

Pancasila as a Paradigm Groundslas Phyloshopie

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Abstract - This article will discuss the ethical position and function of Pancasila as the philosophical basis. Whether it's in the context of national development, unity to the method of thinking. This kind of idea has actually been formed and sparked by Soekarno when it was formulated with Syahrir and Agus Salim. The philosophical method intended by Soekarno is that Pancasila must be seen as a tool to realize the noble goals and ideals of the Indonesian nation. So the implication of the application of this method is the realization of a just and prosperous society.

Keywords: Pancasila, paradigm, phyloshopie, justice

I. INTRODUCTION

In principle, Pancasila is a method of one of the results of thinking activities human reason is what is called philosophy. Philosophy is a creation of reason human as the answer to the question " problems or secrets of nature. universe. A philosophical system must be comprehensive, in the sense that there is nothing which is out of reach. If not So - Malta only looks at reality from one side or inadequate. A philosophical system is said to be adequate if it includes an explanation of all symptoms. The reality faced by humans is very broad, includes all things good things that can be perceived with the senses - mauPWl that can be perceived with the senses. As intelligent beings, humans can beyond his experience so that he can grasping the reality that is beyond experience.. Reality that is spiritual (spirituality), for example the nature or essence of something cannot be grasped with inOOra but can only be understood or understood by means of reason. Because, there is such a wide range of philosophy, it's a philosophical system naturally includes thoughts theoretical about reality- be it about God, nature, and humans are alone.

Philosophy will become dogmatic if it is no longer open to new arguments and rigidly clings to the understanding once it has been obtained. In line with the understanding of the system as stated above, then elements or teachings about-reality these, must be interconnected with one another with others in relationship- yang comprehensive (comprehensive). In a philosophical system there is a relationship between theoretical thoughts about God, nature and man. Which is not less important is that a philosophical system contains a specific purpose or purpose as expected by them who believe that the philosophical system what he holds is an absolute truth.

Based on the description above, -can concluded that philosophy as a process and the product of human thinking is theoretical thoughts about God, nature the universe as a whole. which includes the human life that has <II in it Then for" human thought The theory is used as world view (Weltanschauung). .A .worldview is realization or further implementation of philosophical system. Need to distinguish between philosophical system with Weltanschauung. The difference is that :61pharmaceuticals put pressure on. knowledge aspect solely. (theoretical aspect).

II. DISCUSSION

There are several things to note. The first to learn history of the development of philosophical thought since the beginning of its appearance until now. The second one studies w, namely learning the division of fields the problem. The problems of ijsafat on the side can describe the characteristics, can also divided by types Types This philosophical problem corresponds to branches of philosophy. There are three types The main philosophical problems are: existence, knowledge and values.

- 1) Dogmatic Law. Science is focused on the activities of explaining, analyzing, systematizing and interpreting the applicable positive law. We find it in textbooks, monographs, articles in legal journals and especially in annotations on judges' decisions. This type of law is mainly taught in law faculties. Legal education is directed to teach legal skills to students so that they can carry out the law in practice responsibly. Dogmatic legal science is a form of carrying out theoretical law which is truly practical, meaning that it is relevant for law formation and legal discovery.
- 2) Knowledge problems (knowledge) and truth (truth). Knowledge of the truth in terms of the content is related to the branch of philosophy epistemology. Knowledge/truth in terms of the shape concerned with a branch of philosophy.
- 3) Values problems (values). Values can be divided into two, goodness values and values beauty. Values of kindness behavior is related to the branch of ethical philosophy. The values of beauty are related to the branch of aesthetic philosophy.

A simpler way of dividing, the three problems philosophy is also can be linked sequentially to three branches of philosophy: metaphysics, epistemology, and axiology. In metaphysics, the main question is "Is there an ituf", in epistemology, the main question is "Apo, kah-yang can soya know", .While in axiology the main question is "How does aharuaRya IJaya do?" In relation to the philosophy of Pancasila (a review of Pancasila in detail) philosophy) these three metaphysical, epistemological and axiological questions must be answered. In relation to the Pancasila as a philosophical system, three this problem can only be answered well theoretically and normatively.

