

Pancasila Philosophy: State Ideology in the Context of Transformative Integration of the Unitary State of The Republic of Indonesia

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ABSTRACT

Pancasila is not just a symbol of the country, but a vital foundation of the nation's philosophy that maintains the integrity of national unity amid the diversity of ethnicities, religions, and cultures in Indonesia. Considering that the Pancasila ideology becomes the living spirit in the context of current values and addresses future challenges. This research aims to analyze the strategic and transformative role of the ideological values of Pancasila as a way of life; being open in addressing fundamental issues as well as contemporary challenges that threaten the unity of Indonesia, such as radicalism, political polarization, and the influence of foreign ideologies. The research method used is qualitative with a library research approach, where data is collected from scientific literature, official documents, and current social phenomena. The results of the study show that the universal values in the five principles of Pancasila serve as both a filter and a unifier capable of reducing horizontal and vertical conflicts. The actualization of Pancasila values in national life has proven to be the most effective instrument for strengthening national defense. This research concludes that strengthening ideological literacy and consistently implementing Pancasila values by the government and society is the main key to maintaining Indonesia's sovereignty in the era of globalization

INTRODUCTION

Throughout history, the position of Pancasila as an ideology and the foundation of the state has experienced ups and downs in both understanding and practice. After the fall of the New Order, Pancasila seemed to sink into the whirlpool of history, no longer relevant to be included in the reformist dialogue. Pancasila has been mentioned, quoted, and discussed less and less, whether in the context of state life, national matters, or society. Many even say that part of the Indonesian population has almost forgotten its identity, which essentially is Pancasila. Pancasila seems increasingly sidelined from the pulse of Indonesian life, colored by the hustle and bustle of democracy and political freedom. Today, Pancasila as the foundation of the state almost loses its practical function, as if it only holds a formal position.

A country and a nation can build themselves starting from strengthening the foundation along with its pillars, and that is how a country and nation stand. The foundations and pillars of national and state life essentially are the basic life values that form a value system that can be trusted as true, reflect objective reality, give character, serve as a guideline, principle, postulate, and evidence for national and state life. According to BJ Habibie in his speech "Reactualization of Pancasila in National and State Life" at the MPR Building on June 1, 2011, he stated that there are two reasons why Pancasila has been pushed aside in our life: first, the situation and life of the nation have changed domestically, regionally, and globally; and second, the euphoria of reform as a result of society's trauma from past abuses of power in the name of Pancasila. Both of these things have caused a 'national amnesia' about the importance of Pancasila as a fundamental norm (*grundnorm*) that serves as the umbrella for national life, covering all citizens with diverse ethnicities, traditions, cultures, languages, religions, and political affiliations. In fact, Pancasila doesn't belong to a particular era or serve as an ornament of government power at a certain time, but Pancasila is the foundation of the state that supports the architectural structure called the nation of Indonesia.

In the Preamble of the 1945 Constitution of the Republic of Indonesia, the 4th paragraph mentions Pancasila as the foundation of the state of the Republic of Indonesia, with the phrase "Second." Although the word "Pancasila" is not explicitly found in the last sentence of the 4th paragraph, the clause "based on..." indicates that Pancasila is the foundation of the state, according to the historical interpretation from the first BPUPKI session, led by Kanjeng Raden Tumenggung Radjiman Wedyodiningrat. The Republic of Indonesia must be in harmony and aligned with Pancasila. In other words, the content and objectives of Indonesia's laws and regulations must not deviate from the spirit of Pancasila. The main ideas in the Preamble of the 1945 Constitution of the Republic of Indonesia, which include the state foundation of Pancasila, naturally serve as the basis for state administration. There are nine core principles that underlie the formulation of the Indonesian state administration system in future laws (Jimly Asshiddiqie, 2005, 66). Social Goal Believing that Pancasila is important for today and the future because the fact that Pancasila is no longer used for the sake of power but as a philosophy of life and a reflection of the shared dreams of all the nation's

children about living as a nation and a state. As a result, this opinion is clearly wrong.

