

# Pancasila Ideology and Rational Argumentation

Zainul Akmal\*

Department of Law, Faculty of Law  
Riau University  
Pekanbaru, Indonesia  
\*fh@unri.ac.id

**Abstract**—The more perfect the state of Indonesia, the more needs to be solved. People who believe in the socio-political economic life, mostly think of Pancasila as an ideology of the state and consider it wrong. Therefore, it must first be considered about the feasibility of Pancasila as the ideology of the Republic of Indonesia so that there is no duping in politics and violating human rights can be removed. Second, the right method needs to be used to maintain the ideology of Pancasila as the basis of the state, so that the purpose of statehood can be achieved. This study uses data collection methods with library study instruments. The data used is secondary data that contains books and journals that are presented in a descriptive and logical form. Values that are noble and universally applicable are worthy of making Pancasila still viable to become the state ideology and the basis of the state. Humans by their nature to be knowledgeable and always seek the truth, need a rational argumentation method to ask for Pancasila as the Ideology and the basis of the country, and introduce it to present and future generations.

**Keywords:** *Pancasila ideology, national principle, rational argument*

## I. INTRODUCTION

Pancasila is a political resultant. At the preparatory meetings for Indonesia's independence, everyone has various views on life so that they also have various ideologies that they stand for. Between one person and another them both want the best for Indonesia, but the difference cannot be eliminated [1].

Political debate in determining the basis of the state eventually narrowed to two camps, known as religious and nationalist groups. Every person who fights for his religion, especially Islam in this case is called a religious group. Anyone who does not make Islam textually or refer to Islam as the basis of the state, but prioritizes Islamic values, is called the nationalist group [2].

It is not easy to reach a mutual agreement in laying the foundation of the country. Long debates still occur, between one group and another group. In the end there is a meeting between religious groups and nationalists, that the Indonesian nation is a God-oriented nation, has a sense of humanity and adaptation, unity, deliberation, representation, wisdom, wisdom and social justice. Values that are cool and reflect grace for the universe, are formulated into five basic states called Pancasila.

Indonesia, which is increasingly perfect in the state and has sovereignty as a country, is inseparable from various political storm storms. Transnational ideologies are increasingly showing their fangs in this peaceful country. The ideology of communism, the ideology of subjective Islamism/ Islamic fundamentalism/ textual Islam and the ideology of capitalism try to undermine the Pancasila. The nation's highest political consultant is deemed unworthy.

Various shortcomings of the government in running the government, made the reason that Pancasila as the state ideology is no longer perfect for Indonesia. Pancasila is considered as something that is contrary to certain religions, so there is an issue that says that Pancasila as the state ideology is Tagut. Resistance to the ideology of Pancasila is not only carried out intellectually, but is also carried out by means of violence.

Radicalism is used as a term to refer to notions that undermine Pancasila. In terms of Indonesian, the basic understanding of radicals is good but there is a shift in meaning [3]. Today, when someone hears the term radical, then some people who hear it are immediately drawn to a bad meaning.

The Islamic group that is trying to undermine the Pancasila, has the view that Islam has a state government system called the khilafah. Medina is believed to be an example of an Islamic state [4]. This group does not see in terms of Islamic values that bring salvation to everyone, but rather the sealing of Islam towards something. Anyone who does not have an Islamic label, then that is considered not Islam. So do not be surprised if this group tries with various efforts, and some justify actions that are contrary to Islam.

Communism is a doctrine concerning the conditions for the independence of the proletariat over the oppression of the bourgeoisie [5]. In Indonesia there was a rebellion of communists and became a deep sorrow for the nation. Like the September 30th movement, whether or not the movement was backed up by capitalist interests.

