

# I, We, The People Of Indonesia are Pancasila (A Study of Human Philosophy on the Basis of Unity in Diversity)

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**Abstract.** Indonesian people's understanding of the essence of Pancasila is still problematic, from the elite to the middle to lower levels. Some consider Pancasila only as a founding agreement that can be changed. However, philosophical studies show that Pancasila is closely related to the essence and position of Indonesian humans who are "monodualistic" and "monopluralistic" (bhinneka tunggal ika). Indonesian humans have five basic essences: spiritual-bodily, personal-social, and wise-thinking beings. The values of Pancasila were born and lived in the long history of the Indonesian people who tried to realize these five essences. Pancasila is the process of "I" and "we" of the people with their wisdom to build the Indonesian nation-state based on the Almighty God to realize a just, prosperous, prosperous, material, and spiritual society for all Indonesian people. This deep understanding of the essence of Pancasila is important to overcome the rejection of Pancasila as the foundation of the state, the way of life, and the ideology of the nation.

**Keywords:** I, We, People, Indonesia, and Pancasila.

## 1 Introduction

Many Indonesians today can say "I am Indonesia, then I am Pancasila" [1]. This statement was later refuted that it was too small to mean that I could call myself Pancasila. The opposition group then stated that the value of Pancasila is too low if it is equated with "me", especially if I am the one who states that Pancasila is considered an inferior person. Others doubt that I am Pancasila, I am confused [2]. Syadiah (2018) in her study concluded that the construction of the meaning of Pancasila through the slogan "I am Indonesia, I am Pancasila", there is a power factor to influence the discourse because the government defines Pancasila in an undemocratic way [3]. Then, equivalent to that, there are those who propose and declare to be perfected into "We Indonesia, We Pancasila". Unfortunately, this statement is still refuted, because there are several opposition groups stating that we have not even wanted to accept Pancasila. Pancasila is a man-made ideology. We are not Pancasila [4]. Thus, the statement expressed finally raises pros and cons in today's democratic era, because each group is actually unable to explain the meaning expressed, so it continues to create conflicts such as the heating up of the temperature of today's democratic discourse.

In the last decade, our democratic discourse has indeed been decorated by discourses about hoax news, hate speech, proxy wars, radicalism movements, terrorism, economic liberalization, declining democracy indexes, oligarchic politics, economic disparities due to injustice, the resurgence of communism, corruption, amendments to the 1945 Constitution, the review of the MPR as the highest institution of the state, the era of industrial disruption 4.0 and democratic life. The issue of extending the 3-term presidential term, the postponement of the 2024 general election, and even the controversial issue of Pancasila talks have been finalized related to Pancasila, not the state ideology, and so on [5].

The picture that appears in various discussions or debates, especially those broadcast through print media, social media, TV or Youtube channels related to the discourse of these issues, tends to give the impression that there are always two camps that cannot meet. One group insists that democracy is the freedom of speech of the people to criticize the government and even the freedom to insult the government in public spaces; that democracy gives everyone the freedom to make hoax news and hate speech; there are those who demand that democracy gives freedom to every organization based on anything other than the principles of Pancasila; that with democracy, even scholars, clergy, and religious experts on the basis of the truth of the religious teachings they adhere to may demean/insult the religious teachings of others and disbelieve other people of different religions; that the democracy index in Indonesia has declined in quality and is assessed by foreign institutions; that democracy is a limitation of government power; that democracy guarantees freedom of association and assembly and even creates/builds organizations that talk about and plan to replace the Republic of Indonesia and overthrow the legitimate government; even democracy is the freedom to talk about that Pancasila is not a state ideology, not an ideology that fulfills the elements of academic scientific study because its precepts contradict each other, and therefore Pancasila can still be changed; and so on [6][7][8].

Meanwhile, other groups tend to take the opposite position. Some state that democracy must remain respectful of legitimate governments; that the government has implemented democracy as well as possible; that democracy can criticize but must not insult state officials; that with democracy all mass organizations must have a single principle of Pancasila; that even though Indonesia adheres to democracy, the talk about Pancasila is final, there is no need to discuss or re-discourse; that with democracy there is no need for opposition groups; that even though Indonesia adheres to the idea of democracy, the ulama must still get a certificate in giving religious lectures or sermons to the people so that their abilities are standardized and do not tend to demean other people; that although democracy provides freedom of association and assembly, every organization formed by citizens must obtain permission from the government; that even though Indonesia adheres to a democratic state, the government can dissolve a community organization that is contrary to the government; and many other similar views [6][7][8].

