

**PANCASILA'S DEMOCRACY AS INDONESIAN NATION
PHILOSOPHY AND IDEOLOGY**

Gabriel Kristiawan Suhassatya¹

Master of Management Widya Mandala Catholic University Surabaya

gabrielsuhassatya@gmail.com¹

Abstract

Pancasila is the basic foundation as well as the philosophy and ideology of the Indonesian nation. In this paper, the authors describe the principles of morality and the national direction that is lifted from the Pancasila world of thought. These explanations are taken from the literature study that has been conducted by the author. In this literature study, the writer wants to show that Pancasila is the foundation as well as the character and personality of the Indonesian nation that has been ingrained for a long time. But in the end they were able to be given back and presented to the Indonesian people by the Founders of the Indonesian Nation. It was Soekarno, the Father of the Proclaimers and the First President of the Republic of Indonesia who offered and explored Pancasila for the Indonesian people. With these excavations, it is hoped that until now the entire community will participate in learning and continuing to explore the values of Pancasila. Because Pancasila is the philosophy and ideology of the Indonesian nation which is the character and personality of the nation.

Keyword : Pancasila, Personality Nations, Philosophy and Ideology.

INTRODUCTION

Pancasila is the basic foundation of the Indonesian nation. Therefore, the Indonesian nation can stand on the character and personality that has been embedded since forever. Pancasila is not an ideology that was just invented when the Founding Fathers formulated it. Pancasila is the personality of the Indonesian nation that has been embedded for a long time through the process of travel and struggle of the people of the archipelago. The excavation of the values and personality of Pancasila was only carried out when the Indonesian nation was about to gain its independence. Pancasila also becomes a vision that is embedded and becomes an eye that looks sharply ahead. Pancasila is a source of reference and a starting point for all the struggles and progress of the Indonesian nation. Because Pancasila is the personality and character of the Indonesian nation that has been buried and excavated again. In the end, in this paper the author wants to explain the main morality and national direction

of the Indonesian nation according to the natural thoughts of the grains of Pancasila. In addition, there is also the urgency of studying Pancasila as the philosophy and ideology of the Indonesian nation and the values to ground Pancasila in each grain of Pancasila.

The Principles Of Morality And National Direction According To The Nature Of Each Of The Precepts

As an independent unitary state that has had many struggles against colonialism and efforts to escape to achieve an independent freedom, the Indonesian nation has a vision. These visions have been formulated by the Founding Fathers based on the experience of struggling together in unity against colonialism. Indonesia also has a clear foundation of morality and national direction in the points and values of Pancasila. In his speech during the UN meeting on September 30, 1960, which introduced Pancasila to the world, Soekarno explained and reminded how important conceptions and ideals are for the sustainability of a nation. According to the ideas of John Gardner, no nation can achieve greatness if it does not believe in something, and if it does not believe in something that has moral dimensions to sustain a great civilization.

Pancasila is the basis of morality and national direction that has a strong ontological, epistemological and axiological foundation. Each precept in Pancasila has justification of historicity, rationality, and actuality that can sustain great achievements regarding the nation's civilization. The rationality of the main points of morality and national direction are clearly summarized in Pancasila starting from the Supreme Godhead, Fair and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Representative Consultation, Social Justice for All Indonesian People.

According to the first principle, which reads God Almighty, the values of God (religiosity) are the source of ethics and spirituality is considered important as the ethical foundation of state life. Indonesia is not a secular state that separates religion and the state to relegate the role of religion to the private/community sphere. According to the view of Pancasila, the state is expected to protect and develop the religious life of its people. The rationality of such a realm of Pancasila thought finds theoretical and comparative justification in contemporary theories of public religion that reject the separation and privatization thesis and support the differentiation thesis. The theory explains that the roles of religion and state

need not be separated but differentiated. On the condition that both understand the limits of each other's authority, which is called twin tolerations.

