

# Pancasila in the Primordialism and Modernism Intersections

Alda Rifada Rizqi\*

Sekolah Tinggi Hukum Bandung  
Bandung, Indonesia

\*aldarifadar@gmail.com

**Abstract**—The rapid development of life in Science, Information Technology and Social Culture has a very significant impact on changes in human life, one of them is modernism. As a pluralistic country, Indonesian society have a view of life that is crystallized in the values of Pancasila, yet nowadays Indonesian society is faced with the choice to maintain the values derived from their identity or continue to live and adjust to the other values without losing their personal characteristics. The first choice will lead Indonesian society to primordial attitudes that always maintain the values or egoism that comes from their identity. However, the second choice will create tolerant society so that they can live well together amid differences. Pancasila, Primordialism and Modernism are three interesting things to be studied in depth. Therefore, it is necessary to discover on what is the role and influence of the values of Pancasila toward Modernism and Primordialism. Information technology creates new life spaces called virtual space or "cyber space". Indonesian society is a society that keeps abreast of information technology. As a guideline and a view of life, Pancasila can adapt to the development of information technology, thus everything that happens must be based on Pancasila. As an open ideology, Pancasila is an ideology that is able to actualize itself under any circumstances, including in the result of human change and development.

**Keywords:** *Pancasila, Primordialism, Modernism*

## I. INTRODUCTION

The interaction process among human being creates communication that leads to compatibility understanding of identity or shared identity. The understanding of shared identity generates a system of social relation between one another which is called society. Society is defined by a number of people in the broadest sense and bound by a culture that they considered the same/identical [1].

Not only having the same culture, a number of people who have the same life values can be regarded as a society. For example, values of mutual cooperation, deliberation and consensus, religious, and human values that live on a number of people in Indonesia have been able to prove that this group of people is said as Indonesian society.

Through a long journey, the values that live and develop in the life of the Indonesian society then experiencing a process of crystallization. The process of crystallization is based on a state of the Indonesian society that has changed from the shackled

state by the invaders to a free and independent state. This situation has encouraged the Indonesian society to have an ideology or views of life, fundamental behavior and mutual understanding to carry out the next life. Moreover, these living values are called Pancasila.

On the other hand, Pancasila was born on the basis of the need for an ideology to be implemented, in accordance with the spirit that can be seen in the Preamble of Indonesian Constitution 1945, Pancasila Ideology is the basis of the state which serves to describe the state's goals and explain the process of achieving those goals. This means that the goal of the state which is materially formulated as "protect all the people of Indonesian and all the independence and the land that has been struggled for, and to improve public welfare, to educate the life of the people and to participate toward the establishment of a world order based on freedom, perpetual peace and social justice", must be led to the realization of a just and prosperous society in accordance with the spirit and values of Pancasila. Ideology is a choice that brings a definite commitment for its realization. The deeper a person's ideological awareness will mean the higher sense of commitment to carry it out. That commitment is reflected in the attitude of someone who believes in his ideology as normative provisions that must be obeyed in social life.

The rapid development of life in Science, Information Technology and Social Culture has a very significant impact on changes in human life nowadays. Change is a definite thing and will occur as long as people are given the ability to continue to develop themselves and their abilities.

Society always changes/evolves, the differences only exist in its nature and level of change. Changes can be seen and felt clearly or not; it can occur sooner or later, involve basic problems for the society or only include small changes. Regardless of the nature and level of changes, society always changing. There are many reasons of changes in society, for example the application of the results of modern technology is often stated as the cause of social/society change. However, it is clear that the changes are directed from traditional society towards modern society [2].

Indonesia is a pluralistic country consists of various regions, ethnicities, religions, races and cultures, which has different characteristics and identities. As a pluralistic country, Indonesian society is faced with the choice to maintain the

values derived from their identity or continue to live and adjust to the other values without losing their personal characteristic. The first choice will lead Indonesian society to primordial attitudes that always maintain the values or egoism that comes from their identity. However, the second choice will create tolerant society so that they can live well together amid differences.

