

Pancasila-based political ethics as a foundation for fair policies amid plurality

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Abstract: This research explores political ethics based on Pancasila's application in making fair public policies. As the basis of the Indonesian state, Pancasila contains noble values that can be a guideline in the life of the nation and state. These values include divinity, humanity, unity, populism, and social justice. In the political context, ethics based on Pancasila can be a solid foundation to create fair and equitable policies amid diversity. However, in practice, there are often deviations from Pancasila's values in policy-making. The interests of certain groups, corruption, and injustice still hinder the creation of truly fair and equitable policies. The writing of this scientific article uses the library research method. The data sources of this article consist of scientific articles, academic journals, and relevant online information sources. Data collection is carried out by sorting out various relevant literature. Next, the data is analyzed by compiling it and connecting it to get a result or conclusion that can be drawn. Diversity in Indonesia offers challenges and opportunities for growth, where Pancasila serves as a strong foundation of political ethics. Still, its implementation requires commitment and a sensitive approach to cultural differences. Pancasila, as the basis of political ethics, must remain the main focus in facing the challenges and opportunities of diversity, with continuous efforts in education, policy formulation, and community participation to build fair and equitable public policies.

Keywords: fair, Pancasila, plurality, policies, political ethics

Introduction

Indonesia has a wide diversity of ethnicities, religions, and cultures. This diversity is unique and challenging for Indonesia (Ramadhan, Suratman, & Pristiani, 2020). The significant challenges are related to social conflicts and ensuring fair and equitable public policies for all communities. Fair policies are critical in the lives of citizens. A fair policy-making process makes it more legitimate and accepted by citizens, as well as increases the perception of the legitimacy of policy outcomes, which ultimately increases the success of its implementation (Biggers & Bowler, 2022; Martin, Mikołajczak, & Orr, 2022). Pancasila provides the direction and foundation for the formation of laws, policies, and actions of the Indonesian government,

emphasizing the importance of addressing disparities and providing equal opportunities for all people (Muqsith, Muzykant, Tayibnapis, & Pratomo, 2022; Suryaningsti et al., 2024). This is so that the policies do not deviate from the national goals.

Policies made by the government do not always reflect the partiality of citizens. Yayasan Lembaga Bantuan Hukum Indonesia (2019) analyzed 11 legal policies or products that endanger democracy in Indonesia. First, these policies hinder civil liberties such as thinking, gathering, expressing opinions, expressing themselves, and believing. Second, ignoring applicable laws, including the Constitution, Ketetapan MPR, and laws. Third, these policies are repressive, prioritize a security approach, and view criticism as a threat. Aprilia,

Suseno, Sapardjaja, & Wulandari (2022) added criticism of the Electronic Information and Transaction Law (UU ITE), which contains severe penalties for defamatory; this is considered a sign of democratic regression. The case reflects a conception of freedom of expression in Indonesia that differs from Western models, which emphasize the influence of cultural experience on the interpretation of law.

Not only in the policy-making stage, the implementation of public policies often does not reflect the values of Pancasila optimally. The 1975 Governor's Instruction in Yogyakarta prohibiting Indonesian Chinese from owning land is a clear example of ethnic discrimination that reflects historical and socio-political biases (Putra, Irianto, & Manullang, 2023). Then, the new wage policy under President Joko Widodo, which is based on a market standard formula without tripartite discussions, exacerbates wage inequality and economic inequality, especially in areas such as Bandung and Yogyakarta (Wulansari, 2021). Furthermore, discriminatory regulations against the Ahmadiyya community that are not driven by public pressure also indicate restrictions on religious freedom (Buehler, 2023). These cases show the gap between the principles of Pancasila and its implementation in public policy.

Pancasila offers principles that can be applied to create inclusive policies and uphold social justice. The function of Pancasila as a *philosophische grondslag* (philosophical foundation) and *weltanschauung* (outlook on life) for Indonesia needs to be actualized systematically and sustainably in various aspects of social life (Yuniarto, 2012). In addition, Pancasila is also the basis for forming laws, policies, and actions of the Indonesian government, aiming to overcome social, economic, and political injustices (Suryaningsti et al., 2024). The foundation of the Pancasila state emphasizes social justice and equality, ensuring that policies address social, economic, and political disparities. This commitment is proven in efforts to protect labour rights and provide equal opportunities for all citizens (Suryaningsti et al., 2024); the principle of cooperation is also highlighted in *the tax amnesty* policy to ensure justice and equity (Darmayasa, Sudarma, Achsin, & Mulawarman, 2016).

The implementation of Pancasila is neglected due to a lack of insight and knowledge about its fundamental principles, thus hindering its practical implementation in policy-making (Muqsith et al., 2022). Deviations from Pancasila values in policy-making can have socio-political consequences, potentially weakening social cohesion and national identity (Fink & Wallis, 2022; Muqsith et al., 2022). This research explores Pancasila-based political ethics in building fair and equitable public policies amid plurality. This study is expected to make theoretical and practical contributions to overcoming diversity challenges and realizing a more harmonious and inclusive Indonesian society.

