

### Pancasila As A Development Paradigm

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**Abstract** -This paper is to formulate a conceptual perspective on the reconstruction of the paradigm of the development of the rule of law in Indonesia. Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia states that "the Indonesian state is a state of law", but in reality it is a sector that is worse off than other sectors. This downturn can be interpreted as the absence of a clear paradigmatic foundation on how state law is to be built and developed. The reconstruction of the paradigm of the development of the Indonesian legal state starts from the existence of Pancasila as the philosophy of the Indonesian nation.

**Keywords:** *Development Paradigm Industry Pancasila,*

#### I. INTRODUCTION

Pancasila as the basis of the state philosophy of the Republic of Indonesia. There are several things that need to be done first related to Indonesian history before the process and after the formulation of Pancasila as the basis of the state. This is related to the kingdom's struggle to maintain the existence of the Indonesian nation. As for the kingdoms and periods of revival, such as the kingdoms of Kutai, Sriwijaya, Majapahit, and the rise of Indonesia. Pancasila is also the basis of the state of the Indonesian nation, now that time has passed, in that time, many things or events have happened to accompany the journey of Pancasila, so that Pancasila stands as it is today in front of all Indonesian people. Starting from the first incident when Pancasila had reaped many internal conflicts from its originators until now in the era of reform and globalization, Pancasila is still hotly discussed by many groups, especially political circles and students.

Most of the parties who discussed the Pancasila issue were about the beginning of the Pancasila which was initiated about the first precepts. Indeed, from the early history of the development of the Indonesian nation, we can see that the components of society are formed from two major groups, namely the religious group, in this case dominated by the Islamic religious group, and the second, the Nationalist group. Both groups played a major role in making the basic design of our beloved country. So, after many aspects of discussing Pancasila as a record of the journey of Pancasila from time to time, so that we always do not forget the history of the formation of Pancasila as the basis of the State, and can also be used to mediate for parties who are having different opinions about the basis of the State so that in the future we will remain like Our motto is " Bhinneka Tunggal Ika " . Especially this in its application in our lives , including in the environment around us .

## II. DISCUSSION

### Understanding Paradigm

- The term "paradigm" was originally developed in the world of science, especially in the philosophy of science. In terms of terminology, the figure who developed the term in the world of science is Thomas S. Khun in his book entitled "The Structure of Scientific Revolution." Paradigm is also a basic assumption and general theoretical assumptions (a source of value). so that it is a source of laws , methods , applications in science so that it will determine the nature , characteristics and character of science itself. Paradigm itself is also the basic assumptions and assumptions of value (a source of law) so that it is a source of laws, methods and applications in science that determine the nature, characteristics and character of science itself.
- The meaning of paradigm is viewed from the origins of several languages including, according to English, paradigm means the state of the environment. Meanwhile, according to the Greek paradigm , namely ' para ' which means beside, next to, and known. Then according to the psychological dictionary, paradigm is defined as a model or pattern demonstrating all the functions that support what is presented.
- Science is very dynamic, this is caused by the increasing number of results of human research, so that in its development there is a very large possibility of finding weaknesses in existing theories, and if so, scientists will return to basic assumptions and theoretical assumptions so that development science re-examines the paradigm of the science or with other sciences, knowledge must examine the ontological basis.
- For example, in the social sciences, when a theory based on the results of this research is research that examines humans and society based on partial, basic, correlative and positivistic characteristics, the results of the science epistemologically only examines one aspect. only from the object of science, namely humans. Therefore, social scientists re-examine the paradigm of science, namely humans. Based on human nature, in reality, the objective is multiple and even multidimensional.

### Pancasila as a paradigm in politics

- What is meant by Pancasila as a political paradigm is to put the values contained in Pancasila as a source of political values. The source of political values must refer to the values of Pancasila, especially the 4th precept where all political practices must develop on the basis of populist principles. This is because citizens are political actors so that people must be able to place their highest power as Indonesian citizens who adhere to a political system where the power is from the people, by the people and for the people.
- Indonesian citizens as citizens must be placed as subjects or political actors, not just as political objects. Because Pancasila is based on human nature, political development must be able to increase human dignity. The Indonesian political system which starts from humans as subjects must be able to place the highest power in the people. The power in question is the power of the people by the people and for the people. The Indonesian political system that is in accordance with Pancasila as a paradigm is a democratic political system, not an authoritarian one.

