannot be separated from the foundation of Pancasila as the basic logic of the development. Therefore, Pancasila in development needs to be placed as a thematic category which has implications that Pancasila can be developed creatively and dynamically. Creative and dynamic development must remain rooted in the nature of human existence. Heidegger argues that the core of human existence lies in its existence. Humans are in their existence. Humans are lie within themselves, felt and realized by everyone. Everything done by humans is always centered on human awareness about himself, so that his entire life and their life are experienced as part of themselves. This is referred as the dimension of immanence. Besides that, humans can get out of themselves. Humans not only live in the mind, but what is felt in the mind that is outside of himself, which are in the world. Thus, humans have dimensions that transcend themselves, this is called the dimension of transcendence (Huijbers, 1990).

## **B. Pancasila as the Foundation of Indonesian Human Development**

The paradigm of national and state development must be in a new atmosphere in accordance with the latest advances in science and technology as a manifestation of human practices and innovations in the context of social change (Howaldt and Schwarz, 2017). Nevertheless, the development must remain within the basic values of Pancasila, values of faith and piety in God Almighty with a just and civilized humanitarian basis, because humans

as creatures of God have the same basic rights, not differentiated with heredity, skin color, ethnicity and other classifications. However, national development must be directed as an effort to improve human dignity, both in the individual, social and religious aspects. On this basis, development must develop the human dignity as a whole.

Therefore, Pancasila as the basis of state philosophy should not be influenced by all differences such as religion, ethnicity, citizenship, class, and so on. Likewise, Pancasila cannot be influenced by all changes, such as changes in circumstances, events, places (inside and outside Indonesia), time, population composition, patterns of relations between citizens, nations, and countries, and other relationships.

Pancasila as the philosophy of the nation and state of the Republic of Indonesia implies that every aspect of national life, statehood and society must be based on the values of divinity, humanity, unity, society, and justice (Surya, Johni and Putra, 2015). This philosophical state thinking is based on the view that the state is an alliance of human life or social organization, which is a legal society.

Pancasila has provided fundamental values for religious people in Indonesia to live peacefully by providing guarantees of freedom for every citizen to embrace a religion and practice worship in accordance with their beliefs. This is based on the fact that each religion has different beliefs and teachings from each other, but basically every religion teaches mutual respect, appreciate, and coexist peacefully with followers of other religions. Therefore, the state and society are obliged to develop religious life that is full of tolerance and mutual respect based on civilized human values (Latief *et al.*, 2020). Then it can be said that Pancasila is a concrete foundation for the counter narrative of radicalism and intolerance between religious communities in Indonesia.

Constitutionally, Indonesia is built to realize and develop a nation that is religious, humanist, unity in diversity. The consequence is the necessity to continue the process of shaping a developed and creative social life, having a cosmopolitan and pluralistic cultural attitude, a democratic social political order and a just and populist social and economic structure of society. Broadly speaking, Pancasila is placed as a guideline of values and norms, which are implemented in rules that govern the actions of human society, especially in the context of development.

The nature of development based on trust in God Almighty is an integral part of national development goals and efforts. The essence of national development is human development as a whole and develops Indonesian society. After all, the Indonesian nation wants harmony between humans and their God, between fellow humans, between humans and

the natural environment, as well as the harmony of relations between nations. Based on this fact, it can be said that the value of Pancasila requires harmony between the ideals of life in the world and the pursuit of happiness in the afterlife. This harmonious development of human and community life is the ultimate goal of national development, which is briefly called an advanced, just and prosperous society based on Pancasila. This is the essence and starting point of development based on belief in God Almighty

The value of Pancasila, especially the principle of divinity, ensoul the personality of Indonesian people in the form of belief in God Almighty according to their respective religions and beliefs. Even the value of divinity gives religious character and identity to the people and culture of Indonesia. This character and identity are institutionalized and preserved in the national and state life structure, by making the Pancasila and the principle of divinity as the basis of statehood, as stipulated in the Preamble of the 1945 Constitution:

