

# Pancasila as a National Development Paradigm in Community, Nation, and State

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**Abstract** – This paper aims to find out Pancasila as a paradigm of national development in the life of society, nation, and state. From the title of this paper, it can be concluded that Pancasila as a paradigm has a close relationship with the life of society, nation, and state. To achieve the goals in life as a nation and state, the Indonesian people carry out national development, this is intended to increase the dignity of the nation in the international world. Pancasila as a national development paradigm has the intention that every national development must be based on the morality of the Pancasila precepts. As well as the nature of cooperation, helping each other, sharing and collaborating with the Indonesian people in society regardless of race, ethnicity, or religion is not spared from the role of the contents of the third principle of Pancasila.

**Keywords:** Community and state, Development paradigm, Pancasila

## I. INTRODUCTION

The definition of a paradigm is a basic assumption and general theoretical assumption (a source of value) so that it is a source of laws, methods, and applications in science so that it greatly determines the nature, characteristics, and character of science itself. Philosophically, the nature of Pancasila's position as a national development paradigm has a consequence that in all aspects of national development we must base on the essence of the values of the Pancasila precepts. Because the nature of the values of the Pancasila precepts is based on the ontological basis of humans as the subject of the main supporter of the Pancasila precepts as well as the main supporter of the State.

Pancasila is being tested again for its resilience in the current reform era as the basis of the state. The rising of the sun in June 1945, 77 years ago, was greeted with the birth of a very historic state conception for the Indonesian people, namely the birth of Pancasila. As a state philosophy. Pancasila is indeed the greatest gift from Allah SWT and has turned out to be a light star for all Indonesians in the future, both as a guide in fighting for independence, as well as a unifying tool in the life of national harmony, and as a way of life for the daily life of Indonesian people every day.

## II. RESULT AND DISCUSSION

### Pancasila as a National Development Paradigma

To achieve the goals in the life of the nation and state, the Indonesian people carry out national development. This is intended to increase the dignity of the nation in the international world. The purpose of the state as stated in the 1945 Constitution emphasizes that the Indonesian people have national and international goals. "protect the entire nation and the entire homeland of Indonesia" which means that the Indonesian nation enforces formal law. "promoting public welfare and educating the nation's life" which means that the Indonesian nation is a material legal state, which is manifested in the development of the embodiment of human resources. "participating in carrying out world order based on independence, eternal peace, and social justice" means that the Indonesian nation will realize a world social system based on Pancasila.

Therefore, national development includes not only material development but also spiritual development. To achieve a just and prosperous society, national development must also be based on a monopluralist society that is in line with the Indonesian nation.

### a. Pancasila as a Paradigm of Science and Technology Development

- Basic science and technology development:

The creativity of the human mind to cultivate the natural wealth provided by God with the aim of human welfare.

- The development of science and technology is not value-free, but bound by values. So, the development of science and technology as a result of human culture must be based on just and civilized divine and humanitarian morals.

- PRINCIPLE OF THE ONE ONE GOD

Science and technology do not only think about what can be found, proven, and created but also considers the purpose and consequences of whether it is detrimental to humans and their surroundings.

- FAIR AND CIVILIZED HUMANITY PRINCIPLES

Humans in the development of science and technology must be civilized to increase human dignity. Its development should be based on the goal of human welfare, not for the sake of human pride, arrogance, and greed.

- INDONESIAN UNION PRIVACY

The development of science and technology is directed toward the welfare of mankind, including the welfare of the Indonesian nation.

- POPULAR PRINCIPLES LED BY WISDOM IN CONSULTATION / REPRESENTATIVES, meaning that every scientist:

- must have the freedom to develop science and technology.
- Must respect and respect the freedom of others
- Must have an open attitude to be criticized, reviewed, or compared with the findings of other theories.

- SOCIAL JUSTICE PRINCIPLES FOR ALL INDONESIAN PEOPLE

Science and technology must maintain a balance of justice in human life balance of justice about:

- with oneself
- with God
- with other humans
- with the people of the nation and state
- Humans and their natural environment

The science and technology that we place on top of Pancasila as the paradigm, we need to understand the basis and direction of its application, namely on the ontology, epistemological and axiological aspects.

#### 1. Ontological

The essence of Science and Technology is a human activity that does not know a stopping point in its efforts to seek and find truth and reality. Science must be viewed as a whole, in its dimensions as a society, as a process, and as a product. As a society, it shows that there are many academic communities that in their daily lives have a concern for continuously exploring and developing knowledge. Is a process of describing the activity of citizens of the scientific community through abstraction, speculation, imagination, reflection, observation, experimentation, comparison, and exploration to seek and find truth and reality. As a product, it is the result obtained through a process, which is in the form of scientific works and their physical or non-physical implications.

#### 2. Epistemology.

That Pancasila with the values contained therein is used as a "method of thinking", in the sense of making the basis and direction in the development of science and technology, the parameters of truth and the utilization of the results it achieves are the values contained in Pancasila itself.

### 3. Axiology.

That by using the epistemology mentioned above, the benefits and effects of developing science and technology negatively do not conflict with the ideals of Pancasila and positively support the realization of the ideal values of Pancasila. By using Pancasila as a paradigm, Pancasila must be understood correctly because, in turn, the values of Pancasila become the basic assumptions for understanding in the ontological, epistemological and axiological fields.

