

Sukarno's Visionary Ideas in Formulating Pancasila as The Basis of The State

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Abstract: Sukarno's speech at the BPUPK session on June 1, 1945, was a milestone for the founding of the Republic of Indonesia. At that time Sukarno conveyed about the concept of Pancasila, that Pancasila was the thoughts and ideals through a very long process and reflection. This research is a libraryresearch with a qualitative approach and deductive frame of mind. While the analysis in this study uses historical analysis to be able to describe events that occurred in the past about the birth of Pancasila which came from Sukarno's ideas during exile in Ende. The purpose of this research is for the Indonesian people to understand that June 1945 is the creation of Pancasila by going through various phases of struggle and long thoughts from Sukarno's ideas and developing with the thoughts of Indonesian leaders. The finding of this research is that Sukarno tried to unite all the ideas of the founding figures of the nation and groups in formulating Pancasila. Pancasila was born from empirical, philosophical, and juridical formulations so that Pancasila should be used as the basis of the state and ideology of the nation. Although Pancasila was finally established on August 1, 1945, Sukarno declared the spearhead of the idea of Pancasila on June 1, 1945, so that date was also commemorated as the creation of Pancasila in accordance with Presidential Decree no. 24 of 2016 as stated in letters a, b, c, d, e, and f.

Keywords: Pancasila; Sukarno's Idea; Basis of the State.

1. Introduction

Pancasila is the basis of the Indonesian state which is closely related to the governance system of the Republic of Indonesia. This means that all regulations, laws, policies, and those stipulated in the state of Indonesia must be based on the values of Pancasila. Apart from being the basis of the state, Pancasila is also the nation's ideology which means that Pancasila has a very wide application in social life, including as a basic norm. Another function is as a constellation that regulates the life of the nation and state. (Kaelan, 2013, p. 70).

Sukarno is known as the founding father who initiated Pancasila as the basis of the state. Sukarno often contemplated or reflected under the breadfruit tree where he was exiled in the city of Ende. While doing this reflection, Sukarno created ideas about the basis of an independent Indonesian state in a clear form which later grew into a philosophy of the Indonesian nation in 1945 (Samingan, Roe, 2020, p. 101). It is undeniable that Sukarno was the first to present Pancasila to the Indonesian people. Sukarno's speech delivered on June 1, 1945, in the presence of Dokuritsu Zyunbi Tyoosakai became the primary reference of the formulation of the birth of the precepts in Pancasila.

Sukarno's speech which was made on June 1, 1945, during the BPUPK session was the embryo of the founding of the Republic of Indonesia. Pancasila was born from thoughts and ideals through a very long process of reflection. Pancasila was not formed and was only formulated by one person. However, the procedure for formulating Pancasila involved many national figures who were formed in the Committee of Nine. So that the birth of Pancasila through various thoughts, discussions, and hard work of the leaders of the struggle at that time.

Not only certain groups who fought for the independence of the Indonesian state, but all the people took part in fighting for Indonesian independence. Therefore, the establishment of Pancasila as the basis of the state so that Pancasila can embrace all groups. Sukarno as the figure who sparked Pancasila is listed in historical texts and in Indonesian state regulations. Pancasila is used as the basis of the state because the principles contained in Pancasila can overcome the diversity of the Indonesian nation ranging from ethnic, cultural, religious, and linguistic diversity. The diversity that results from these differences can merge into one with the existence of Pancasila. However, the presence of Pancasila does not eliminate the diversity and many differences in society which are the identity of the Indonesian nation. Precisely Pancasila can strengthen unity and maintain the sovereignty of the Indonesian state. As in the word *Bhinneka Tunggal Ika* which is on the ribbon of the eagle which has different meanings but is still one.