The rationality of the principles of morality and national direction of the second principle, which reads Fair and Civilized Humanity, states that universal human values derived from God's law, natural law, and human social characteristics are considered important as the fundament of ethical-political state life in world relations. The principle of nationality that emphasizes humanity and brotherhood is then developed in depth through both externalization and internalization. The externalization is that the Indonesian nation uses all its resources to be developed through the way it freely and actively participates in implementing world order based on independence, lasting peace and social justice. Internalization is by recognizing and honoring the basic rights of citizens and residents of the country. According to the view of this second principle, the ethical foundation used as a prerequisite for building humanity and universal brotherhood is just and civilized. Theoretically-comparatively, the path of externalization and internalization in developing humanity in a just and civilized manner places Indonesia's vision in a combination of political idealism and political realism theories.

The rationality of the main points of morality and national direction of the third principle, which reads Indonesian Unity, emphasizes that human values need to be actualized as ethical humanity must first be deeply rooted in a more distant and wider world social environment. Indonesia is a country of national unity that overcomes group and individualism. The unity of the diversity of Indonesian society is managed based on the conception of nationality that expresses unity in diversity, and diversity in unity. The slogan of national unity is more inclined to the slogan of *Bhinneka Tunggal Ika*. There is a concept of pluralism that accepts and gives living space for various differences, such as various religions/beliefs, local cultures and languages, and certain political units as a heritage of cultural traditions. Indonesia has a strong national principle and vision, which not only can bring together the plurality of society in the novelty of a common political community, but also able to provide a possibility for the diversity of communities not to be uprooted from the roots of their respective traditions and history.

The rationality of the main points of morality and national direction of the fourth, which reads Democracy Led by Wisdom in Consultative Representation, emphasizes that the

value of divinity, the value of humanity, and the value of national ideals in their actualization must uphold the sovereignty of the people in the spirit of deliberation led by wisdom. In the vision of deliberative democracy, democracy finds its essence in strengthening the sovereignty of the people, when political freedom is intertwined with economic equality that revives the spirit of brotherhood within the framework of "deliberation-consensus". In the principle of deliberation, decisions are not dictated by the majority or the minority power of the political elite. The idea of a uniquely Indonesian deliberative democracy emphasizing consensus and harmonizing political democracy and economic democracy is very visionary. Such an idea of democracy predates the deliberative democracy model. It was introduced by Joseph M. Bessette in 1980, which has similarities with the concept of social democracy.

The rationality of the principles of morality and national direction of the fifth precept, which reads Social Justice for All Indonesian People, emphasizes that divine values, human values, national values and ideals, and consultative democracy gain full meaning to the extent that they can realize social justice. The realization of social justice must reflect the ethical imperatives of the other four precepts. The authenticity of the experience of the precepts in Pancasila can be measured by the realization of social justice in national life. In the vision of social justice according to Pancasila, what is desired is a balance between the fulfillment of physical and spiritual needs. In realizing social justice, each economic actor is given a role that as a whole develops a family spirit. The idea of social justice according to Pancasila reconciles ethical principles in economic justice both derived from natural law, God's law, and human social nature, conceptualized since the thought of Greek philosophers, religious thought, mercantilist economic theory, social-democratic economics, to the Third Way. The idea of economic justice according to Pancasila socialism has parallels with social-democratic discourse in Europe, and has a history in the tradition of village socialism and religious socialism in Indonesian society.

Grounding Belief In The Pancasila Framework

The state has a neutral stance in the national and religious life of its people, but it also participates and intervenes in religion. Basically, all religions are equal in terms of degree. This aims to be able to make divine moral values the basis for managing life together in the context of a multicultural and multi-religious society, without having to make one religion alone dictate the state in addressing all state and national issues. Indonesia is not just a

secular state. It is also not a religious state. Religion animates socio-political life as a reminder of divinity. One thing that can be applied is by giving space to beliefs outside of formal religion. It is also possible for an individual not to embrace religion formally. Public life must also respect divine and religious values.