Pancasila, Primordialism and Modernism are three interesting things to be studied in depth. In writing this paper, the discussion will be limited by determining problem identification, what is the role and influence of the values of Pancasila toward Modernism and Primordialism?

This research was conducted to understand what is the role and influence of Pancasila values toward Modernism and Primordialism in Indonesia. Meanwhile, the benefit of writing this paper is to develop the concept of thinking more logically, systematically and rationally on the influence of Pancasila values toward Modernism and Primordialism.

## II. RESEARCH METHODS

This research is descriptive-prescriptive with the normative juridical approach. Types of data are secondary data obtained from primary legal materials, secondary legal materials, and tertiary legal materials. Data collection techniques are study documents. The collected data then analyzed using qualitative methods.

## III. RESULTS AND DISCUSSION

### A. *Modernism and Primordialism*

Modernism is one of the factors of change in the order of human life. Globalization is one of the results of modernism which is interpreted as a phenomenon where boundaries between countries seem to fade due to various developments in all aspects of life, especially in science and technology.

By the development of various aspects of life, particularly in science and technology, people can easily go and move to various countries and obtain various information that exists in the world. However, the phenomenon of globalization does not always have a positive impact. Various changes that occur as a result of globalization have been felt, in political, economic, social, cultural, and information technology. Various negative impacts occur because people are unable to filter the effects of globalization so that they take more negative things than positive things that actually can be more obtained from this globalization phenomenon. In an international perspective, Globalization is a process of international integration that occurs due to the exchange of world views, products of thought and other aspects of culture.

As a thought in the study of philosophy, modernism has different characteristics from the previous era, these characteristics include a view of the amount of the influence of ratio in guiding human beings and in running their lives. The outset of this view assumed that religion is important even though it is no longer present in *dogma* through revelation, thus

religion must be upheld on the principle of ratio. It is the first characteristic of modernism, which called deification to ratio.

The second characteristic of the philosophy of Modernism is the understanding of a singular truth. The attitudes of ratio deification and put knowledge in the highest state, so that the ratio is considered to be able to create universal truth. In the era of modernism ratio and empirical products is a single truth. A single truth is then claimed by the West as the owner of that single truth. Besides Western science, there is nothing valid and outside Western civilization is classified as an inferior (low) civilization. As a result, Western science and civilization are strived to be applied universally, furthermore, epistemological, political, and economical imperialism, the use of natural resources and human rights criteria in the Western view occur [3].

Science and technology as a brilliant achievement of modernism have succeeded in bringing advancement to the nations of the world. Science strives to strengthen itself with its internal ability to separate itself from religious doctrines. By using the inductive method of observing nature that is mechanical and mathematical, the search for the law of cause and effect that control the universe creates naturalism. Naturalism sees nature as a giant machine with a mechanism of causality, causing some scientists to no longer see this nature as God's creation but rather is a product of nature. Seeing the beauty of nature is no longer by feeling the greatness of God but rather admiration for nature itself. Nature keeps a variety of secrets that are useful for humans, then nature is exploited, which ultimately destroys the ecosystem that brings disaster to them [3].

Anthropocentrism. Human abilities are more advanced in the modern era compared to previous eras, then humans "enlarge" themselves to be the center of the universe and a measure for everything. Humans no longer ignore the values of "outside" themselves, which is the transcendent value of God, because they see themselves to be a measure (norm) for everything [3].

Primordialism is a person's ties in social life that are very adhering to the innate in the form of ethnicity, beliefs, race, customs, birth place and so on. Moreover, Primordialism can be interpreted as feelings attached to a person due to the things that she/he had since she/he was born [4].

Furthermore, Primordialism can be interpreted as a mindset owned by a person or a group of people who upholds social ties in the form of values, norms, and habits that originally come from ethnicity, race, tradition and culture that have been carried since an individual is born. Primordialism greatly influences an individual's behaviour patterns in their relationship with others. Primordialism arises due to differences in the bonds and beliefs of different ethnic groups, religions, races and cultures.

Primordialism can cause a person to uphold the results of his culture and have a very high sense of loyalty. If a person cannot adjust to the state of society which is full of diversity, then the attitude of primordialism will be able to trigger social conflict which certainly can disrupt harmony between people.