From the conflict between these two views, it shows how people assess and interpret democracy, without realizing it, they are actually influenced by their own. The

first party, in the author's view, tends to interpret democracy as a practice of the tradition of liberalism. This can be seen from their views that interpret democracy solely as equivalent to "freedom and equality". They make the reference to what is happening in western countries with a liberalism orientation as if it is the most democratic, so that it can be used as a reference in interpreting democracy in Indonesia. Even some of them, therefore, tend to ride the democratic train to achieve the goals of their movement even though their own movement is not democratic. The existence of radicalism and terrorism movements, for example, take advantage of the issue of democracy, to carry out their movements that are actually not democratic at all [9]. Meanwhile, the second party seems to interpret democracy more closely to the practice of democracy in modern countries oriented towards socialism. This can be seen from their orientation that is more dominant in the interests of the state and government as the main interests in joint decision-making. They forget that the importance of individual freedom is also highly valued in democracies.

That way the phenomenon also shows that our society is divided. Many of them do not understand the relationship between democracy and Pancasila. There are those who state that actually the concept and meaning of democracy are not the original traditions and culture of the people living in Indonesia. Democracy is an idea and idea borrowed from western democracies [10]. Whatever the truth, in fact, many of our people have not understood what Pancasila really is. Because, if we can understand Pancasila correctly, then the real meaning of democracy already exists in the essence of Pancasila itself. Pancasila as the soul of the Indonesian nation or as the personality of the Indonesian nation essentially reflects that the aspired life of the Indonesian people is a democratic society based on Pancasila [11]. This is because the essence of human beings and the Indonesian nation is a diverse society. The meaning of this single ika diversity, according to the author, does not solely come from the existence of a pluralistic Indonesian society with different ethnicities, religions, races, groups, genders, professions, and the like; rather, it is sourced from the essence of Indonesian human beings themselves, which are indeed monodualistic and monopluralistic creatures at the same time [12]. To realize the essence of his life, this is actually the main direct cause why the Indonesian nation develops the soul, personality, and spirituality of Pancasila and makes his life as well as characteristic of a democratic society based on Pancasila (Manurung and Kanumoyoso, 2021).

Thus, the chaos in our understanding and practice of democracy in Indonesia so far is because of our understanding of the essence of Pancasila which animates the diversity of our lives that is not in line. We are all busy looking for the meaning of democracy to a foreign country that is very clear, our soul and personality are very different from other nations and countries. Just because the concept of democracy comes from the ideas of other nations, we are busy looking for the meaning of democracy in other nations and countries, and agreeing on democratic standards and principles that are considered to be truly universally applicable according to the western version of the world, the world of liberalism. In fact, the principle of populism as the core of democratic

life has been found and formulated very correctly, well, and wisely by our founding fathers [13][14].

So the purpose of writing this paper is to explain how Pancasila actually teaches us the concept of democratic living substantially as a process of life experiment towards a better common life in a diverse environment that allows all people to "me, you, us, you, them, and us" wisely and lovingly towards the goal of living together with the state to build a just society social together based on the One Godhead. This democratic awareness is impossible to achieve if we are all not aware of who we really are as Indonesian people.

## **2 Methods**

To achieve the purpose of writing this article, the method used is a reflective, contemplative, and scientific thinking method assisted by an in-depth literature review. This method is used to comprehensively answer the main problem in writing this article, whether the relationship between Pancasila and the essence of Indonesian human life, so that it can be well understood that the process of democratic life in Indonesia is actually an inevitability that comes from the monodualistic and monopluralistic nature of Indonesian human life based on the values of Pancasila as a whole. The subject in writing this paper is a literature source that is selected and collected purposively. The data was then collected and obtained by the method of recording library documents. The data obtained was then analyzed using qualitative analysis using the content analysis method and the verbatim method. Library data is first collected. In order for the data to be read meaningfully, the data is displayed by narrating, describing, and explaining the relationship of all data as a whole. Next, the data is reduced using a categorization system that is arranged hierarchically using the basis of deduction and induction thinking at the same time. If the relationships between categories can be explained logically and systematically and can answer all the in-depth questions asked, then data collection and analysis are stopped. Finally, explanations that have been prepared systematically and logically supported by adequate data descriptions are then formulated and verified for compatibility with the theoretical basis used and received expert judgment.