- Based on this, the Indonesian political system must be developed based on the people's principle, which lies in the fourth principle of Pancasila. The next development is that the political system is based on moral principles rather than the precepts of Pancasila.

### **Pancasila as a paradigm in law**

- One of the goals of the Indonesian state is to prove the Indonesian nation and all of Indonesia's bloodshed. This implies that the duties and responsibilities are not only by state administrators but also by the Indonesian people as a whole. On the basis of the system and security is to include all components of the nation. Indonesia's development and security system is called the universal people's security system.
- According to MPRS Decree No. XX / MPRS / 1966 Pancasila is the source of all sources of law, thus all laws and regulations in Indonesia must not conflict with Pancasila as the State Foundation. The preamble to the 1945 Constitution which contains Pancasila cannot be changed by anyone, including the MPR. This is based on Articles 3 and 37 because changes to the preamble to the preamble mean the dissolution of the state.

### **Pancasila as a paradigm in economic development**

- In accordance with the Pancasila Paradigm in economics, the economic system must be based on divine morality, and humanity. It aims to prosper the people as a whole. Economic development must be able to avoid monopoly and free competition in the future will provide great benefits to those who are strong in the economic field. Meanwhile, small entrepreneurs will be disadvantaged by the existence of a system of free competition in the economy.
- Article 33 of the 1945 Constitution stipulates that the system of free competition and monopoly is prohibited in the economy. Regarding Article 33, the explanation of the 1945 Constitution states: "In Article 33 the basis of economic democracy is stated, production is carried out by all, for all under the leadership or ownership of members of the community. Therefore, the state's economic system must prioritize the welfare of the people. The community must also take part in. Meanwhile, the government is obliged to provide direction and guidance on healthy economic development activities for the development of the business world.

### **Pancasila as a paradigm in socio-cultural development**

- Pancasila as a paradigm in socio-cultural development is to base socio-cultural development based on the values that already exist in society. The values that exist in society are essentially the basis of the values contained in Pancasila. In the context of socio-cultural development, Pancasila is a normative source that aims to increase human dignity. make citizens into a civilized and cultured society.
- In the era of globalization, cultural values that have developed in society have begun to be buried by western cultures that have entered Indonesia. Almost all Indonesians are affected by these cultures, both positive and negative cultures. With the entry of various new cultures, people are starting to leave cultural values that have developed in their scope and they are more than western cultures which are not even in accordance with the values contained in Pancasila.( Ahmad Calam dan Sobirin)

- This makes people have barbaric traits, for example, such as dressing styles that imitate western nations, various kinds of western dances that contain pornographic elements, and so on. It is the duty of the government to remind and direct the public to re-implement cultural aspects based on human values, divine values, and civilized values.

### **Pancasila as a paradigm in the development of inter-religious life**

- In the current reform process, in several regions of the Indonesian state, social conflicts arise that stem from racial issues, especially religious issues. This shows the decline of the Indonesian nation towards an inhumane religious life. The tragedies of Ambon, Poso, Medan, Mataram, Kupang, and other areas show the weakening of tolerance for religious life based on just and civilized humanity. Therefore, it is a difficult task for the Indonesian people to restore an atmosphere of religious life that is full of peace, mutual respect, mutual respect and love as fellow civilized human beings. religious life in this beloved country of Indonesia. Humans are creatures of God Almighty, therefore humans are obliged to worship God Almighty in the territory of the country in which they live.
- Pancasila has also provided fundamental values for religious people to be able to live peacefully in religious life in Indonesia. In accordance with the values contained in the first and second precepts of Pancasila, which read that there is one God and just and civilized humanity. The state of Indonesia is very open to people of other religions. The State of Indonesia also gives freedom to its citizens to embrace religion and carry out worship according to their respective beliefs.

