

Pancasila as a Paradigm of Agricultural Development in Indonesia

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Abstract - The development of modern agriculture is largely determined by the acceleration of increasing productivity, quality, and added value of production. To understand the concept of Pancasila in the agricultural revolution, namely by covering economic development in life, the agricultural revolution is one of the efforts for economic growth in Indonesia. Development will focus more on agriculture to deal with human resources who compete in agriculture. The problems that exist in agricultural development have caused some agriculture in Indonesia to be very bad, this can be seen by the weak power of farmers. Development in agriculture in Indonesia is not will be stable or not good if it is not accompanied by the norms that apply in our country. Therefore, basically Pancasila is a paradigm in development. Pancasila as a national development paradigm contains a consequence that in all aspects of national development it must be based on the values of Pancasila. The development of agricultural development must be integrative through empowerment, agrarian reform, and a food sovereignty agenda within the framework of spatial planning in rural areas based on the protection of sustainable food agricultural land. This agricultural development agenda implies that the government regulates policies to protect the independence of individuals and communities that have local wisdom to rebuild food independence and sovereignty, so that national development leads to the welfare of the whole community.

Keywords: agricultural development, Pancasila revolution, development paradigm

I. INTRODUCTION

Broadly speaking, agricultural development is not only a process or activity to increase agricultural production but is a process that produces social changes in values, norms, institutional behavior, social and so on in order to achieve economic growth and improve the welfare of farmers and a better society. Pancasila as the basis of the philosophy of the Indonesian state, Pancasila is the basis of the Indonesian nation state until now many events have occurred in a short time. In addition, there are also agricultural products which are referred to as agricultural trade crops, namely tea, coffee, coconut, quinine, cloves, sugar cane, rubber and others. The paradigm shift in agricultural development in the 1920s saw awareness to consider biological and ecological aspects. In managing the agricultural industry, in the 1930s the concept of environmental agriculture emerged as a solution to the decline in land productivity and the erosion disaster that hit the state. In the 1940s, this stage of development experienced rapid progress in the field of chemical and biological technology in the 1970s.

In Indonesia, the concept of economic-oriented growth takes great consideration to introduce business technology for agricultural production to agricultural extension which has brought great changes in the agricultural sector. This condition raises sigma from many parties to rethink the pattern of agricultural development which is only not profitable for the farmers themselves. The paradigm is applied in other developing countries with agricultural development systems. The need for harmonization of regulations by integrating the interests of sustainable food agricultural land protection, protection and empowerment of farmers, food sovereignty agenda into an integrated regional spatial plan, in the end, land needs are met and agricultural land becomes sustainable, farmers are independent and prosperous, national food needs are met, and Indonesia is food sovereign.

II. RESULT AND DISCUSSION

The history of Indonesian agriculture is a history of irregularities that have bequeathed the main structural issues in the agricultural sector. If you explore further, agriculture that has developed in Indonesia from time to time has always experienced various ups and downs. The history of agriculture is part of the history of human culture, agriculture appears when people are able to maintain food availability for themselves. Agriculture forces a group of people to settle down thereby encouraging the emergence of civilization in the belief system, the development of life support tools and also the arts as a result of the adoption of agricultural technology. According to the historical plot of agriculture in Indonesia, agriculture that is developing today is not too far off in parameters, during the forced gardening period of 1830-1870s or even in the modern era. This Mataram government means that the agricultural model carried out by farmers has not changed at all.

To accelerate the modernization of agriculture to increase productivity and economic added value, a new paradigm is needed that is associated with the use of information through professional cooperative-based agricultural development communications based on cooperative principles. Agricultural modernization must be able to avoid damage to soil structure, water pollution, environmental pollution due to the use of fertilizers and pesticides and the use of agricultural machinery that is not environmentally friendly. Sustainable agriculture is the main choice that has emerged as a sustainable agriculture movement in the early 1990s. The emergence of this movement was originally spearheaded by environmentalists who were worried that there would be continuous natural damage due to the use of chemicals, as well as the extinction of various biodiversity on earth. This movement encourages changes in farming practices. The use of chemicals (fertilizers and pesticides) is reduced, returns to traditional methods that respect local potential, places farmers as subjects of agriculture, manages farming businesses according to local culture and environment, and strives for fair trade.

The agricultural sector itself requires serious attention from the government through internal strengthening efforts, namely by strengthening structural institutions, developing regional food reserve institutions, strengthening food security councils, and increasing government awareness. In carrying out agricultural development, farmers have a major contribution role. The main actors in agricultural development are farmers, who generally work on a small scale, in realizing food sovereignty, food independence depends on the ability of the nation and state to create technological innovations in the food sector and provide innovation to food business actors in Indonesia. The acceleration of development through the scenario of industrial development without strengthening the agricultural sector, turns out to be easy to sink and difficult to recover. The problems that arise then increase the need for food due to the increasing population, narrowing of agricultural land ownership due to land conversion, and land management that is not environmentally sound.