Deity in the framework of Pancasila reflects the ethical commitment of the Indonesian nation to organize public-political life based on the values of morality and noble character. In practicing the ethical commitment of divinity in public life, Pancasila must be placed proportionally that it is not a religion that pretends to regulate the belief system, worship system, norm system, and religious identity in the private domain and the domain of each religious community. The deity within the framework of Pancasila resembles a conception of civil religion that involves the universal moral values of religions, but is also clearly distinguishable from religion. The presumption is about how to make the moral values of divinity the basis for managing public-political life in the context of a multicultural-multi-religious society without making one religion (religious element) dictate to the state.

Divinity in the framework of Pancasila is an effort to find common ground in the spirit of gotong-royong to explain the strong moral foundation for political life based on divine morality. The divine values desired by Pancasila are positive divine values extracted from religious prophetic values that are inclusive, liberating, glorifying justice and brotherhood. An airy and tolerant divinity that gives the spirit of mutual cooperation in order to fill social ethics in the life of the nation and state. The precept of divinity gives a religious dimension to political life and brings together in a symbiotic relationship between the conceptions of the sovereignty of God and the sovereignty of the people. In a Godly democracy, power is placed under God and the people. According to Kuntowijoyo, God and the people must be read in one breath, because they are written in democracy. Under the guidance of the value of Godhead, Pancasila can provide a moral and philosophical foundation for the democratic system that we want to develop. A deep appreciation that makes the precepts of divinity meaningful in the reality of nationhood and statehood will help provide a vision of liberation and vitality for the future of the nation. The precepts of divinity invite Indonesians to develop social ethics in public-political life by fostering a sense of humanity and unity, developing the wisdom of consultation and social justice. By holding fast to the values of divinity, it is expected to strengthen character building, give birth to a

nation with a positive work ethic, have resilience and confidence to develop the potential given in order to realize an independent, united, sovereign, just and prosperous life.

Grounding Humanity Within The Framework Of Pancasila

The second principle in Pancasila regarding humanity reflects the awareness of the Indonesian nation as part of universal humanity. Located at a strategic point of crossing between continents and oceans, Indonesia is a cauldron of fusion between civilizations that never pauses to receive global influences, both positive-constructive and negative-destructive. The magnitude of the contribution between civilizations in the formation of Indonesian nationality makes the Indonesian nation feel grateful to universal humanity (humanity) which encourages an active role in glorifying human values.

Indonesian nationalism shows the struggle for common humanity. It is this humanitarian nationalism that is finally fully and brilliantly imprinted in the second principle of Pancasila. In the formulation of the second principle, humanitarian ideals become the soul of independence. The principle of equality and equality in relations between people, between nations is the soul of the precepts of humanity. For the sake of upholding the precepts of humanity, the word humanity in the second precept is attached to the noble nature of being both just and civilized. Humanitarian relations between nations and within nations must be based on civilizational values as commendable achievements of human civilization.

The principle of universal brotherhood according to the precepts of humanity that provides a balance between the fulfillment of individual rights and social (collective) rights is the basis for building a humanist nation state. With the principle of equality of just and civilized humanity, the humanitarian commitment and bonds of brotherhood of the Indonesian nation penetrate local, national and regional boundaries and reach out to the global brotherhood of humanity. The second precept of Pancasila finds strong relevance and significance in the face of modern globalization. In the midst of globalization in various aspects of life, the precepts of humanity contain ethical imperatives for upholding the principles of humanity and justice in the administration of the state and global governance. The vision of a just and civilized humanity can be a guiding principle for the civilizing process, which includes life in society, the state, and in relations between nations.

The precept of humanity refers to basic human values that translate into human rights, a decent standard of living for human beings, and a democratic and just system of

government. Human values are the basis of what are now called human rights. The state based on the One True God according to the basis of just and civilized humanity requires the government and state administrators to maintain noble human character and hold the noble moral ideals of the people. With the noble human character and moral ideals of the people, the state carries out the ethical imperative to protect the entire nation and the entire Indonesian blood sphere based on unity by realizing human rights.