## **3 Result and Discussion**

### **3.1 Pancasila and the Essence of Indonesian Human Life**

It is inevitable that Pancasila is a philosophy of life about human beings that is explored from the historical values of the growth and development of humans, society, and the Indonesian nation by the founding fathers of the Indonesian nation and state itself [15][16]. Starting from Soekarno's thesis on June 1 [17], 1945, followed by the antithesis of the Jakarta Charter on June 22, 1945 to the synthesis of the Preamble to the 1945 Constitution which was ratified on August 18, 1945, all of them basically show the results of deep reflection (meditation) on whether the essence of the soul and personality of human beings, society, nation, and state of Indonesia are actually [18]. Understanding radically the essence of the soul and personality of the Indonesian human being, the

founding fathers even delved deeply into the soul of human history and the Indonesian nation who bloodily fought for their fundamental rights to independence as a nation so that they could be independent and sovereign to build the Republic of Indonesia [19]. Therefore, it is not appropriate to say that Pancasila seems to be only the result of the agreement of the founding fathers as stated by Gerung [20] which can therefore be changed by the people's agreement if desired by the MPR.

Pancasila, as Karno said, is "Philosophische Grondslag" or "Weltanschauung" which is extracted from the soul of the nation (volkgeist) that has lived in Indonesian society since the time of the ancestors of the Indonesian nation itself. What is the soul of the Indonesian nation? According to the author, it cannot be separated from the soul and personality of Indonesian people individually and as a group of people or nations. The soul or personality of human beings individually and as a society cannot be separated from the monodualistic and monopluralistic nature of humanity as well as symbolized by the motto of human beings who are diverse and single ika [21]. The relationship between Indonesian people as individuals and as a group of nations that are elements of the state and Pancasila can be described through the following explanation.

First, the relationship between Indonesian people personally or individually with Pancasila can be described as follows.



Figure 1: The Relationship between Indonesian Individuals and Pancasila

Figure 1 shows that the relationship between Indonesian people and Pancasila is like a two-sided relationship of a piece of metal currency whose sides cannot be separated at all. Although the sides of the currency appear to be two, in fact the currency is one (monodualistic). One would not exist without the existence of the other. In other words, the

two are also one or both are one. Man is like a body, a container, a place or form; while Pancasila is like its content, values, soul, spirit, spirituality, personality, intelligence, and wisdom [22]. A body without soul / spirit / personality / intelligence / wisdom will have no life, a container without content will have no meaning, nor will a place without value be useless. That's how Indonesian people without Pancasila will be like dead robots, Pancasila without Indonesian people will also never exist. Pancasila as a spirit / soul / personality / intelligence / wisdom seeks its own body in the body of Indonesian people, as well as Indonesian people find their own spirit and soul in Pancasila.

Second, Indonesian people are not only individual creatures who can live alone. Indonesian people are also social creatures. As a social being, Indonesian people live in society, nation, and state. Because as a personal creature or individual human being, Indonesia has the soul of Pancasila, so in living together as a society, the nation and state of Indonesia certainly also have the same soul, namely Pancasila. It is impossible as a personal being that Indonesian people have the soul of Pancasila, while in living together in society, Indonesian people have a soul other than Pancasila. If this is not the case, then all humans will have a dual soul or personality or a dual personality. Therefore, the relationship between Indonesian people as individual beings and in living together as a society, nation and state of Indonesia with Pancasila can be described as follows.



Figure 2: The Relationship of Humans as Individuals and Nation Groups with Pancasila as a Unit

Figure 2 clearly shows that the soul of the Indonesian individual and the soul of the nation that forms the state of the Republic of Indonesia is Pancasila. Thus, Pancasila as "Philosophische Grondslag" actually explains what philosophical basis and who are the real people of the Indonesian nation who form the Republic of Indonesia.

