

Pancasila and Civilized Society

Yuyus Kardiman
Civic Education Department,
Indonesia University of Education,
West Java, Indonesia
yuyuskardiman@student.upi.edu

Suwarma Al Muchtar
Civic Education Department
Indonesia University of Education,
West Java, Indonesia
suwarma@upi.edu

Aim Abdulkarim
Civic Education Department,
Indonesia University of Education,
West Java, Indonesia
aimabdulkarim@upi.edu

Sapriya
Civic Education Department,
Indonesia University of Education,
West Java, Indonesia
sapriya@upi.edu

Abstract-Pancasila is five fundamental values which are idealized to be a civilized society. The society which is based on the values, cultural and spirituality of its people that is reflected in Divinity value, Humanity values, Unity, Democracy and social justice. Therefore this paper aimed to provide a theoretical and philosophical foundation that Pancasila is essentially a civilized society's illustration of Indonesian people. By the value of Almighty God as a foundation as well as spirituality for creating civilized society who is humanist, nationalist, democratic and socially justice. Certainly this study used analytic descriptive method by searching data and using literature studies as the source. The conclusion showed that Pancasila is a collection of Indonesian people's fundamental values which is used as an illustration and the goal of creating Indonesian people's civilized society who is Religious, humanist, nationalist, democratic and socially justice, in other words for the Indonesian people, a civilized society is a Pancasila society.

Keywords: *civilized society, madani society, Pancasila society*

I. INTRODUCTION

Etymologically civilized society is the definition of civil society's concept. The concepts and terms of civil society and *madani* society are equivalent or likened, in other words which mostly used are civil society, citizenship society, civilized society or cultured society. But if we explore at the empirical level and history, then the concept of *madani* society was born as a response of Muslim countries from the emergence of civil society's concept in Western society. The birth of civil society's idea in the West world is inspired by four main thoughts, namely:

1) natural law tradition or natural law, which places an important role In individuals' live and society after the fall of city-states as Cicero voiced; (2) Christian-Protestant doctrine, which the point states that the social order is a reflection of divine order; (3) social contract understanding, the society and the state were born because of mutual agreement on the basic rights that must be protected for the sake of upholding humanity ethics; and (4) the separation of state and society, which emphasizes understanding that the state and society are not the same entity, but they are different and each must be autonomous.[1]

From the above consideration, the civil society's concept refers to the history of Western society where we know that it is a secular society, but actually civil society's concept has a basic reference on people who were in the era of "civitas Dei" (city of God)

While the concept of madani society was one of the translations from "civil society" which was first introduced by Anwar Ibrahim, who was at that time as Minister of Finance and Deputy Prime Minister of Malaysia - on 26th September 1995 at the Istiqlal Festival, whereas previously the Malaysian Islamic historian Prof. Naquib AL-Attas at once also introduced this concept which was taken by him from Arabic "mujtama" al-madani "[2]. Since that time the term of madani society became more popular in Indonesia, especially when Indonesian Muslim scholars such as A. Hikam, Nurholis Majid, Amin Rais and others also strengthened and used it in their academic language, which the author interprets as civilized or civilized society.

But the basic problem for the author is how the concept of civilized society or madani society (civil society) in Pancasila conception as the Basic Philosophy of the State? This question is very important in order to give a complete illustration to the world, especially the Indonesian academic society, that the Indonesian people with pluralist population who are predominantly Muslim also build civilized societies based on the basic philosophy of Pancasila state. The author will try to explain how each principle in Pancasila systemically contributes to the formation of a civilized society. The author even brave to mention that actually Indonesian nation based on philosophy of Pancasila state which the author calls as the Pancasila society actually is a civilized society who are aspired by the world.

II. THEORETICAL REVIEW

Conception of Civil Society

To explain how the concept of civil society which is often paired with madani society, civil society, citizenship, or civilized society it will be better if we review first the development of concept from time to time.

The concept of civil society began and developed from Western's thought. Starting from a philosopher, Marcus Tullius Cicero (106 - 43 BC), a Roman thinker who was considered as the first person who used the term of *societas civilis*, the Latin term of Civil Society. Cicero called civil society was also a political society, where as individuals and societies have certain rules (civil law) which regulate of living together and intercourse between individuals. The existence of law

which regulates life between individuals is a sign of a certain society. Indeed, the concepts of civil society cannot be separated from the city – state's thought of the Ancient Greek. Aristoteles, who used the term of *Koinonia politike* (Latin translation of *societas civilis*). But both of them are slightly different, where the concept of *Koinonia politike* which has background a Greek society more emphasizes on collectivity, while the concept of civil society (*societas civilis*) Cicero who is based on Roman society's perspective more emphasizes on the individualism.