Pancasila as a Cultural Development Paradigm Nation

The new paradigms in national development are in the form of sustainable development, which in its planning and implementation it is necessary carried out with respect to the cultural rights of the communities involved, in addition to the state's right to regulate national life and individual human rights in a balanced way (Second Precept). Community cultural rights can be as intermediary/liaison/mediator between state rights and individual human rights. This paradigm can overcome a centralized planning system and ignore the diversity of society and the diversity of Indonesian culture. Thus, the era of regional autonomy will not lead to autonomy ethnic groups but will instead combine local/regional development with regional development and national development (Fourth Precepts), so that it will ensure balance and equity (Fifth Precepts) in order to strengthen the unity and integrity of the nation that will be able to uphold the sovereignty and territorial integrity of the Republic of Indonesia (Third Precepts).

If you look closely, actually the values of Pancasila fulfill criteria as cultural pinnacles, as a common frame of reference, for local cultures: (1) The First Precept, shows none ethnic groups or social groups and local communities in Indonesia who do not know belief in God Almighty; (2) Second Precept, is a cultural value that is upheld by all Indonesian citizens without distinguishing the origin of ethnicity, region, or group; (3) The Third Precept, reflects the cultural values that become the determination plural society in the archipelago to unite themselves as one sovereign nation; (4) The Fourth Precept, is a broad cultural value its distribution among Indonesia's plural society to carry out agreement through deliberation. This please is very relevant to control cultural values that put individual interests first; (5) Fifth Precept, how the values of social justice became the basis that aroused the spirit of the struggle of the Indonesian people in advancing the general welfare, educate the nation's life, and participate in carrying out world order that based on freedom, lasting peace and social justice.

Pancasila as a Legal Development Paradigm

With the enactment of the 1945 Constitution, the Republic of Indonesia already has a constitution, in which there are arrangements for three groups of material-constitutional content, namely: (1) the existence of protection of human rights, (2) the existence of a constitutional arrangement fundamental state, and (3) the division and limitation of tasks constitution which is also fundamental.

In accordance with the 1945 Constitution, which contains the formulation of Pancasila, The preamble to the 1945 Constitution is part of the 1945 Constitution or is a part of positive law. In such a position, it contains the aspect of positive and negative aspects. On the positive side, Pancasila can be enforced (by country); On the negative side, the Preamble can be changed by the MPR—according to the provisions of Article 37 of the 1945 Constitution. Written law such as the Constitution—including its amendments—, as well as UU and other laws and regulations, must refer to the state basis (please the precepts of Pancasila as the basis of the state). In relation to 'Pancasila as a development paradigm' law', the law (whether written or unwritten) that will be formed cannot and should not conflict with the precepts: (1) The Supreme Godhead One, (2) Just and civilized humanity, (3) Unity of Indonesia, (4) Democracy led by wisdom in deliberation/representation, and (5) Social justice for all Indonesian people. Thus, the legal substance developed must be is the embodiment or elaboration of the precepts contained in Pancasila. That is, the substance of the legal product is the character of the legal product responsive (for the interest of the people and is the embodiment of people's aspirations).

The Realization of Pancasila Values in the Reformation Era and the Era of Global

In this era of reform and the global era, we see as if Pancasila so 'lost from circulation', when in fact it is an ideology the Indonesian nation/state which is realized as the nation's view of life Indonesia, the basis of the unitary state of the Republic of Indonesia, and the goals of the state/nation Indonesia.

This 'loss' appears in the presence of two phenomena, for example, the following:

1. In practicing state politics, what stands out now is actualization the ideologies-schools/ideologies-partisans shown by individuals- individuals, political parties, mass organizations, regions, and so on. They tend to prioritize personal, group, class, or social interests regions rather than the interests of the nation and state to jointly overcome multidimensional national crisis.
2. In the practice of the national economy, what stands out now is the actualization of trading buy money, lobby for money-politic business, struggle for economic public office, and so on so forth indicated by conglomerates, stockbrokers (good domestic and international players), politicians/partisans of political parties, or others who often ignore broader interests, more big, and further in the future for the benefit of the nation and state. Such a phenomenon, then invites us to think: How overcome it? Ideologically, the answer is by means of reinterpretation and the actualization of Pancasila values. So that the reinterpretation and actualization of Pancasila right—which in the end will be able to understand the 1945 Constitution correctly—, an understanding of Pancasila is required: 1. Backed by empirical and objective knowledge of the history of values the cultural values of the Indonesian nation from the

culture of the indigenous tribes to the just before the date of August 18, 1945 when Pancasila was ratified by PPKI.

III. CONCLUSION

In the concept of agriculture in Indonesia, it is still very less effective in its development, therefore Pancasila as a development paradigm in the agricultural sector must be paid more attention and considered in terms of its advantages and disadvantages, because the development of a country will look effective if all sectors are developed in the country. . Agricultural development at present and in the future is trying to develop a sustainable agricultural system that must be able to increase farmer resources to support the system. The increase in human resources is not only limited in terms of increasing productivity, but more importantly how government policies place farmers in the development process. Historical facts show that the agricultural sector has become a security valve for the national economy through the absorption of a very large workforce. Paradoxically, government policy has never placed farmers as the party that must be supported. Agricultural policies rooted in the colonial period and colonial heritage have become a grim story of farmers' lives, so that farming communities occupy the lowest strata of the poor community in Indonesia. Government policies and programs that favor farmers are absolutely necessary. This is quite basic because the agricultural sector is a mainstay sector that is able to improve the welfare of many people.

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