*"Atas berkat rahmat Allah Yang Maha Kuasa dan dengan didorongkan oleh keinginan luhur, supaya berkehidupan kebangsaan yang bebas, maka rakyat Indonesia menyatakan dengan ini kemerdekaannya.... negara Republik Indonesia yang berkedaulatan rakyat dengan berdasar kepada: Ketuhanan Yang Maha Esa, kemanusiaan yang adil dan beradab, persatuan Indonesia, dan kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan, serta dengan mewujudkan suatu keadilan sosial bagi seluruh rakyat Indonesia."*

*("Thanks to the grace of Allah Almighty and encouraged by noble desires, so that a national life is free, the Indonesian people declare her independence ... the Republic of Indonesia sovereignty of the people based on: The Almighty God, fair and civilized humanity , unity of Indonesia, and people led by wisdom in consultation / representation, and by creating a social justice for all Indonesian people. ")*

Then clarified in the Explanation of the 1945 Constitution; "The state is based on the Almighty God according to a just and civilized basis of humanity. Therefore, the Basic Law must contain the obligation of the government and other state administrators to maintain noble humanitarian character and uphold moral ideals".

Meanwhile, the constitutional basis of the 1945 Constitution, especially article 29 which contains 2 paragraphs:

1. The country is based on the Almighty God.
2. The state guarantees the independence of each people to embrace their respective religions and to worship according to their religion and beliefs.

The objective of the religion and belief of in God Almighty is the creation of an atmosphere of religious life and belief in God Almighty, which is full of faith and devotion, full of dynamic harmony between religious communities and beliefs in God Almighty. This trust then strengthens the spiritual, moral and ethical foundation for national development, which is reflected in a harmonious atmosphere of life, as well as in the solid unity and integrity of the nation in harmony with the appreciation and practice of the Pancasila (Sitorus, 2016).

Pancasila is a collective agreement that must be used as a core value in the life of the nation and state in Indonesia (Sugara, 2018). The five precepts of Pancasila are guidelines in the process of developing the nation and state, including in determining the direction and implementation of development in Indonesia. Of the five precepts, it was agreed that the first precepts, namely the divine precepts of the Almighty, should ensoul the other four precepts in the Pancasila (MPR RI, 2012) (the socialisation material of the Five pillars of MPR, 2016).

The discussion of humans in the Pancasila's framework was important in the Pancasila's framework. Phenomenologically it can be said that the five precepts in Pancasila apply to every human being (Indonesia). Nothing can be released or excluded from the five precepts in the Pancasila without the risk of violating the nature of humanity, because even though based on its independence as a human right, humans are able to do the opposite of these precepts, but ethically it remains bounded to obey them. Awareness of this reality automatically links the five precepts as a whole value with its nature (Siswanto, 2015).

Pancasila is the core philosophy of the Indonesia, so that its consequence is the *staatsfundamentalnorm* for all aspects of development in Indonesia (Siswoyo, 2013). The basic values contained in the philosophy of the country, as a philosophical-ideological basis for realizing the ideals of the state, both in the sense of the objectives of the constitutionalism principles as a formal law state, as well as the four ideals of statehood contained in the opening of the 1945 Constitution (Kaelan, 2007).

Therefore, every effort to manage human development must be able to improve human capabilities by paying attention to religious, cultural and social aspects that require at least the following four things:

1. The effort requires the careful introduction of distinctive characters so that the approach used can be in line with the characteristics of the society. Many cases of development failures sourced from the neglect of local character so that development becomes a process of outside intervention that often creates resistance.

2. Society development management effort requires the participation of the society because the society has preferences in various forms.
3. Society development management effort require a defense of marginal status, especially over the dominance of the center and the state in various forms that are unfavorable to the society. The group or society built is essentially a party that has shortcomings, dependent and does not even have an equal bargaining position
4. Society development requires the use of internal resources and power for the process of change. In addition to ensuring maximum local participation in the development process, the utilization of internal resources and strength will guarantee the sustainability of a development process (Abdullah, 2007).