If we try to understand the origin of civil society concept before the 18th century above, then we can see various suitable terms. *Koinonia politike* (Greek), *societas civilis* (Latin), *societe civile* (French), *burgerliche gesellschaft* (German) all of them are synonym with the word of civil society and the state [3]. Where at that time, a member of civil society or the city community, by itself can be also interpreted as citizens of the state or local citizens [4].

The next development, civil society concept in the meaning of civil society slowly intertwined with the idea of state's origin or political society (*political societas*) as a result of a social contract which is developed by Thomas Hobes (1588-1679), John

Locke (1632 -1704), and Jean Jacques Rousseau (1712-1778). There are differences of ideas, where Rousseau and Locke think that social contracts occur in the context of forming a civilized society as aspired by Cicero and Aristoteles, namely the social order which ensure all of members' lives under an orderly law of civilized state, which is today called by democratic society. But unlike with Hobbes, who describes civil society is a form of state which has absolute power, in order to prevent the society become chaos, and reduce the conflict.

Adam Ferguson an 18th-century Scottish philosopher, perhaps the first person who separate the concept between civil society with political society. For him, civil society is different from political society (state). Each of them autonomously stands apart, even opposite. Ferguson saw that civil society as a result of civilization shift from primitive-coarse society became refined-civilized "commercial society", which is marked by the advance of common sense, knowledge, technology and industry [5].

Adam Smith (1723-1790) incorporated the political-economic framework into the concept. According to him, civil society is a group of individuals who are full of virtue and able to regulate themselves; have self-regulating in economic terms. Role of the state must be limited so that not go into and intervene civil society, because the dominant role of the state in the political sphere will bring a negative impact. Because of the state (political society) and civil society are different domains and must be separated.

The idea of separating civil society entities with the state (political society) also came from liberal activists

such as Thomas Paine (1737-1809), also supported by Immanuel Kant (1724-1804) who deemed that it necessary to separate as firmly between civil society domains and country domain. But the strict separation of the state concept and civil society was continued by Hegel, a German philosopher (1770-1831), according to him, civil society was a separate area as an intermediary (sphere) between the "family" and "state" areas. The development of bourgeoisie society on European in 17th century, escape from the confines of feudal and family power, then created a new social order which was characterized by economic competition in the form of work, production, services and goods exchange, and the acquisition of property. This social area is called civil society or *Burgerliche Gesellschaft* by Hegel. But for him, because of this civil society is an economic competition, then it contains the division potential, if it is allowed to grow and develop on its own. Finally the state as political power must intervene to regulate, control the civil society so it will not destroy each other then the states experience disintegration

The concept of Hegel's civil society was supported by Karl Marx by developing capitalist society. However, Marx sees civil society more from the economic determination perspective, namely the production of material life mode which actually can "condition" social and political life. Civil Society is formed by bourgeois society (social formation), where the state becomes an instrument of bourgeois group's interests. The difference of thinking between Hegel and Marx is that Hegel sees a civil society who must be controlled by the state, while Marx sees the state as an instrument of civil society's interests

Criticizing and rejecting Marx's economic determinism, Italian social thinker, Antonio Gramsci analyzes civil society with the concept of "hegemony". For Gramsci, a social class which maintains its dominance not merely by mastering the production mode, but by developing "hegemony", which is an order of ideas and morals that can draw active agreement (*active consent*) from the social classes which is dominated. In other words, this hegemony concept rejects the economic interests of the ruling class in the political and cultural life of the people who concerned on it. Marx places civil society rigidly at the level of material base from the capitalist production relationship and equated with bourgeois class society, while Gramsci sees superstructure civil society (political and cultural), the place where the hegemonic position was fought over. While the production system or the economic system of society that is called infrastructure. So that in the hegemony to maintain its power for the dominant social class must negotiate and make compromises with other social groups in the arena of civil society. That is why Gramsci sees a reciprocal relationship between of the state and civil society[6].