Every country in the world must have a view of life as a basis for their mindset. From this view of life, legal norms,

both customary norms and customary law, originated. Because of the mindset or view of life, legal norms are formed and patterned for further use as a guide for their behavior. As well as Indonesian nation, as a civilized and sovereign country, Indonesia has a view of life that forms the basis for a basic mindset or views of life.

Since Indonesia proclaimed themselves as an independent and sovereign state, all components of this nation have made an agreement. This agreement becomes the moral basis of the nation in every decision, policy, and law regarding the interests, security, safety of all children of the nation, and regarding the interests, security, safety of the nation, unity and integrity of Negara Kesatuan Republik Indonesia. As a moral basis, if there is a component of the nation's people who wish to damage this agreement, then morally it has damaged the agreement, so that it can be called as a broken promise.

The agreement was built on a solid foundation, based on moral values, socio-culture, and the view of life of the Indonesian people. The principles were originally scattered before the independence. This is caused by 2 things, which are: (a) because there is no national awareness, and (b) it is turned down by the invaders. National awareness has not been developed because each ethnic group, ethnicity, race, puts forward its own ego. This can be seen from the war between the kingdoms, between tribes in various regions of the archipelago [4].

The principles that become the values contained in Pancasila are universal, it means that the values are live and applied wherever, whenever and by anyone. Even though these values exist, live and applied wherever, whenever, and by anyone, Pancasila is excavated from the "Motherland" that is from socio-cultural values, from the perspective, or philosophy of life that have existed since the ancestors of the Indonesian people. By borrowing the theory of History and Culture stated by Von Savigny, Pancasila is called the *Volskgeest* or the Soul of the unity, and in legal philosophy, by borrowing *StuffenbauTheorie* from Hans Kelsen, Pancasila is called the *Grundnorm*, the *Grundnorm* of the Indonesian Nation.

#### *B. Pancasila in the Intersections*

The fourth paragraph of the Preamble of Indonesian Constitution 1945 contains the values, views and basis of life of the Indonesian nation which by the founders of the Indonesian state was perfectly documented to be Pancasila. The five principles include, Belief in the Almighty God, A just and civilized humanity, A unified Indonesia, Democracy led by the wisdom in a consensus or representatives, Social justice for all Indonesians.

*"Pancasila is the stance and view of life, which is one of the most important functions, and in our situation nowadays, this is what determines the concentration on it. It is the basis of the state for us to create an independent and sovereign state. From this understanding, Pancasila is not a political conception, but the results of deep soul contemplation, the results of a regular and thorough investigation of copyright on a broad base of knowledge and experience, which is cannot be easily achieved by everyone [5]."*

Pancasila was formed based on the identity of the Indonesian people who have their own identity and different with other nations. "Pancasila explains and affirms the color pattern or character of our people as civilized nations, cultured nations, nations that realize the nobility and subtlety of human life, and able to adapt their national life to the basis of universal humanity, covering all human nature, as broad as possible. Moreover, particularly in the sense of state, not only accepted receptive, but also from the beginning Pancasila has the power to cultivate and arouse creative interest and inspire to start participating in the development of society and the state" [5].

"Pancasila has officially become the philosophy of the State of the Republic of Indonesia, as stated in the Preamble of Constitution of the Republic of Indonesia, but I consider that Pancasila has been etched on the souls of the Indonesian people. I consider Pancasila to be the character of the Indonesian people. Just as each individual has his own character and dispositions, thus every nation has its own character and dispositions. In my opinion, Indonesia is a nation that melody is Pancasila [5]."

The three quotations above clearly explain that long before the Indonesian people were free from the shackles of colonialism, the people who inhabited an area - now called Indonesia - already had life values derived from the interaction between one individual and another. These values grow and develop in society so that ultimately it is used as a basic benchmark in running their lives.

Essentially, Pancasila is not formed, but it grows, rises and develops with the Indonesian people in a new color in accordance with their era. Pancasila as the crystallization of the values that live in the soul of the Indonesian nation will subsequently become the basic principle of the state, the guiding principle of life of the nation and state as well as the country's goal.