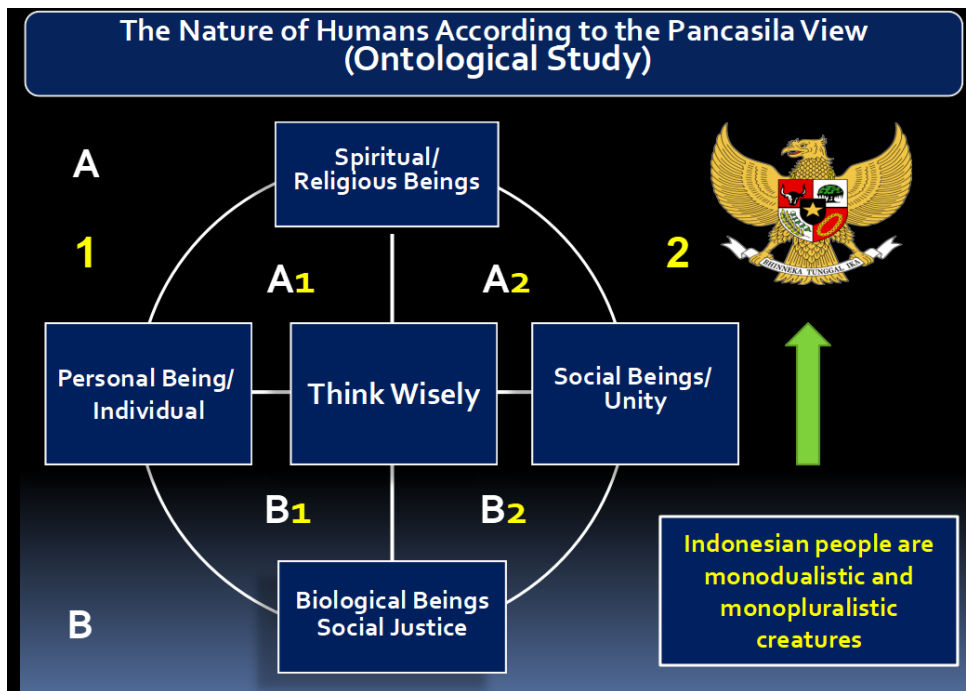


Figure 3: An Overview of the Nature of Indonesian Human Life as Monodualistic and Monopluralistic Creatures (*Bhinneka Tunggal Ika*) as well as According to the Pancasila View

According to the philosophy of Pancasila, what and who is really the human being of the Indonesian nation is essentially a whole human being who is monodualistic and monopluralistic at the same time and cannot be separated from the essence and nature of his nature both as spiritual and physical beings, as well as as individual and social beings as well as as wise thinking creatures. If the integrity of the essence and nature of the human nature of the Indonesian nation is described, it can be divided as follows.

Figure 3 shows that between the monodualistic and monopluralistic nature of Indonesian human beings as described above and Pancasila is actually one. Pancasila is actually the spirit, spirit, soul, personality, intelligence, and wisdom (*volkgeist*) of the Indonesian people to realize the essence of their life to become Indonesian people with monodualistic and monopluralistic characters (*diversity alone ika*) as well as the whole. Thus, Pancasila is actually also a complete and comprehensive system of values for Indonesian human life since its existence in the history of human life and Indonesian society which is used by the people of the Indonesian nation to realize their identity as monodualistic and monopluralistic creatures at the same time. The proof of the correctness of this thesis can be described as follows.