#### b. Development Object

National development based on Pancasila must be oriented toward life as a whole. This means that development is carried out in a planned, comprehensive, directed, gradual, and sustainable manner to increase national capacity in realizing an equal and equal life with other nations. The objects that should be used as development objects include:

- 1) Development of the people by the people and for the people. This means that development is carried out in all aspects of the nation's life in the political, economic, social, cultural and defense, and security fields as a manifestation of the archipelago's insight and strengthening national resilience.
- 2) National development is a reflection of the will to improve the welfare and prosperity of the people in a just and equitable manner, as well as to develop community life and the administration of an advanced and democratic state.
- 3) National development is directed at achieving progress and inner and outer prosperity, fulfilling a sense of security, peace, and justice, and ensuring freedom of expression and responsibility.
- 4) National development is intended to ensure harmonious relations between humans and their God, between human beings, and between humans and the surrounding environment.
- 5) National development is carried out jointly by the community and the government. In this case, the community as the main actor and the government are obliged to direct, guide, and create a supportive atmosphere.
- 6) Development must be carried out using a priority program because development in every sector can't be carried out simultaneously.

#### c. Pancasila as the Development Paradigm of Poleksos budhankam.

National development is detailed in various fields including politics, economy, society, culture, defense, and security, the elaboration of which is contained in the GBHN. Development that is humanistic and pragmatic must be based on human nature and human dignity as the implementer as well as the goal of development, as the development of Poleksosbudhankam, then development in essence, in essence, the whole person and the whole society, completely, covering all elements of monopluralist human nature. (Sobirin, A. C. (2008)

##### a. Pancasila as a paradigm of political development

The development of the state's political system must be based on the power that comes from the incarnation of human nature as an individual, social beings who are incarnated as people. The people are the origin of state power, so state power must be based on people's power, not individual or group power. Humans as subjects of the state, then political life in a country may realize goals for the sake of human dignity.

The state political system of Pancasila provides the foundations of political morality state, as revealed by the founders of the state, for example, Muh. Hatta requires the moral basis for the state, not based on power, so in the state political system including the political elite, state administrators must continue to uphold the noble moral ideals of the people and hold human character or continue to base morality is contained in the values of morality. please Pancasila.

##### b. Pancasila as a paradigm of economic development

Economic development needs to be based on the premise that economic development is not only pursuing growth but for the sake of humanity and the welfare of the entire nation, based on the kinship of the

entire nation. According to Mubyarto, economic development cannot be separated from human moral values, a people's economy, namely a humanistic economy based on goals for the welfare of the people at large.

The purpose of the economy is to meet human needs to be more prosperous, the economy must be based on humanity, the economy must avoid free competition, from monopolies, and the economy must avoid those that cause human oppression to one another.

### c. Pancasila as a socio-cultural development paradigm

Pancasila is a socio-cultural development paradigm, meaning that values are by the cultural values of our society, namely the values of Pancasila itself (crystallization, values of customs, traditions, culture, literature, and religion) are used as the basis/foundation of socio-cultural development. The ethical principle of Pancasila is that the values of Pancasila are raised from human dignity as cultural beings.

According to Koentowijoyo, (1986), Pancasila is asis normative source for increasing humanization in the socio-cultural field. As a framework of consciousness, Pancasila can be an impetus for universalization, meaning to release symbols from structural linkages and transcendentalization, namely increasing the degree of human independence and spiritual freedom. Political interests for the sake of power cause people to take uncivilized, inhuman, and inhuman actions, thereby increasing ethnic fanaticism in various regions which results in the paralysis of civilization. To avoid such actions, socio-cultural development must be based on the values of Pancasila, namely human values, divine values , and civilized values.

### d. Pancasila as a security defense development paradigm

State defense and security must be based on the goal of ensuring human dignity and human rights, not for power, so as not to violate human rights. For the sake of upholding human rights for citizens, state laws are needed, both to regulate citizens' order and protect the rights of their citizens. The state aims to protect the entire territory of the state and its citizens, so security is a condition for achieving the welfare of citizens and state defense for the sake of upholding the integrity of all citizens.

In this case, state security apparatus and state law enforcers are needed. Defense and security must be developed based on the values of Pancasila, namely for the creation of the welfare of human life as God's creatures (precepts I and II), for the benefit of all citizens (precepts III), able to guarantee basic rights, equality, and human freedom. (sila IV) and must be able to realize justice in society (sila V).

## III. CONCLUSION

The essence of the position of Pancasila as a paradigm of national development in the life of society, nation, and state implies that all aspects of national development must be based on the values contained in the precepts of Pancasila. From this paper, it can be concluded that Pancasila as a paradigm has a close relationship with the life of society, nation, and state. Because Pancasila has a very important role in various fields such as in the fields of law, economy, socio-culture, and also development. Pancasila as a national development paradigm in the life of society, nation, and the state has the intention that every national development must be based on the morality of the Pancasila precepts, namely by developing a people's economy that is humanistic and aims for the welfare of all people at large. One of them is with Pancasila as the Paradigm of Science and Technology Development. Science and technology development is not value-free but bound by values. So, the development of science and technology as a result of human culture must be based on just and civilized morals of God and humanity and national development based on Pancasila must be oriented to life as a whole. This means that development is carried out in a planned, comprehensive, directed, gradual, and sustainable manner to increase national capacity in realizing an equal and equal life with other nations.

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