Pancasila was not formed by a certain group, but a product of the Indonesian nation. Pancasila arises in the experience of Indonesian people who live together, and want to live in harmony and peace in Indonesian homes.

The diversity of the Indonesian people which consists of various regional entities that have their identities and characteristics different from each other, can be united as a National Identity by Pancasila, so that there is no division between these different entities. Primordialism values that live in a pluralistic nation will create its own selfishness in the life of the nation and state. Primordialism is a proof that everyone has the right to maintain and preserve their habits or regional principles. However, in the context of national and state life, it will only lead to conflicts both vertically and horizontally.

Pancasila, as a unifying principle of the nation, can minimize life that based on primordialism because one of missions of the Pancasila for Indonesia is to manage pluralism. Thus, it becomes a home for all those who help to build it without distinguishing the origin of each person's entity.

In addition, the values contained in Pancasila reflect the attitude of tolerance so that it will produce unity in every life of Indonesian society without maintaining the egoism that comes from a particular entity.

Pancasila as reality must be interpreted as an ideology that provides a basis of knowledge to the diversity of Indonesian society. The norms in Pancasila must be interpreted by all elements of the nation to maintain the pluralism which is one of the spirits of the formation of the Indonesian state.

The development of philosophical thought that carried the definition of Modernism, became an important issue that caused social changes that occur in human life. Modernism produced several new thoughts including, a. Deification to human ratio, b. Single truth, c. Humanism, technology and information. These are the results of values shifting that live in the world society and ultimately affect the lives of Indonesian people.

As an ideology, Pancasila is an open ideology which is basically interpreted as an ideology that interacts dynamically with the development of the surrounding environment. The openness of ideology is not only a reaffirmation of the dynamic mindset of the founders of our country in 1945, but also a conceptual necessity in a rapidly changing modern world. By asserting Pancasila as an open ideology, on one hand an obligation arises to sharpen the awareness of its fundamental values that are eternal, on the other hand it is encouraged to be developed creatively and dynamically to address the needs of the times/era [6].

In the historical context, the founders of the nation have passed the history test for their ability to respond to every wave of challenges carried by international currents with an Indonesian vision and identity. They are able to get the inspiration from the positive-constructive ideas and values of universal humanity to be combined with the values of local wisdom. In the midst of increasingly widespread globalization pressures, the nature of Indonesian society tends to be flexible in accepting global influence [7].

Primordialism as a mindset has positive and negative impacts. The positive impact of primordialism is beneficial to strengthen one's loyalty to their ethnic groups and also to enhance one's morals, nationalism and patriotism. Primordialism can also be used as a guide in social life, in facing various forms of social change. However, primordialism attitude also has many negative impacts on multicultural society because primordialism triggers disunity which is certainly detrimental to other individuals or ethnic groups. This attitude greatly inhibits the process of harmonizing society and the process of globalization in the context of international life.

In order to understand, believe, and practice it, keep in mind that Pancasila is not only a static basis, but also a dynamic leading star that must be responsive to the dynamics of current development. Therefore, Pancasila is always open to the process of filling and interpreting new interpretation, with the provision of paying attention to the basic spirit contained therein and the bound between principles. This means, the openness, filling, and interpretation of each Pancasila principle is limited by its primary principles and by the necessity to maintain its coherence with the other principles [7].

Modernism, produced by the development of human thought, generates its own characteristics for the Indonesian nation, however any changes would be accepted by the

Indonesian nation as long as Pancasila remained an ideology, view of life and fundamental philosophical thought for the Indonesian nation. As an open ideology, Pancasila can adapt to modernism that occurs in Indonesian people's life, it is because the values of Pancasila are dynamic and can accept any changes that occur.

Pancasila is a protector and philosophical thinking of the Indonesian people so that the existence of Primordialism and Modernism can be adjusted by Pancasila. In the first issue, the values contained in Pancasila will strengthen unity amid the plurality and egocentrism of an entity. In the second issue, Pancasila is an open ideology that is able to adapt to every changing era including modernism. Moreover, the philosophical thinking of modernism has begun to shift and be abandoned, this assumption is based on the creation of a new thought that replaces the thought of modernism, namely Postmodernism. Even though postmodernism will be recognized and agreed upon, Pancasila will remain as an ideology that is able to accept all current developments.