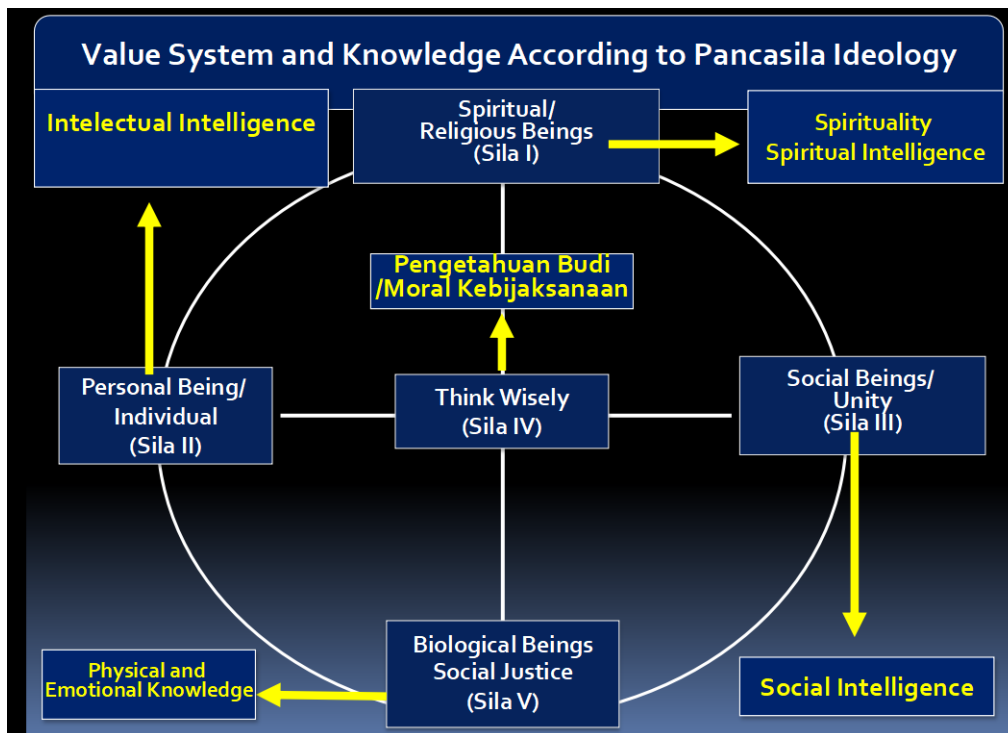


Figure 4: Pancasila Values as the Embodiment of the Nature of Human Life, Society, and the Indonesian Nation as Monodualistic and Monopluralistic Beings Holistic

Figure 4 clearly shows how the people of the Indonesian nation consistently realize the essence of their lives as monodualistic and monopluralistic beings (*bhinneka tunggal ika*) as well as through the application of Pancasila values in daily life. Evidence of the history of human beings and the people of the Indonesian nation has shown how the values of Pancasila have been going on since the existence of Indonesian people and society. The evidence of this history is even stronger when the struggle of the Indonesian nation to expel the Dutch and Japanese colonialism to achieve its independence to become a nation-state. The historical values of the growth and development of the Indonesian society and nation were then formulated by Karno and other founding fathers as Pancasila values. Therefore, Karno admitted that he did not create the basis of the Pancasila state, he only explored and found the main basic values that grew and developed in the history of the development of Indonesian society which actually came from how humans and the people of the Indonesian nation realized the essence of their lives as monodualistic and monopluralistic creatures at the same time.

Figure 4 also shows that, first, in order to realize the essence of his life as a spiritual being, human beings through the wisdom of their two-dimensional minds, realize the relationship of their spiritual identity with their creator which actually comes from one source, namely God Almighty. This consciousness has developed in the course of human history from



very simple and primitive human beliefs and beliefs (such as animism, dynamism, totemism, and the like) to people and Indonesian people believing in different religious teachings but being fully aware that actually the divine truth is one (bhinneka tunggal ika, tan hana dharma mangrua). This is what embodies the value of the One God as the value of the true truth, one for all.

Second, Indonesian people also realize that in essence humans are individual/personal creatures. As a personal being/individual, all humans are unique. That is, there is not a single human being in this world, not even twin humans who come from the same ovary, who are the same as each other. All humans have their own identities and personalities. For example, physically, human fingerprints are not the same as each other. Psychologically, no human being has the same personality as each other. Every individual has freedom and equality. However, even though man is aware of his essence as individual beings, who are unique to each other, he also realizes that all human beings come from one source, namely God Almighty. Therefore, no human being wants to be degraded in position, degree, and dignity. There is no human being in this world who wants to be marginalized, colonized, arbitrarily oppressed, raped of their right to life, made into slaves, and the like. All human beings basically want to be treated equally or fairly but also civilized. Fair means that all human beings, no matter how they are born with disabilities, born into poor families, born to black or white people, born into certain ethnic groups and/or certain religions, born as women or men, all want to be treated equally, i.e. the same basic rights or human rights. Even so, every unique human being must also be treated differently culturally or civilly. This awareness is actually the basis of the relationship between human beings and each other must use the principle of fair and civilized human values.