Materials and Methods

This article uses the library research method, which collects data by studying and understanding theories from various relevant literature (Zed, 2014). This method is qualitative research that does not require field research. Data is collected by searching and combining sources from books, journals, and previous research. The data collection technique collects literature related to Pancasila, political ethics, and public policy. Data analysis techniques include preparing and associating information to reach research conclusions.

Results and Discussion

Result

Diversity in Indonesia brings challenges as well as opportunities for growth and development. Variations in landscapes, cultures, tribes, and religions can be a source of strength if managed with good understanding and collaboration. Pancasila is a strong foundation for political ethics in Indonesia, although its implementation often faces various difficulties. To integrate Pancasila values in a global context, a sensitive approach to cultural and ethical differences is needed. In addition, the effectiveness of Pancasila as a moral guideline is highly dependent on the commitment of individuals and institutions to defend its

principles. Although Pancasila provides a comprehensive framework for creating fair public policies, there are still challenges in its implementation, including tackling systemic corruption, ensuring the independence of legal institutions, and integrating Pancasila values into the modern legal and economic system.

Discussion

Plurality in Indonesia

Indonesia, as one of the largest archipelagic countries in the world, has a vibrant and complex diversity. Plurality in Indonesia encompasses various aspects of life, including ethnicity, religion, culture, language, and tradition. This diversity is not only a characteristic of the Indonesian nation but also a big challenge in creating unity and harmony amid existing differences. Plurality is different from pluralism; plurality refers to the existence of various entities or views, while pluralism is the normative recognition and acceptance of such diversity as an essential element in a political or social order (Preuß, 2015). In a social context, plurality describes the diversity of cultural groups within national or societal boundaries, including ethnicity, culture, language, religion, and social class (Verma, 2019).

Diversity in Indonesia stems from a long history of interaction between various ethnic and cultural groups. Pluralism in societies arises due to historical phenomena such as migration and economic, social, and political changes resulting in regional cultural diversity (Martínez & Lázaro, 2012). Historically, Indonesia has been a bustling trading hub, attracting traders and visitors from worldwide, such as India, China, Arabia, and Europe. This strategic position is due to its location at the mainland and ocean crossroads, making it an essential node in international trade routes (Puspitawati & Nurdin, 2014). This interaction brought various cultural, religious, and linguistic influences now integral to Indonesia's identity.

Indonesia is also home to various beliefs and religions, such as Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and local beliefs. This diversity of faiths and beliefs requires a proactive approach to interfaith dialogue and cooperation to maintain social harmony (Falihin, Zulaeha, Muzzammil, & Mude, 2024). Narrative

interpretations of religious texts, such as the story of Jonah in the Bible, emphasize the importance of universal love and forgiveness that can be the basis for promoting interreligious harmony in Indonesia (Tumangger, Purba, & Ginting, 2024). Religious education plays a crucial role in fostering respect for plurality. In Indonesian universities, religious education encourages students to engage in interfaith dialogue and visit different places of worship to promote openness and understanding between religious communities (Rukiyanto, Christiani, & Almirzanah, 2024).

A large number of ethnic groups, languages, and traditions characterize Indonesia's diverse culture. This diversity is a natural feature of Indonesian society and requires multicultural handling in education and social interaction (Saryono & Amri, 2023). The concept of multiculturalism, based on the principles of the Qur'an, emphasizes the importance of continuous ethical dialogue and cooperation among various cultural and religious groups. This strategy is essential to overcome the challenges arising from diversity in Indonesia (Falihin et al., 2024). For example, legal pluralism, as seen in the traditional "token" voting system in Papua, shows conventional ways of living side by side with modern legal frameworks, showcasing the adaptability and inclusion of Indonesian society (Faiz, Isra, Rachman, Ghoffar, & Fahmi, 2023).

However, despite Indonesia's immense cultural wealth, the country still faces challenges such as religious conflicts and social segregation. Political and economic factors often erode these problems, requiring comprehensive wisdom and inter-religious initiatives to address them (Faishol, 2023; Hutabarat, 2023). The political environment in Indonesia is also influenced by pluralism, providing opportunities to increase inclusivity and communication between different political factions. This requires overcoming ideological disagreements and the representation gap (Roshifah, 2023). The role of religious and community leaders is vital in promoting tolerance and social harmony. Successful cases of inter-religious cooperation show the potential of religious leaders to foster unity and understanding (Hutabarat, 2023).

Pancasila as the Basis of Political Ethics

Political ethics is a branch of applied ethics that examines moral challenges and specific dilemmas that arise in political life. In contrast to normative ethics that focus on universal moral rules and values, political ethics must consider the specific context of political actions and choices, which often involve conflicts and difficult decisions (Derzhivitskii & Larionov, 2019). Pancasila, as the philosophical basis of Indonesia, serves as an essential framework for political ethics in the country. Pancasila reflects core values such as divinity, humanity, unity, democracy, and justice, which guide the moral behaviour of individuals and institutions. Integrating these values in politics aims to create a fair, democratic, and harmonious society. Pancasila is the foundation of diverse political ethics, influencing the legal system, educational practices, and social norms.