Humans are creatures that always asking. He asked everything he came across, which he did not understand. The answer to this question can be obtained by thinking for yourself (reflex J) or ask someone other. Related philosophical questions with deep questions that refers to the nature of something that is questioned whether about God, nature or human beings themselves. Answers to philosophical questions produce a philosophical system of thought. Philosophical thinking is then transformed into a philosophical view. Thus, one's view of one's saturation means that it is also a one's view of God, nature and humans. From. A person's philosophical view can be known how he thinks, acts and acts. History of human thought noted various schools of philosophy, some of which were already philosophical system. Each flow Idsafat have different views in provide an interpretation of the surrounding reality. Difference interpretation of this reality is caused because of differences in viewpoints or formal objects or differences in emphasis on material objects. Pot problem What will be answered is whether Pancasila has fulfilled all the requirements to get it? called a philosophical system? In the previous Deuteronomy it is said that the philosophical system is a collection of teachings about reality, interconnected. so that it is a unitary, comprehensive (yes) g, all of which are intended to achieve specific purpose. The subjective dimension of the system of philosophy is consciousness of the 'actors or builder.of the system to apply the system to .tu- the expected amount or ideal.

Pancasila consists of five precepts, which each precept is a teaching namely: Belief in One Supreme God, Just and Civilized Humanity, Per12. Indonesian Unit, Yang People Led by Wisdom of Wisdom in Representative Deliberations, Social Justice for All Indonesian People. Every precept of Pancasila cannot be separated from its k~whole unit. Basically what becomes" subject or supporters of this content of the precepts of Pancasila are Indonesian people as human beings. Humans are made up of a number of elements absolute value in which all of these elements occupy and carry out their functions independently absolute, meaning that it cannot be replaced function by other elements. As for the core The contents of each of the Pancasila precepts are: incarnation or realization in accordance with the elements of human nature so that each precept must occupy a position and carry out its functions absolutely in the unity of Pancasila.

The philosophical ideals that have been formulated by the founders of the state in the concept of "Indonesia is a state of law", implies that in the relationship between law and power, that power is subject to law as the key to political stability in society. The rule of law and human rights cannot be separated, that one of them functions to protect human rights. in a state of human rights law when it is upheld and protected. Protection in the state of law for human rights is manifested in the form of normalizing these rights in the constitution and laws and for further enforcement through judicial bodies as executor of judicial power.

On the other hand, the Pancasila method as a philosophical basis is to ensure legal certainty in Indonesia. According to Utrecht, legal certainty contains two meanings, namely first, the existence of general rules that make individuals know what actions may or may not be done, and second, in the form of legal security for individuals from government arbitrariness because with the existence of general rules individuals can know what the State may charge or do to individuals. Legal certainty is realized by law with its nature which only makes a general rule of law. The general nature of the rule of law proves that the law does not aim to achieve justice or benefit, but solely for certainty. Legal certainty is a guarantee of law that contains justice. Norms that promote justice must really function as rules to be obeyed. According to Gustav Radbruch, justice and legal certainty are permanent parts of the law. He argues that justice and legal certainty must be considered, legal certainty must be maintained for the security and order of a country. Finally, positive law must always be obeyed. Based on the theory of legal certainty and the value to be achieved, namely the value of justice and happiness.

III. CONCLUSION

Prof. Notonagoro stated that the precepts of Pancasila are unity which is organic, which consists of inseparable parts. In this unity, each part occupies its own position and functions alone. Although each of these precepts is different, they do not contradict each other instead complement each other. Consequences of this conception is that it cannot be one of the precepts is omitted. Muhammad Yamin also emphasized the unitary nature of the precepts of Pancasila. So, it is not true that the five teachings please it's just a collection of items fine, and scattered like sand on the beach. It's not like that, brothers and sisters, all five precepts is suspended in a formulation harmonious philosophical mind" (Yamin, 1958).

In line with that Prof. Notonagoro state: While it's actually please together are parts of a whole, is part of the relational unity. Based on the above mentioned urban, Pancasila has fulfilled the Wltuk requirements can be called a philosophical system. As a philosophical system, Pancasila is the result of human thought Indonesia in depth, systematically and comprehensive about reality. Every philosophical system in essence reflect the views of a group or something. Formed This philosophical system is also influenced by the physical, social and spiritual environment where this nation lives. Pancasila is a reflection of the nation's view Indonesia in the face of reality. Strictly speaking, Pancasila is reflected in the views of the Indonesian people regarding "God", "man", "one", "people" and "fair". So that in principle the birth of Pancasila is a big capital for the Indonesian nation to realize the noble ideals of its predecessors. Therefore, this momentum must be maintained together so that in the future our generations can compete with globalization that will come.

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