In addition, Pancasila as the philosophy of the nation and state of Indonesia is based on the constitutionalism principle. A consensus that guarantees the upholding of the constitutionalism of the modern state in the reform process to realize democracy, generally relies on three elements of agreement (Andrews, 1968):

1. Agreement on common purpose and goals (*the general goal of society or general acceptance of the same philosophy of Government*).
2. Agreement on the rule of law as the Government's foundation of or government administration (*the basis of Government*).
3. Agreement about the form of institutions and state administrative procedures (*the form of institutions and procedures*).

And as a nation, Indonesia bases on the concept of constitutionalism as stated above.

The constitutionalism which bases on the agreement is evidence that Pancasila was Sukarno's hard effort to oppose the idea of the founding of religious states and to reconcile the disagreements between nationalists and religions.

Pancasila as an ideology must be able to act as a reference for the establishment of a new identity as citizens (Amir, 2013). The first precept, the divinity of the Almighty is a new category that overcomes boundaries based on certain religions. Humanity refers to universal values. Second, this principle reflects the transition from the particularistic sphere to the universalistic one, as a symptom of modernization. The principle of Indonesian unity refers to new group references and new ties. Whereas populist and social justice are the principles demanded from new status as equal citizens

From the explanation above, it can be said that the meeting point between Indonesian people and Pancasila lies in human existence. The existence of Indonesian people in Pancasila

is in the form of integral humanism that places the relations of Indonesian people with themselves, with other Indonesian people, and with their God, harmonious and equal, as monopluralist subjects (Syamsuddin, 2015). It means, the human concept in Pancasila implies an understanding of the principles of balance as a basic principle of true human nature. Therefore, the development of Indonesian people, in their physical and spiritual aspects, which is in accordance with the values of Pancasila, is a necessity to be done.

#### **4. Final Consideration**

In order to realize the goals of national development, Indonesian people must be returned to the basics of human nature as "monopluralists". The basic elements of human monopluralis include the composition of human nature, both soul and physic, the nature of human as independent creatures that stand alone and as creatures of God Almighty. Therefore, national development as a praxis effort to realize this goal, development must be based on the nature of human beings' paradigm "monopluralist".

For this reason, the concept of development has been redefining in the era of President Jokowi's administration in the 2014-2019 RPJMN. It was done to restore the position of the Pancasila as a national development paradigm which means that in all aspects of national development must be based on the nature of the values of the Pancasila precepts. This is as a consequence of the principle of the recognition and acceptance of the Indonesian nation of Pancasila as the basis of the state and national ideology because the nature of the values of the Pancasila precepts was based on the ontological basis of humans as the main supporting subjects of the state

National development in various fields was aimed to consistently increase human dignity based on the values of the human nature "monopluralist". National development must fulfill aspects of the soul (spirit) which mind, feeling and willingness; aspects of physic, aspects of individuals, aspects of social beings, personal aspects and also aspects of his divine life. This is implemented and elaborated in various fields of development including politics, economy, law, education, social, culture, science and technology, and the field of religion. Therefore, the perspective of reflective sociology places Pancasila as a duality that looks back upon the relations of individual human beings and social structures. Further more, Pancasila needs to become a basic logic, both in the level of concept and implementation, which represents a holistic and inclusive development paradigm that integrates human physical / material, intellectual and spiritual dimensions. So that in the end, Pancasila which has various functions

in personal life, nation and state, has a very important role in dealing with the issues of radicalism, intolerance and crisis of national personality. For the tourism management, this research can be an input material and references to improving quality of Civic Education and for academic subject, the result of this analysis can be used as additional insight knowledge of Civic Education.

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**Percentage contribution of each author in the manuscript**

Ahmad Rifai - 40%

Mohammad Mukhtasar Syamsuddin - 30%

Septiana Dwiputri Maharani - 30%