Pancasila provides a moral compass for individuals and institutions by emphasizing values such as divinity, humanity, and justice. These values guide behaviour and decision-making in various aspects of life, including politics (Atmanegara et al., 2024; Siahaan & Ndona, 2024). The ethical system derived from Pancasila encourages individuals to develop spiritual and mental attitudes that support the welfare and integrity of society (Atmanegara et al., 2024). In education, Pancasila values are integrated into the curriculum to instil ethical and moral principles in students, preparing them to positively contribute to society (Rizkullah et al., 2024; Sony & Suyono, 2024).

Pancasila also serves as the foundation for Indonesia's legal and political system, shaping policies and public governance. The values of Pancasila are embedded in the constitution and influence the making and interpretation of laws (Purba, Amalia, & Akbar, 2024; Sari, 2024). Principles such as social justice and democracy are reflected in the legal framework, ensuring that the law is in line with the nation's ethical values (Okliyani, Maharani, Ihsan, & Sari, 2023). The role of Pancasila in politics is still the subject of ongoing juridical debate, demonstrating its importance in shaping state policies and protecting human rights (Purba et al., 2024).

Although Pancasila provides valuable insights into justice and ethics, its application in a global context faces various challenges. Adapting the principles of Pancasila into the framework of international justice requires deep attention to cultural and ethical nuances. The relevance of Pancasila in an increasingly globally connected world requires a balance between preserving national identity and adjusting to global ethical standards (Arifin, 2024). Applying Pancasila values in education is very important to form a generation that respects ethical standards. Schools and universities are vital in teaching these values through subjects such as Civil Education (Sony & Suyono, 2024). In addition, the community, including families and religious communities, is responsible for strengthening the values of Pancasila, ensuring that these values are internalized and applied in daily life (Rizkullah et al., 2024; Siahaan & Ndona, 2024).

Fair Policy Based on Pancasila

The concept of fair policies based on Pancasila includes integrating the fundamental values of Indonesia's basic ideology into the country's legal, social, and economic framework. Pancasila, which emphasizes principles such as social justice, democracy, and human rights, serves as a guiding philosophy to create fair and equitable policies. Implementing Pancasila in the policy-making process aims to address various challenges society faces, including corruption, human rights violations, and environmental damage, as well as promote unity and diversity.

The legal system based on Pancasila must prioritize the eradication of corruption and the enforcement of human rights. This involves aligning legal regulations with Pancasila values, increasing the independence of law enforcement agencies, and improving transparency and accountability in the judicial system (Faturohman, Anggreini, & Deasti, 2024). The update of Kitab Undang-Undang Hukum Pidana (KUHP) needs to reflect the philosophical, sociological, and cultural values of Pancasila, move away from colonial influence, and integrate social justice and democracy into legal norms (Ginting & Wartoyo, 2023). Pancasila's emphasis on human rights

ensures equal access to justice and legal protection without discrimination (Putri, Sabatira, Davey, Saputra, & Natamiharja, 2023).

Democracy based on Pancasila prioritizes deliberation and consensus, reflecting a culture of cooperation and kinship. This approach helps maintain diversity and unity and ensures transparent and accountable governance (Bambang Trisno, Oti Aprillia, Oriza Latifah, Deyaninda Safira, & Tasya Amanda Putri, 2024). The relationship between democracy, human rights, and Pancasila is integral because democracy is used to realize Pancasila values while upholding human rights (Putri et al., 2023).

The implementation of the Pancasila economic system includes the empowerment of local communities, especially villages, through initiatives such as Village-Owned Enterprises (BUMDes), which emphasize the fair distribution of resources and community welfare. Economic policies must reflect the principles of kinship and cooperation contained in Pancasila, promote equitable growth, reduce inequality, and ensure that financial activities benefit society, thereby supporting social justice and economic equality (Jayantara & Kurniawan, 2022).

The principles of Pancasila can also guide environmental policy by emphasizing the importance of harmony with nature, fair treatment, and social justice. This includes addressing gaps in regulation and corruption to ensure sustainable development and environmental protection (Arief, Hasibuan, & Mulyadi, 2024). The challenge in implementing Pancasila to achieve ecological justice involves reconciling traditional values with the demands of the modern environment and balancing economic development with sustainability (Nurhuda & Baiquni, 2024).

Conclusions

Facing the challenges and opportunities arising from diversity requires sustained efforts in education, policy formulation, and community participation. This is important to ensure that diversity is valued and potential conflicts can be minimized. In Indonesia's development, the role of Pancasila as the basis of political ethics must

remain the main focus, which requires dialogue and continuous adjustment to answer today's challenges. In addition, integrating traditional values with current global issues, such as environmental sustainability, requires innovative approaches and active community involvement. Overcoming these challenges is very important to maximize Pancasila's potential to build fair and equitable public policies amid a plurality of society

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