### **Pancasila as a Paradigm in the Development of Science and Technology**

- Science and technology (IPTEK) is the result of human efforts which include aspects of reason, taste, and will in improving human welfare and dignity. Pancasila provides the basic values for the development of science and technology as a result of human culture, which is based on a just and civilized moral and humanitarian divinity. Then there are several meanings in Pancasila in the development of science and technology, namely:
  - The precepts of the one and only divinity mean that science and technology does not only look at what is found, proven and created, but also considers its intentions and consequences, whether it is detrimental to humans and the natural surroundings.
  - The principle of just and civilized humanity provides a basic morality that in developing civilized science and technology, the development of science and technology that is detrimental will not realize the true goal of science and technology, namely welfare.
  - The precepts of Indonesian unity mean that the development of science and technology can foster a sense of nationalism, so that the development of science and technology can bring about unity.
  - The precepts of Indonesian unity mean that the development of science and technology can foster a sense of nationalism, so that the development of science and technology can bring about unity. The people's precepts, which are led by wisdom, are led in deliberation/representation, democratically developing science and technology, meaning that each individual is free to develop science and technology. Science and

technology developers must be open, meaning that they are open to criticism, review and comparison with other theories.

- The principle of social justice for all Indonesian people means that the development of science and technology must maintain a balance of justice in human life. *Sergen, Lyman T*

### **various kinds of Pancasila actualization**

- The actualization of Pancasila today is often a question. Are the different values of Pancasila still being used in an era that has been more than 70 years since Pancasila was created? Until now, Pancasila has become the ideology or perspective of the Indonesian nation. That is one proof that Pancasila is still being practiced today. If there has been no actualization of Pancasila, then Pancasila is nothing but a symbol for this Indonesian state. The actualization of Pancasila is the incorporation of Pancasila values into the norms that apply in the life of the nation and state. The main problem with the realization in the actualization of Pancasila is how the universal values of Pancasila are manifested into norms that are directly related to Pancasila values in the administration of state government.
- Pancasila as well as the basis of state philosophy, the nation's view of life and the ideology of the nation and the state, are just a series of beautiful words but must be realized and actualized in various fields in the life of the nation and state. The actualization of Pancasila can be divided into two types, namely objective and subjective actualization.

### **objective Pancasila actualization**

Objective Pancasila actualization is the actualization of Pancasila in various fields of state life which includes state institutions including executive, executive, and judicial. besides that it also covers other fields of actualization such as politics, economics, law, especially in the elaboration of laws, GBHN, defense and security, education and other state fields.

### **subject actualization**

The actualization of Pancasila is the actualization of Pancasila in every individual, especially in the moral aspects of the life of the State and society. This subjective actualization will not make ordinary citizens, state administrators, especially the political elite in political activities need to be introspective in order to have divine and humanitarian morals as contained in Pancasila.



### III. CONCLUSION

Pancasila as the Philosophical Basis of the Republic of Indonesia. There are several things that need to be done first related to Indonesian history before the process and after the formulation of Pancasila as the basis of the state. This is related to the struggle of the kingdom in maintaining the extension of the Indonesian nation. In today's reform process, Pancasila values are a starting point, both in the political, social, economic, legal and international fields of today. It is in today's scientific discourse that Pancasila is termed as a paradigm in the life of the nation and state. Paradigm is a theory of knowledge - basic assumptions and general theoretical assumptions, so that it is a source of law, method, application in science so that it greatly determines the nature, characteristics and character of science itself, then within Pancasila itself there are paradigms including: 1. Pancasila as a paradigm in the field of politics 2. Pancasila as a paradigm in the field of law 3 . Pancasila as a paradigm in economic development 4. Pancasila as a paradigm in socio-cultural development 5. Pancasila as a paradigm in the development of inter-religious life. 6. Pancasila as a paradigm in the development of science and technology Then the actualization of Pancasila consists of two kinds, namely objective and subjective actualization.

### Suggestion

Through this paper, we suggest that readers do not stop here, the discovery of Civics learning science, of course Civics learning media. We hope that readers will continue to find knowledge and know the problems in learning, especially Civics, considering the role of educators for students to find important for the development of education in this beloved country of Indonesia.

This paper still has many shortcomings in its presentation, therefore we must study hard so that we can become better. Any suggestions that are constructive we are looking forward to for the improvement of this paper. Finally, we thank you.

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**JOURNAL OF INFORMATION SYSTEMS AND MANAGEMENT**

Vol. 01 No.06 December 2022

<https://jisma.org>

*Undang-Undang Dasar Negara Republik Indonesia Tahun 1945*

*Undang-Undang No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.*