Grounding Unity Within The Framework Of Pancasila

The third principle of unity lays the foundation of nationhood as the nexus of Indonesian unity. A national conception that expresses unity in diversity, and diversity in unity, which in the state slogan is expressed in the expression *Bhinneka Tunggal Ika*. Striving for unity in a plural society like Indonesia is not an easy task. Since the inception of the republic, the founding fathers were fully aware that the process of nation building is an important agenda that must continue to be fostered and grown. By referring to Otto Bauer's opinion, Soekarno emphasized the realization of the nation as an expression of equality of character that grew out of unity of experience. The existence of the Indonesian nation occurs because it has a life that evokes unity of character and the will to live together in a real geopolitical area. The effort to knit together the unity and common character, common will, and common commitment of a pluralistic nationhood first requires the presence of a state of unity. The Indonesian state of unity as an expression and driver of the spirit of mutual cooperation must be able to protect the entire Indonesian nation and the entire Indonesian blood spill, not defend or silence certain elements of society.

The precept of unity within the framework of civil political nationalism requires citizens' loyalty to a set of political ideals and institutions that are considered just and effective. Transforming the *we-ness* into the *we-ness* requires a positive attitude and good prejudice. Cooperation and mutual trust as well as the goodwill of each community, strengthened by functional mutual cooperation between the various elements of existing social institutions, are aspects that support the efficiency of democracy in a multicultural society. Indonesian nationality is an expression of gratitude for the design of God's law that creates differences, by upholding the equality of human dignity, by developing a positive attitude towards national plurality, through the realization of consultative democracy oriented towards social justice. The unity of Indonesia is encompassed and animated by the precepts

of God Almighty and just and civilized humanity, encompassing and animating the precepts of democracy led by wisdom in deliberation/representation, social justice for all Indonesian people.

Grounding Consultative Democracy Within The Framework Of Pancasila

In the fourth principle, which is about democratic deliberation, it emphasizes and grounded that the conditions for correct political decisions are based on rationality and justice. Correct political decisions are not based on ideological subjectivism and interests. Correct political decisions emphasize the common good and not just personal or group interests. In addition, the orientation is further forward and not short-term or destructive transactional. Politically correct decisions are also more impartial, involving and considering the opinions of all parties inclusively.

In this fourth precept also emerges the principle of deliberation to reach a consensus, where decisions are not dictated by the majority or the minority power of political elites and businessmen, but led by wisdom that honors the deliberative rationality and wisdom of every citizen indiscriminately. The idea of deliberative democracy based on the principles of Pancasila is a conscious effort by the founding fathers to root it in the Indonesian context. Democracy in the Indonesian mindset is not just a technical tool, but also reflects the nature of the national psyche, personality and ideals. The realization of democracy should be placed on the personality of the Indonesian nation itself and on the national ideals of realizing a just and prosperous society.

The fourth principle of Pancasila, the democracy led by wisdom in deliberation, contains several features of the nature of democratic thought in Indonesia. The populist ideal seeks to honor the voice of the people in politics by making way for a greater role and influence by the people. In addition, it also wants to present a united state that can overcome individualism. Indonesian democracy is also characterized by wisdom. The concept of wisdom reflects an ethical orientation, as desired by the Preamble of the 1945 Constitution. In a deliberative democracy, a political decision is said to be correct if it fulfills at least four prerequisites as mentioned above. Democracy in the realm of Pancasila is based on theocentric values that elevate political life from a secular level to a moral-spiritual level and anthropocentric values that glorify human values, which respect differences based on a spirit of equality and brotherhood, by realizing a social justice for all Indonesian people.