#### IV. CONCLUSION

The long journey of the Indonesian people to achieve independence was not easy. It was full of struggles and sacrifices from the patriots who, although coming from different regions, each of them had the same spirit, mind and soul, namely the Pancasila.

The founders of the Indonesian state agreed that the national principle is Pancasila and the 1945 Constitution of the Republic of Indonesia. Pancasila as *Rechts Idee* means that Pancasila is ideas, tastes, inventions and thoughts that provide guidance in the national and state life. Furthermore, as a *staatsfundamentalnorn* Pancasila became the foundation in the development of national law in accordance with the needs and objectives of the Republic of Indonesia.

Pancasila was born from a very pluralistic Indonesian soul, full of differences but still in the same frame, which is Indonesia. Pluralism and diversity can be united by the values contained in Pancasila as the national identity. In the context of the plurality of regional characteristics that generate primordialism attitudes, Pancasila has a great influence in ensuring unity in diversity. Basically, Pancasila has been embedded in the soul of every society that comes from any region, ethnicity or entity. Thus eventually, Pancasila has a role as the principle of unity, unifier and guide for the Indonesian people in running their lives.

In the context of primordialism, the excessive attitude of the Indonesian people in upholding certain ethnicities/ethnic groups, religions and cultures can lead to a conflict, because they refuse to accept outside influences that can be overcome by Pancasila. Indonesia has long lived based on Pancasila values, so these values can become guidelines to prevent negative impacts of Primordialism.

Society developments and changes are absolutely necessary in people's lives. The appearance of modernism which has different characteristics from the previous era is also a result of changes in society. The use of ratios which are central points of modernism thought cannot be avoided. Humans are creatures

that have characteristics and big differences compared to other creatures. The only creature that has ratio, mind or intelligence in this world is only Human. Unlike animals, their lives in the world are not based on ratios, they live as if only because of their nature as animals, they do not have reasonable mind and character/manner.

Based on the ratio possessed by every human being, as a creature that actualizes itself through socialization with other creatures, humans need interaction with each other. The interaction then creates new thoughts, new circumstances and certain consequences. Human life that continues to experience development needs to be arranged in such way that it does not cause chaos and disorder. A change should be able to proceed without conflict between human beings so that the positive impact of the changes will be more perceived than the negative impact.

The thought of modernism which deified human ratios and generate humanism was apparently already in the values of Pancasila. The second moral principle (*Sila*) states that "fair and civilized humanity", means that Pancasila upholds human values that are equal before the law, recognition of the ability of humans who have a ratio in themselves is also highly valued by Pancasila.

The impact of the development in information technology is felt on human life, this development produces several real

impacts including the easier way for people to communicate with each other over great distances. Moreover, information technology can create new life spaces called virtual space or "cyber space". As a guideline and a view of life, Pancasila can adapt to the development of information technology, thus everything that happens must be based on Pancasila.

As an open ideology, Pancasila is an ideology that is able to actualize itself under any circumstances, including in the result of human change and development. Basically, Pancasila can adapt to modernism or even postmodernism which has recently become a philosophical thinking after the modernism thinking.

#### REFERENCES

- [1] Kamus Besar Bahasa Indonesia
- [2] S. Rahardjo, Ilmu Hukum. Bandung: PT. Citra Aditya Bakti , 2006.
- [3] Natsir, "Modernisme dan Posmodernisme," Universitas Islam Negeri Makasar, Makasar, 2010.
- [4] K. Maryati, Sosiologi. Solo: PT Tiga Serangkai Pustaka Mandiri, 2014.
- [5] Notonagoro, Pancasila Dasar Falsafah Negara. Jakarta: Bina Aksara, 1984.
- [6] Moerdiono, "Pancasila Sebagai Ideologi Terbuka," BP-7 Pusat, Jakarts, 1993.
- [7] Y. Latif, Negara Paripurna: Historisitas, Rasionalitas dan Aktualitas. Jakarta: PT. Gramedia Pustaka Utama, 2015.