If Hegel and Marx see the relationship between the state and civil society as a one-way relationship, the different is Hegel sees the state as a controller of civil

society in order to avoid chaos in the state, while Mark sees that civil society is more dominant, where the state is an instrument of civil interest's society. While Gramsci proposes a new perspective which sees a reciprocal relationship between the state and civil society. Definitely this thought that gives a big influence on the current thinking about civil society.

Conception of Madani society

An understanding of "Civil Society" concept refers to the concept of civil society which reappeared in academic discourse in the 1990s. Madani society is a translation from civil society which refers to a concept that originated from the ancient Roman philosopher Cicero (106-43 BC), which illustrates that *civilis societas* is a civilized political community, including the city society who have a legal code alone (*ius civile*). Likewise in Islamic perspective, madani society more refers to the creation of civilization. The word of *al din*, generally translated as a religion, it is related to the meaning of *al tamadun*, or civilization. Both of them are integrated into the meaning of *al Madinah (mufrad)* or *al mada'in* (plural) the meaning are city or country. Inside it, there is an understanding of civilization and culture.

The new Yathrib (Medina) became a city after there was an agreement between Muhammad with the residents of Medina from various groups, tribes and religions. That agreement was what the orientalist called as social contract which result a Medina Charter or Medina Constitution, there are some articles which became basic law of the state inside, namely the city state later called by Medina, the complete is *al Medina al Munawarah* or *al Medina al Prophet*, and the meaning is City of Glow and the Prophet City.

The article one in the Medina Charter is an agreement to form a people in Medina. When tribal chiefs who actually contain of conflict potential among themselves, agree to obey on a certain sovereignty namely the *ummah*, appointed Muhammad bin Abdillah as a Head of State and received various types of protection which were agreed upon the sovereignty. That was what Locke or Thomas Hobbes (1588-1679) and Jean Jacques Reasseau (1712-1778) called as the Society Contract (social contract). Since the birth of Medina Charter it has established a new social order, the society of Medina city along with the city of Mecca or the Greek Polis [7].

Medina is a geographical environment, within the area scope of settlement concentration which was originally called Yathrib consisted by people who are plural. Some are Muslim, others are Jews, Christians, traditional believers (*hanifs*) and polytheists. From this historical reality we accept the interpretation of "madani society", policy society or society that shape certain cultures and civilizations. Society which refers to the values of general virtue, which is called *al khair*.

The main basis of madani society is unity or integration social based on a way of life, avoiding

conflict and hostility that causes division and lives in a brotherhood. It can be seen from the core of Medina constitution or the Medina Charter which is also a social contract for Medina society, which asserts that, first, the recognition that they are a social unity which is called the *ummah*. Second, they obedient or oriented to the virtue called *al khair* or virtue. These values are unity, justice, peace, equality of freedom. Third, mechanisms to uphold the good (*al ma'ruf*) such as protection of the state, property, and life, religious freedom, security, legal certainty and deliberation. And there are mechanisms which prevent a bad (*al munkar*), such as preventing chaos, tyranny, destruction, dissension, and aggression from the outside. In this agreement also stipulated that in addition to all problems must be resolved through a process of deliberation, but if conflicts between the tribes which remain unresolved, then the final agency must be given to Muhammad's discretion as the Head of State, whose recognition of his authority not only comes from the Muslims, but also from Jews, Christians and other non-Muslims.

In above is what the civil society concept called as code that marks a *political societas*, or in a more modern language is civil society that is the social economic order, regulations and institutions that are outside of the country. So we need to differentiate between the concept of *al ummah* and *al Medina*, the first describes a society, while the second is about the political institution, namely the state, in this case is the city state (Medina). Whereas madani society is a society in the country context.

From the explanation above, we can conclude that conceptually and historically civil society and madani society can be distinguished. Civil society concept refers to the history of Western society in a relation to the state, while madani society concept refers to the concept of *khair ummah* and the historicity of Medina society whose Muhammad being its Head of the State. However, both of them have a meeting point, which is building a civilized/humane society as a logical consequence from the values of human unity existence.

III. RESEARCH METHODS

The method in this research is the study of literature, the search for relevant theory reference to the case or the problems found. The reference may be books, journals, articles, research reports or relevant documents relating to the concept of civil society, civil society, and Pancasila. The purpose of this study is to reinforce the concept that the values of Pancasila are very relevant to efforts to develop the life of civil society or civil society.