The problems of the digital era today. Ideology is very multifunctional, making it a counter to global geopolitics. This is because Pancasila contains values and ideals drawn from the Indonesian land itself, meaning it is taken from the wealth, spirituality, morals, and culture of the Indonesian people and nation. Here, Pancasila is known as an open ideology in the sense that it can keep up with the times and is dynamic; it is an open system of thought and a result of the people's consensus. That's why Pancasila is also the foundation of the state, which naturally should be reflected in all aspects of national and state life. How great the founders of this republic were! No wonder, they provided a solid foundation for a large nation that is multiethnic, multi-religious, made up of thousands of islands, and rich in natural resources (which attract foreign intervention). Pancasila is the meeting point or *nukhtatul liqo* that was born from a shared awareness during a time of crisis. This awareness arose from the willingness to sacrifice for the greater good, shaping a great nation. Pancasila is a basic consensus that serves as the main requirement for realizing a democratic nation. So, how can the re-actualization of Pancasila values as an open ideology strengthen democratic life and the unity of Indonesia amid social-political changes?

A philosophical and ideological conceptual framework to be stronger in national insight and global insight by integrating its strengths for the future.

This conceptual study in an academic scientific approach refers to the analysis model of concepts in a narrative way, where the ideal form of the object is the discussion of the basic social philosophical framework regarding the vital transformative role of the state ideology, Pancasila philosophy. Meanwhile, regarding its material ideological problems, the Pancasila philosophy shouldn't just be limited to routine ceremonial text reasoning like in formal state events, the August 17th joint ceremonies, and monthly alert ceremonies, which fundamentally only revolve around text narratives, rather than their implementation. It should also serve as a meaningful and valuable conceptual framework that acts as a strategic practical medium to bring the spirit of the values of each principle to life, as a unified system that filters and transforms toward adaptive capabilities in facing challenges and providing solutions for global change as well as the digital era.

LITERATURE REVIEW

A country and a nation can build themselves starting from strengthening the foundation along with its pillars, and that is how a country and nation stand. The foundations and pillars of national and state life essentially are the basic life values that form a value system that can be trusted as true, reflect objective reality, give character, serve as a guideline, principle, postulate, and evidence for national and state life. According to BJ Habibie in his speech "Reactualization of Pancasila in National and State Life" at the MPR Building on June 1, 2011, he stated that there are two reasons why Pancasila has been pushed aside in our life: first, the situation and life of the nation have changed domestically, regionally,

and globally; and second, the euphoria of reform as a result of society's trauma from past abuses of power in the name of Pancasila. Both of these things have caused a 'national amnesia' about the importance of Pancasila as a fundamental norm (*grundnorm*) that serves as the umbrella for national life, covering all citizens with diverse ethnicities, traditions, cultures, languages, religions, and political affiliations. In fact, Pancasila doesn't belong to a particular era or serve as an ornament of government power at a certain time, but Pancasila is the foundation of the state that supports the architectural structure called the nation of Indonesia.

METHODOLOGY

This study uses a qualitative method with a library research type. The study aims to examine and analyze the role of Pancasila as the state ideology in maintaining the unity of the Republic of Indonesia.

The approach used is a normative-philosophical and conceptual approach, which involves examining the values of Pancasila as the ideological foundation of the state and their relevance in maintaining the unity and integrity of the nation. This approach was chosen because the research object consists of concepts, values, and ideas derived from documents and scientific literature.

The data sources in this study consist of primary and secondary data. Primary data include official state documents such as Pancasila and the 1945 Constitution of the Republic of Indonesia. Meanwhile, secondary data include books, scientific journal articles, and academic publications relevant to the study of Pancasila ideology and the integrity of the Unitary State of the Republic of Indonesia (NKRI).

Data collection was carried out through documentation studies and literature studies, by exploring and reviewing various written sources related to the research topic. The data obtained were then analyzed using a descriptive-analytical method, which involves presenting the data systematically and then analyzing it to gain a deep understanding. In addition, this research also used content analysis to uncover the meaning and substance of Pancasila values in the context of maintaining the unity of the Republic of Indonesia.