Grounding Social Justice Within The Framework Of Pancasila

The fifth principle, which deals with grounding social justice, emphasizes that justice and welfare are not achieved through individualism and capitalism. Social justice is entrusted to socialism with the spirit of kinship (cooperation). Cooperation that is meant in this fifth principle is the attitude and action of helping and mutual cooperation. This social justice is focused on the achievements entrusted to socialism which is based on the spirit of kinship by respecting individual creative freedom. Indonesian socialism upholds the hope of equality and individual freedom, but also emphasizes that these individuals are cooperative individuals with an altruist attitude that emphasizes social responsibility and solidarity for the collective good. The justice we desire is a common justice based on prosperity and happiness. The ideal of state justice requires political emancipation and participation that is intertwined with economic emancipation and participation. This is referred to as socio-democracy. Social justice through the realization of a welfare state is an ethical imperative from the mandate of Pancasila and the Constitution of the Republic of Indonesia.

In its realization, the efforts of justice and social welfare must be based on Indonesian family values contained in the precepts of Pancasila. The role of the state in grounding social justice is at least within the framework of fair relations at all levels of the system (society), the development of structures that provide equality of opportunity, the process of facilitating access to the necessary information, the necessary services, and the necessary resources, and support for meaningful participation in decision-making for all people. The aim of the notion of justice is not limited to the fulfillment of economic well-being, but is also related to the pursuit of emancipation in terms of human freedom from the idolatry of things.

The principle of justice is the core of divine morality, the basic foundation of humanity, the nexus of unity, the matrix of popular sovereignty. The realization of social justice must reflect the ethical imperatives of the other four precepts. The seriousness of the state in protecting the entire nation and the entire Indonesian homeland based on unity can be assessed from its real efforts in realizing social justice. With the actualization of the state of justice and welfare, it is expected that the state can manage common wealth for the prosperity of the people, prevent the control of common wealth by individual capital that weakens the joints of collective economic resilience, develop a spirit of mutual cooperation. The realization of a just and prosperous state is largely determined by the integrity and quality of

state administrators accompanied by a sense of responsibility and humanity that radiates in every citizen.

The Urgency Of Studying Pancasila

Pancasila is the fundamental foundation as well as the philosophy of the Indonesian state, the view of life of the Indonesian people, the national ideology of the nation, as well as a unifying tool to be able to live life together as a nationality and state of Indonesia with unity in diversity. With these things, Pancasila was legally recognized constitutionally on August 18, 1945. Judging from these various things, it can be said that Pancasila is the source of life and identity of the Indonesian nation, personality, morality, and direction for the safety of the independent Indonesian nation and state. As the identity of the nation, Pancasila is a spirit that is deeply rooted in the Indonesian nation. Therefore, all Indonesians should understand and internalize Pancasila in their daily lives. It is important for all Indonesian people to be able to know and live the values of Pancasila. Therefore, studying Pancasila becomes an urgent matter for the life of the nation and state. Because by doing so, indirectly every person of Indonesian society instills in himself the soul and identity of Pancasila. Thus, the virtues of Pancasila are embedded in the Indonesian nation through people who recognize and live the spirit of Pancasila in their daily lives.

It was Soekarno, the Proclamator and Founding Father of the Indonesian Nation. Soekarno explained how urgent Pancasila is for the Indonesian people. According to Soekarno, Pancasila is the only *weltanschauung*, one basic philosophy. In his speeches and speeches, Soekarno explained that Pancasila is the only unifying tool for the Indonesian people from Sabang to Merauke can only be united on the basis of Pancasila. Pancasila is also the fundamental essence of one tool that unites the Indonesian people in the struggle to be able to eliminate all past diseases, namely imperialism. According to Soekarno, Pancasila is a symbol of the struggle of a nation, the struggle against imperialism, the struggle to achieve independence, the struggle of a nation that brings its own style. According to him, no two nations use the same way of fighting, but have their own way of fighting and have their own characteristics.