IV. RESULTS AND DISCUSSION

Pancasila Society Conception

Pancasila society concept first time popular with the basic concept of Pancasila state. Sukarno's synthesis in a negotiation about basic philosophy of the state at

the Dokuritsu Zyumbi Cosakai session or The Investigation Agency of Independence Preparation on June 1st, 1945 gave the description that Indonesian people have souls or personalities, have own character as a nation that is different from other nations in the world.

On June 1st, 1945 in Soekarno's speech, he first tried to explain towards the Investigation Agency for Preparations for Indonesian independence (BPUPKI) members who were present at the time, that what was requested from the Chairperson of Agency for Preparations for Indonesian independence (BPUPKI) Session Radjiman Wedjodiningrat was not the essentially Independence of Indonesian, but "*Philosophische grondslag "Or" Weltanschauung*", which in Indonesian is defined as fundament, philosophy, the deepest of thoughts, souls, deepest desires to establish its Indonesian Independence building, which is everlasting and eternal. Then Sukarno mentioned several examples of countries that stood on a *weltanschauung*, such as Adolf Hitler who founded Germania on "*National-sozialistische weltanschauung*", Lenin founded the Soviet state with *Marxistische, Historisch-Materialistische Weltanschauung*, Dai Nippon, Japan was built with "*tennoo Koodoo Seishin*", Ibnu Saud built an Arab country with Islam as his *Weltanschauung*.

Weltanschauung for Indonesian people as follows; 1) Indonesian nationality, 2) Internationalism, or fairness-humanity, 3) Consensus, or democracy, 4) Social welfare, and ended by 5) Cultural Divinity, which Soekarno later called it as "Pancasila" [8].

Since the determining of Pancasila as the basis of the state on August 18th, 1945, in the middle of ideological polarization at that time, Soekarno re-emphasized the spirit of Indonesian people in a Public Lecture at the State of Palace on June 26th, 1958, that ... each nation has its own personality, as a nation, cannot opleggen from the outside. It must be latent in the lives of the people themselves. It's hard to find, which of these elements must be total static basis and become dynamic Leitstar. Wanted, crystallized in these five things: Belief in the one and only God, Nationality, Humanitarianism, People's Sovereignty, social justice. From the past until this present, it has always been the content of Indonesian people soul [9].

In the speech above, we can see that the order of Pancasila has changed, it is not the same as the results of synthesis on June 1st, 1945, although it is not exactly same with the order of Pancasila which is established as the basis of the State on August 18th, 1945. But behind the difference in terms of the order, Sukarno still has idea about the soul of the same nation that the Indonesian people and society are a nation who Belief in God, Humanitarianism, nationality, people's sovereignty and social justice.

More interesting is the content of Sukarno's speech on 30 September 1960 at the United Nations Building, New York, America where Sukarno had the opportunity to convey ideas in front of the country's leaders at the

United Nations. The speech entitled *To Build The World A New* (Rebuilding the world) with a duration about 90 minutes has shocked the world. In some of his quotes, Sukarno stated that "The flow of history shows clearly that all nations need a conception and ideals. If they don't have it or if the conceptions and ideals become obscured and obsolete, then the nation is in danger. Our own history of Indonesia shows it clearly, and so it is with the history of the whole world. "Something" that we call as "Panca Sila". Yes, "Panca Sila" or our Five State Joins. The Five Joins did not directly stem from the Communist Manifesto or the Declaration of Independence. Indeed, these ideas and ideals may have existed for centuries in our nation. And it is not surprising that notions of great power and virility have arisen in our nation for two thousand years of our civilization and for centuries the nation glory, before imperialism fall us down at a time of national weakness. So talking about Panca Sila in front of the Gentlemen, I present the essence of our civilization for two thousand years. What Are the Five Joins? It is very simple: first, Belief in the one and only God, second, Nationalism, third, Internationalism, fourth, Democracy and fifth; Social Justice [10].

From the three contents of Soekarno's speech above, it clearly gives us an idea of how Indonesian people, who actually have their own souls and personalities, compared to other nations. A long search and excavation from a Sukarno until find that the nation and Indonesia society is a nation of God Almighty, humanitarianism (internationalism), nationalism, democratic, and social justice. This is called Pancasila society by the writer.

Actually, the five fundamental values of Pancasila, namely Divinity, Humanity, Unity, Society, and Social Justice are not only at the level of ideality, but rather live and develop in a real life. Appointed in an article, so that it can be used as a tool and facility as well as a monument to increase the values and morals of the Indonesian people who are currently experiencing an exemplary crisis in order to emulate the figures who appointed as human beings and the Pancasila society [10].