RESULT AND DISCUSSION

One thing to note is that although the values contained in the Pancasila principles are different and have different levels, overall these values form a unity and do not contradict each other. Therefore, they need to be realized in daily life. Etymologically, the term ideology comes from the word "idea," which can be interpreted as "thought, concept, basic understanding, and aspiration," and "logos," which means "knowledge." The word "idea" itself comes from Greek, from the word "eidos," which means form. Besides that, there is also the word "Idein," which means to see. So literally, ideology can be understood as the science of basic understandings, and in everyday use, "idea" is equated with aspiration – an aspiration that is fixed and must be achieved. Thus, this aspiration also becomes the basis, a perspective or understanding. (Kaelan, Achmad Zubaidi, 2007: 30). In other literature, it is mentioned that the literal

meaning of ideology is 'Ideology a system of ideas,' which means a series of ideas integrated into one. Or 'system of thought,' which is a system of thinking.

Pancasila is a political philosophy system based on the following principles: social justice for all Indonesian people, Belief in the One and Only God, just and civilized humanity, the unity of Indonesia, and democracy guided by the inner wisdom in the deliberation of representatives. In Indonesia, people are treated as political subjects and objects fairly, civilly, and with mutual respect. Always remembering *Bhinneka Tunggal Ika*, which makes Indonesia diverse but still united. By practicing the ideals of Indonesian democracy through discussions. Realizing social justice for all Indonesian people is the ultimate goal. The best values are the ones found in Pancasila. Therefore, society, the nation, and the country must be motivated by the values found in Pancasila. In the true spirit of Pancasila, citizens must genuinely uphold and sincerely apply its ideals. Naturally, there's no need to argue over differences in society; instead, we should appreciate and respect one another because Indonesia is rich in cultural diversity. Every Indonesian will have the same standing, so the Pancasila philosophy of life can be realized in an orderly way.

As the foundation of the nation, Pancasila serves as the main pillar in protecting students from the threat of radicalism. Pancasila's values, such as tolerance, mutual cooperation, and unity, are highly relevant in creating harmony amidst Indonesia's diversity. Civic Education (PKn) at universities plays an important role in internalizing these values, shaping students to be critical, tolerant, and committed to national unity. Through PKn courses, students are taught to respect human rights, understand the importance of diversity, and develop participatory skills in society. This serves as a foundation to counter radicalism, which often exploits narratives of intolerance and discrimination. In facing the challenge of radicalism, Pancasila plays a strategic role for students. First, Pancasila strengthens its position as the basis of the country's philosophy and national ideology by revitalizing its core values in community, national, and state life. Second, Pancasila shapes the character of Pancasila-minded individuals, reflected in the thoughts, attitudes, and actions of students. Third, Pancasila provides students with an understanding and appreciation of its core values, while also guiding them in applying them. Fourth, Pancasila prepares students to be able to analyze and solve various dilemmas in community, national, and state life based on its values. Fifth, Pancasila shapes students' mental behavior to appreciate the values of divinity, humanity, love for the homeland, national unity, and strengthening their role as citizens. Strengthening Pancasila education among students is very important to curb radicalism, whether religious or secular. Young people need to be given mental resilience through Pancasila ideology so they are ready to face globalization challenges and other threats in the future. Students, with their strategic roles as Social Control, Moral Force, Iron Stock, and Agents of Change, are often the targets of radical ideologies. Their limited understanding of Pancasila can increase their vulnerability to these influences, which ultimately threatens the unity of the nation. As the state ideology, Pancasila contains fundamental values such as tolerance, unity, and justice that are relevant in countering radicalism.

Implementing Pancasila education on campus is an important effort to shape students who think critically, respect differences, and have a mutual appreciation attitude in a diverse society. With a good understanding, students not only avoid radical influences but also develop a greater love for their country with a focus on maintaining the nation's unity.