The ideology of capitalism has a different way from the approaches of Islamic fundamentalism and Communism. Capitalist ideology does not show its fangs directly, but its undermining is felt by everyone who cares about the nation. Capitalists are present in various Ideologies. The form of ideology is not important, the important thing is that the benefits are still obtained. How could someone who claimed to

be Pancasilais, but who controlled the assets of Indonesia's abundant wealth? Like the 2019 presidential election debate, it turns out that one of the candidates has a lot of land assets, even though they are not property rights. Land controlled, not only thousands but hundreds of thousands of hectares. Therefore, it is necessary to conduct research on the Pancasila Ideology and Rational Arguments.

Based on the background of the problem above, the problems that will be examined are as follows:

- Is Pancasila as a state ideology still reasonable to be maintained?
- What strategies can be used to defend the Pancasila Ideology?

The research objectives are as follows:

- In order to avoid duping in politics and human rights violations can be avoided.
- Finding the right method to be used to maintain the Pancasila ideology as the basis of the state, so that the objectives of the state can be achieved.

This study uses data collection methods with library study instruments. The data used is secondary data in the form of books and journals related to research. Presentation of data by describing. Explanation of the data is obtained from logical reasoning so as to get answers to the problems studied clearly. The conclusion from logical reasoning is deduced in a deductive way from things that are general to specific things. Data analysis method used in this study is qualitative, namely by describing the results of research in the form of clear sentences and clearly describing the results of research in accordance with the formulation of the problems discussed.

## II. ORIGIN OF PANCASILA

Need to look deeper, the origin of Pancasila. Judging from history, Pancasila which is studied scientifically is an object of discussion where in general Pancasila is the product of Indonesian culture [6]. This means that the five precepts on which the state is based are not a transnational ideology, but an original in Indonesian society. Various sources of history both in physical and literary form, will find a variety of interesting cultures and beliefs about Indonesia.

According to Noorsyam, when talking about Pancasila with wisdom of love, it will give a high and noble place for human status and dignity (as the implementation of the first and second precepts of Pancasila) [7]. The values contained in Pancasila contain not only horizontal but also vertical relationships. Pancasila can be said to have a Divine dimension and also has a human dimension, so it can be called Divine humanity or monotheism in humanity. The real form of God-person is proven by his human actions.

Aside from being seen from the socio-cultural and philosophical dimensions, Pancasila also has a main function as the State Foundation. This is in accordance with the Preamble of the 1945 Constitution, and which is essentially as a source of law or as a source of legal order as stipulated in MPRS Decree No. XX/MPRS/1966 (jo. MPR Decree No,

V/MPR/1973). Such understanding is the understanding of Pancasila which is juridical-state administration [8].

Pancasila is the highest achievement in the nation and state. Pancasila is not only the ideals of the nation but also as a basis for living. Pancasila as the basis of the state, should have been finished for debate. Today's social problems are no longer on the ideology of the nation and state, but rather on the application of these ideologies [9]. None of the values contained in Pancasila are weak, so they will be consumed by time. Pancasila is a universal value that reflects mercy for the universe, if applied correctly.

Pancasila is very worthy to be maintained. A universal method needs to be built so that the transformation of divine human values can be carried out properly. Humans have a ratio for thinking. Humans with knowledge can distinguish between right and wrong, good and bad. Humans can also make mistakes or bad and vice versa. Some of the bad or wrong deeds due to errors in thinking. These mistakes are finally re-known by humans, so things that are bent can be straightened back.

## III. RATIONAL ARGUMENTATION

Humans to understand something so that they have new knowledge through the ability to think. To do a good knowledge transformation, it takes logical or rational argument so that people who accept the transformation of knowledge can understand it well. Rational argument is one of the keys to transforming knowledge about Pancasila.

Various polemics thrown at Pancasila will be answered easily and rationally. Irrational arguments will be refuted with rational arguments. Humans will tend to things that are rational, while still opening up to the truth and following his nature as a human being.

## IV. CONCLUSION

Pancasila has high values for culture and deity so that it still deserves to be approved as a state ideology to be the basis of the state both past, present and future. Humans who have a knowledgeable nature and seek the truth, the rational argumentation method is very necessary to protect the existence of the Pancasila from various attacks on Transnational Ideology.

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