Third, Indonesian people also realize that the essence of their life is as social creatures (humans are Zoon Politicon creatures). As a social being, no human being feels that he can live alone. Since human beings are born, they have been bound by the help of others. Even as individual creatures, human beings are actually lacking or even imperfect, so they need to depend on the perfection of others, such as a child depends on his parents and/or older siblings and a student depends on teachers or other educators. That is why humans need to establish relationships, form groups, cooperate, and even unite in the unity and unity of the nation and state. There is no human being in this world who is not bound by the unity and unity of the nation and state. Therefore, people and people of Indonesia struggle to unite themselves in the unity of the Indonesian nation and state. The motivation for socializing life is actually the basis of the struggle of the people of the Indonesian nation to develop the value of Indonesian Unity. This spirit of unity has experienced ups and downs in the course of the history of the Indonesian nation during the Srivijaya, Majapahit, and during the struggle for the independence of the Indonesian nation. With the unity of Indonesian people in the life of the nation and state, do Indonesian people feel perfect? The answer is not yet; because the unity of Indonesia should remain alive in the garden of just and civilized human values. Therefore, the Indonesian nation still depends on and needs cooperation with other nations in an effort to create world peace.

Fourth, humans in general and Indonesian people in particular believe that humans are also intelligent thinking creatures in essence. Why is this essence of life so important, because with other human beings the essence of life humans are generally bound by conflicts of interest: human interests as private beings can conflict with human interests as social beings; Likewise, human interests as spiritual beings can experience conflicts with human interests as physical beings. So that human beings are not always in conflict, even though conflict is also necessary for a social dynamic, then human beings are given advantages by God with their ability as wise thinking creatures. With wisdom, humans make differences not as a source of conflict that will destroy or negate each other, but can complement each other. With wisdom, differences are not contradictions, but a treasure trove of cultural wealth for the process of socio-cultural, socio-political, and socio-economic dynamics.

The essence of this wisdom is very important and closely related to the substance of democratic life in the life of society, nation, and state. Therefore, the value of populism led by the wisdom in deliberation/representation is very appropriate to realize the essence of human life. The people, which is led by wisdom as the core of democratic values, is a very appropriate value, because a wise people can represent all the essential interests of human life if they experience a conflict of interest in the democratic process in the life of a diverse society. A wise people can represent spiritual interests, therefore the voice of the people is the same as the voice of God. The people can also represent personal/individual interests, therefore, all can say "I am the people of Indonesia", therefore, "I" must be respected and appreciated also in the democratic process. The people can also represent common social interests, therefore, all can declare "we are all Indonesian people". Therefore, the common interest (our) is greater than the personal interest (me). The people can also represent their physical interests by realizing "social justice for all Indonesian people". The people led by wisdom can represent all conflicts of interest by making decisions by deliberation/consensus in representation to achieve a win-win solution. Therefore, I and we both have the rights and obligations of citizens.

Fifth, humans are also essentially physical/biological beings or material beings. As a physical or materialist being, the human body needs to be in contact with the material nature in its environment as well. Therefore, human beings have material needs, such as: clothing, food, and boards, and other material needs to meet all human life needs. In reality, human material needs, as well as other needs, tend to be unlimited, while the willingness and carrying capacity of the environment for human material/physical/biological needs is very limited. Therefore, the most suitable value to be developed by humans so that they are not trapped by greedy and greedy attitudes and behaviors towards the environment is social justice for all Indonesian people. The main values contained in the value of this fifth precept are: human beings must strive and work as hard as they can, to meet their material needs by developing any profession in accordance with their competence and facie in processing and managing the natural environment; Humans must also fairly divide the natural environment according to its limited carrying capacity for human survival; and humans must continue to preserve the natural environment for the sustainability of our children and grandchildren and for the

harmony of human relations with the natural environment. Thus, the five values of Pancasila are actually directly related to the five essences of Indonesian human life as monodualistic and monopluralistic beings (*bhinneka tunggal ika*).

### **3.2 Pancasila is the Substance of Indonesian-style Democratic Living Values**

Pancasila as the embodiment of the monodualistic and monopluralistic nature of Indonesian human life as illustrated above clearly shows that the soul (*volkgeist*) of human beings and Indonesian society is actually the soul of the Indonesian people who substantially uphold democratic values. This is because the Indonesian people with the five essences of life that are monodualistic and monopluralistic always realize that their lives are never separated from the possibility of conflict. The potential for conflict occurs because humans cannot be separated from the conflict of life values between values to defend personal or social interests, and the conflict of life values between values to defend spiritual or physical interests. Or it can even happen that the value conflict is not only vertical and/or horizontal, but can also occur horizontally diagonally.