Through the explanation of the urgency of Pancasila according to Soekarno who formulated the basic foundation of the Indonesian state, namely Pancasila, we can know that Pancasila is the only unifying tool for the Indonesian people from Sabang to Merauke. All the

differences that exist in the Indonesian nation are united in the form of unity and one struggle, namely to be free from imperialism and colonization. That unity can be summarized in the points contained in Pancasila. Based on these things we can also know that how urgent it is to study Pancasila until now even though Pancasila has been formulated long ago and ratified since August 18, 1945, the soul and identity of the Indonesian nation is in Pancasila and should always be studied and instilled in all Indonesian people until now, even though times continue to develop and change.

Pancasila education and all Pancasila teachings are important in this era. Because it is also a tool for the whole community to be able to reflect on the awareness and concern that there is a crisis in the life of the nation and state. According to the opinion of Mohandas K. Gandhi, there is a threat coming from various fields which is the source of crisis in the life of the nation and state. According to him, there are 7 social sins which include politics without principles, wealth without hard work, commerce without morality, pleasure without conscience, education without character, science without humanity, and worship without sacrifice. These things show that there is a deep crisis in the life of the nation and state. Therefore, it is very important to be able to restore and heal it, namely by strengthening the ethical foundations and national character based on the basic philosophy and worldview of the Indonesian nation itself.

The history of the development of the Indonesian nation should not be forgotten and not uprooted from its own soil and historical roots. Pancasila as the basic foundation has been formulated by the Founding Fathers themselves. This is the basis and demands of the state with consideration of aspects through excavation, absorption, contextualization, rationalization, and actualization in order to sustain the sustainability and glory of the nation. Efforts to study Pancasila are very urgent because Pancasila is the basis of the state itself. By studying Pancasila again, it is the same as the next generation imitating the movement that has been exemplified by Soekarno, namely rediscovering the pearl of Indonesian nationality, namely the basic philosophy and outlook on life of the Indonesian state itself. Then re-narrate the values of Pancasila and contextualize it in today's life as well as strive for its actualization in the present and future life.

By studying Pancasila again, it is the same as studying and reconstructing the nature of Pancasila as formulated and idealized by the Founding Fathers of the Nation. The effort to

study Pancasila is by making ideal types according to Max Weber, namely an ideal construction of the ideas of the founding fathers of the nation which is closely related to Pancasila and the 1945 Constitution. By digging and studying Pancasila back layer by layer through the history of the nation's struggle, it is the same as finding the best legacy of the Founding Fathers which is a legacy of the Politics of Hope (Politics of Hope) and not the Politics of Fear (Politics of Fear). The Republic of Indonesia, which is based on Pancasila, stands on very solid pillars of hope which include independence, unity, sovereignty, justice and prosperity. All of these are clearly summarized in the values of Pancasila. If the Indonesian people lose these pillars of hope, it is the same as losing their identity as Indonesians.

The experience of the Indonesian people who have continued to struggle against imperialism in the past with great vigor has unlimited ability to face various obstacles because this spirit ignites hope for life in society. Anger, fear, and sadness will not be separated from all these struggles, but as long as there is still a glimmer of hope, the future will still be lit. Exploring the noble values of Pancasila by relearning it by considering its rationality and actualization in current problems is the right way to be able to change the politics of fear into the politics of hope.

CONCLUSION

Pancasila as the basic foundation of the Indonesian state is always instilled in every community. The excavation of the noble values of Pancasila has been carried out by the Founding Fathers of the Nation. It was Soekarno who put forward the basic foundation of the Indonesian nation for the people of Indonesia. With various things that have been done with thoughts as well as orations and speeches he has re-presented the personality of the Indonesian nation that has been buried, namely Pancasila. The excavation of the value of Pancasila should be carried out continuously until now. Thus, the Indonesian nation including all Indonesian people can recognize the noble personality of the nation which is reflected and formulated in the points of Pancasila.

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