In the study of the philosophy of science of Pancasila has an impact, first, ontology, where Pancasila has teachings and values, such as developing faith in God Almighty and an attitude of respect among humans; second, in epistemology, Pancasila has a source of knowledge and concepts of nationalism which must be used as guidelines in Indonesian social life; third, axiology, the values of Pancasila contribute to the life of Indonesian people through noble values in social justice and humanity [12]. However, the values of Pancasila do not only exist at the philosophical level, but live and grow in the lives of Indonesian people, guiding the outlook and way of life of the Indonesian people. Pancasila is part of the Indonesian nation, which is able to integrate the pluralistic Indonesian nation. Certainly without the values of Pancasila, Indonesia

would not be what it is now and in the future. Therefore, Pancasila is a real need for insurance integration of the nation and state of Indonesia [13].

Civilized society of Pancasila

Civilized society in Pancasila, is a just and civilized humanitarian society (second precepts), which always upholds national unity (third precepts), upholds the values of people's sovereignty (fourth precepts), and builds a social justice (fifth precepts), as manifestations of a Godly society (first precept).

As explained by Sukarno in Bung Karno's speech at Pancasila course in front of the Pancasila cadres on July 5th, 1958 at the State Palace, Jakarta, that the humanitarian precepts as one of the precepts cannot be separated from the other precepts. As Karno's have repeatedly said, then the five principles of Pancasila are unity that must not be separated from one another or taken only part of it.

The basic belief in God is the basis that leads the ideals of our state to carry out everything that is good for the people and society, while the foundation of humanity that is just and civilized is a continuation with the deeds in the practice of living from the basic which lead earlier. The basis of Indonesian unity emphasizes the nature of Indonesian state by virtue of Bhineka Tunggal Ika, while the basis of populist creates a just government, which carried out with responsibility, so that social justice is carried out, which is listed as the fifth precepts. The basis of this social justice is the guideline and the aim of both [14].

The First Precept gives direction to us that awareness of the Almighty God, provides a reference to the awareness that every human who born in the world is physically different (form of hair, eyes, nose, skin, etc.) and non-physical (language, values local, speaking style, culture, etc.), and that difference is a *sunatullah* or natural law. So when humans truly interpret the value of God, then the understanding and respect for differences will make humans become civilized.

Civilized humans are people who can harmonize between, creation, taste, and intention. Civilized humans are people who are able to carry out their nature as human beings (monopluraris optimally). Humans are civilized creatures because they are blessed with dignity and high human potential [15].

Indonesia freed itself on August 17th, 1945, essentially freeing itself from inhumanity and fighting for civilization, so that in the first paragraph of 1945 Constitution Preamble it was explained that independence was the right of all nations and therefore, colonialism over the world had to be abolished because it was not in accordance with humanity and fairness. Then the second message of Indonesian people was the struggle for Indonesian independence movement had arrived and was achieved in a moment of Indonesian independence as a symbol of the struggle from Indonesian people civilization, to obtain the right of

freedom, to be sovereign, just and prosperous.

But the Indonesian people are aware that independence is not only the efforts of Indonesian people but the Indonesian people believe that the independence is also thanks to the grace of Allah (God) the Almighty. Then how is the civilization of Indonesian people built, managed in a government which is based on the values of nation's civilization that is believe in God, humanity, unity, people's sovereignty and social justice.

V. CONCLUSION

Civilized society is the equivalent of civil society, madani society, civil society, citizenship society. Indonesian civilized society cannot be separated from the society with its fundamental values, namely Pancasila. Although civic society was developed with secularism concept of Adam Smith (1723-1790), Thomas Paine (1737-1809), Hegel (1770-1831), Karl Marx, and Antonio Gramsci, who developed capitalism, but in historical studies rooted in the concept of God's country (*civitas die*), that is a country with an order of Godly values, same as madani society, who fight for the ummah unity (nation) to build together a high civilization with the values of glory and morality. Thus the fundamental value of Indonesian nation is in harmony with civilized society conception that is even more down to earth. So that Pancasila is the basic values of Indonesian nation in order to build a civilized society (civil society, madani society) that is religious, humanist, nationalist, democratic and social justice. Civilized society is the Pancasila society.

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