Thus, as Gerung said, the basic values in the precepts of Pancasila do have great potential for conflict. However, Gerung should realize that it does not mean that Pancasila is an ideology that teaches life for conflict, so that Pancasila can be said to be an ideology that does not have a comprehensive and scientific foundation because its values are contradictory. According to the author, Pancasila is the most comprehensive, scientific, weighty, and noblest ideology because it is directly related to the essence of human life itself. It is precisely ideologies other than Pancasila that actually provide opportunities for eternal life conflicts in this world.

Why does the Pancasila ideology not teach conflict in its precepts? This is because the precepts of Pancasila are a value system that becomes a unit with the essence of human potential as the highest creature created by God who is given the ability to "think wisely with love". If it is based on the other four precepts, it actually makes the entire Pancasila value system a comprehensive totality that can create extraordinary life energy that remains dynamic in harmony, balance, and harmony for mankind in relation to God Almighty, with fellow human beings both individually and united in the life of the nation and state. and with the nature of the environment.

Thus, in life as a nation and state, with the ability to think wisely, humans, society, and the Indonesian nation have placed the people as sovereign beings in a common life under the house of the Republic of Indonesia, because only the people can think led by the wisdom of the people. With wisdom wisdom, it can mean twofold. First, wisdom can be done by deliberation for an integrated intelligence-based consensus. Second, wisdom can also mean upholding legal norms that have been produced as a result of deliberation. If there are problems or conflicts in common life, the people, both in representing individual interests (me or you as Indonesian people) and representing common social interests (we, as Indonesian people), led by wisdom can solve problems/conflicts through deliberation/consensus or through law enforcement so that a decision is reached in a win-win solution. With wisdom, differences of interest should not be used as a basis for conflict. Differences in interests are

only a means of dynamism in common life, but the estuary must be achieved through consensus deliberation with a win-win solution that can be morally accountable to God Almighty and the goal is to obtain justice and social welfare for all people both physically and mentally.

It is clear that from the above explanation, Pancasila actually embodies the essence of Indonesian human life which is monodualistic and monopluralistic at the same time) in a democratic Indonesian society order where "I", "you", "we", and "we" are dynamic in a balanced, harmonious, harmonious, and harmonious manner adhering to the wisdom of wisdom to reach consensus in fighting both individually and together towards a just and prosperity based on the One Godhead. It is not negative and excessive if together it is then said: "I am Indonesia, then I am Pancasila; We are Indonesia, then we are Pancasila; and We are Indonesia, then we are Pancasila".

#### **4 Conclusion**

Indonesian people as a whole are essentially the supreme beings who are uniquely diverse created by God Almighty by carrying monodualistic and monopluralistic characteristics at the same time. With this essence of life, human beings carry their nature and essential nature as spiritual and physical beings, as individual/personal and social beings, and as wise thinking creatures at the same time. This essential nature and nature is what causes Indonesian people in the history of the growth and development of their society as creatures who can be educated and can educate using their abilities as wise thinkers to continue to improve their quality of life democratically, develop basic values of life that are relevant to their nature and nature, which were then formulated by the founding fathers of the Indonesian nation as the values of Pancasila. As spiritual beings, human beings and Indonesian society use their intelligence, wisdom, and illuminated spiritual awareness to be able to develop spiritual knowledge and the values of the One God (precept I Pancasila).

As individual/personal beings, Indonesian people with their autonomous intelligence and wisdom are able to develop a rational intellectual knowledge system and fair and civilized human values (precept II Pancasila). As social beings, with their intelligence and wisdom interdependent and giving each other to develop a social knowledge system and the values of Indonesian Unity (precept III Pancasila). As a wise thinking being, human beings who always face value conflicts between spiritual and physical interests and between personal interests and social interests are actually able to develop socio-political moral intelligence on how to manage all interests in harmony, harmony, balance and harmony by developing democratic values, which are then formulated into popular values led by wisdom in deliberation/representation (precept IV Pancasila). Finally, as physical/biological beings, humans with their wisdom are able to control their worldly desires in meeting physical/biological needs due to the limited carrying capacity of nature by developing their physical, sensory and emotional knowledge systems with social justice values for all Indonesian people. Such Pancasila values are clearly undeniable to be substantial values of how the Indonesian society is actually a democratic society. The values of Pancasila allow me

and us as Indonesian people with our own wisdom or together to strive to build a nation and state to achieve a just and prosperous society based on the One Godhead.

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