Challenges to Pancasila values are also reflected in the changing orientation of society, which is becoming more pragmatic and materialistic. Economic globalization encourages people to measure life success mainly in terms of material wealth and economic achievements. As a result, moral values, social ethics, and humanity are often sidelined in everyday life. This situation could weaken the implementation of the principle of a just and civilized humanity and social justice for all Indonesians, as social relationships are increasingly based on self-interest and profit. Besides economic globalization, cultural globalization through digital media also has a major influence on the values system of society. The massive influx of global popular culture through social media, movies, music, and modern lifestyles is often more dominant than local culture and national values. Young people, as the group that interacts with digital media the most, are the most vulnerable to shifts in value orientation. If this isn't balanced with a strong ideological understanding, it could lead to the degradation of Pancasila values in social life. Therefore, the challenge of globalization to Pancasila values calls for strengthening the understanding, appreciation, and internalization of Pancasila in a contextual and ongoing way. Pancasila needs to be positioned as a framework of values and an ideological filter that can selectively screen global influences. That way, positive global values can be adopted for the nation's progress without having to sacrifice Indonesia's identity, character, and national identity based on Pancasila.

Muhamad Natsir believed that the unity of the NKRI (Unitary State of the Republic of Indonesia) was the main foundation for the progress and continuity of the Indonesian nation. However, at that time, the country faced serious challenges, such as separatist movements in some regions and increasing political polarization. In that context, Natsir understood that strategic steps were needed to strengthen the foundation of national unity and integrity. In addition, Natsir also recognized the importance of education and national awareness in building a strong sense of nationalism among the people. Therefore, in his concept of the Integral Motion, Natsir emphasized the need for educational reform that focuses on shaping character and solid national values. Regarding the political aspect, Natsir highlighted the importance of maintaining political stability and strengthening the democratic system as the main foundation of the country. He argued that political conflicts and polarization can threaten national unity if not handled wisely. Furthermore, Natsir also emphasized the need to strengthen the national economy as a means to create welfare for all Indonesian people. For him, economic inequality between regions could become a source of internal conflict that threatens the integrity of the NKRI, so there needs to be real efforts to balance development across all regions of Indonesia. Overall, the Integral Motion proposed by Muhamad Natsir in 1956 reflects his awareness of the complexity of challenges Indonesia faces in maintaining the integrity of the

NKRI. This concept offers a broad and integrated view of the efforts needed to strengthen the foundation of Indonesia's unity and sustainability.

CONCLUSIONS AND RECOMMENDATIONS

Pancasila is the ideology and foundation of the country that contains fundamental values resulting from the consensus of the Indonesian people, which are comprehensive, interconnected, and relevant throughout time. As an open ideology, Pancasila has the ability to adapt to the dynamics of social, political, and global changes without losing its identity. However, modern challenges such as the euphoria of reform, economic and cultural globalization, pragmatism, materialism, and the rise of radical ideologies have led to a weakening understanding and practice of Pancasila values in national life.

In contemporary reality, the position and practice of Pancasila face several serious challenges, including the euphoria of reform which has shifted Pancasila away from the practical realm of state life, the rise of pragmatic and materialistic attitudes due to economic globalization, and the influence of global culture that could weaken national values. In addition, the spread of radical ideologies – both religious and secular – poses a real threat to national unity and the values of tolerance contained in Pancasila. This situation shows that weak understanding and internalization of Pancasila can directly impact the fragility of social cohesion and increase the potential for conflict in a diverse society.

Therefore, revitalizing Pancasila has become a strategic necessity, especially through education, particularly among university students as agents of change for the nation. Strengthening Pancasila education can shape a Pancasila-based character that is tolerant, critical, civilized, and committed to national unity. In addition, Pancasila serves as an ideological filter to screen global influences and as the main foundation for maintaining the integrity of the Republic of Indonesia, as also reflected in Muhammad Natsir's Integral Motion idea. By understanding and applying Pancasila values in a contextual and continuous way, Pancasila remains the main support for democracy, unity, and the sustainability of Indonesia today and in the future.

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