Seeing the history of the creation of Pancasila, the author is interested in discussing Sukarno's visionary ideas in formulating the values of Pancasila as the basis of the Indonesian state. What is the background of Sukarno's ideas in formulating Pancasila so that Pancasila is used as the basis of the current Indonesian state. The purpose of this paper is for the Indonesian people to understand that Pancasila was born on June 1, 1945, by going through various phases of the struggle from Sukarno's ideas and experiencing the development of the thoughts of the figures of the nation's struggle. In addition, Pancasila is the consensus of the founding leaders of the nation to maintain state sovereignty.

2. Methods

This research is library research by collecting data sources from existing documents such as journals, books, papers and prosidings so on to explore the object of the problem in research. The approach method uses a qualitative approach with a deductive framework of thinking. That is, the existing data from the representation is analyzed using historical analysis and then drawn as a conclusion from the answers to the existing problems. The purpose of this historical analysis is to be able to describe events that occurred in the past about the birth of Pancasila which originated from Sukarno's ideas, starting from the ideals of young Sukarno until then Sukarno did reflections to reflect on the ideas that were in his mind and in the end, Sukarno found the pearls of Pancasila. Through the description submitted, this paper can be used as a lesson for the community at this time and in the future.

3. Result and Discussion

3.1. Sukarno's Visioner Ideas in Formulating Pancasila as The Basis of The State.

Ende is the city where Sukarno finalized his dreams and ideals about the struggle and independence of the Indonesian state. Sukarno's dreams and aspirations were embodied in the basic ideas of the Indonesian state. Sukarno put his ideas in the form of the precepts in Pancasila. Pancasila that we know today is an embryo that has long existed in Sukarno's mind (Shofa, A, et.al, 2019).

Sukarno in exile in Ende is very integrated with the local community. Sukarno often visited Ambugaga which became the complex of the Monastery of St. Joseph. There Sukarno discussed with missionaries such as Pastor P.A Thijsien, Brother Lambert, Hendricus Huijink, SVD, and P. Bouman (Muskens, 1973). Sukarno often discussed, exchanged ideas, and reads. Sukarno and the Pastors did not agree with the existence of colonialism which made the people suffer. Through their frequent dialogues, Sukarno gained knowledge, discourses and views of life which finally made Sukarno think and reflect on the fate of the suffering experienced by the people at that time.

Sukarno's reflection while in Ende during his exile resulted in the formulation of the points of Pancasila. Sukarno admitted that he got a prophecy when he was under the Breadfruit tree in exploring the philosophy of the Indonesian nation. The condition of Sukarno's exile in the city of Ende with the heterogeneity of ethnicity and beliefs as well as his association with the common people during his exile certainly influenced Sukarno's ideas about the future of the Indonesian state. (Samingan, Roe, 2020, p. 101).

Before Pancasila became the basis of the Indonesian state, Pancasila was the ideal that Sukarno coveted when he was young to be able to liberate Indonesia. The written embryo of the precepts became the basis of the nation's philosophy, describing the manifestation of Sukarno's life experience over the years. Sukarno's thoughts about the state and nation were formed when Sukarno was in the city of Surabaya. Since Sukarno was at HBS (Hogere Burger School) Surabaya, Sukarno lived with his teacher, HOS Tjokroaminoto (Soekarno, 1965). While in Surabaya Sukarno got to know a lot and discussed with many figures. The introduction of Sukarno made his ideas and thoughts grow. It was there that Sukarno became acquainted with Islam, nationalism, and Marxism. Sukarno was met with Agus Salim, a militant Islamic figure, Dharsono as a leftist socialist, C. Harfogh and Snevhet, a Marxist figure. (Kasenda P. , 2014, p. 17).

Later, Sukarno's career in politics was seen brilliantly because of his involvement with several political parties and organizations. Sukarno's first time joining the organization was an Islamic organization led by Tjokroaminoto. Then Sukarno joined Tri Koro Darmo which symbolized three goals, namely political, economic, and social independence. Tri Koro Darmo is part of the Budi Utomo organization. However, in its development in 1918 it changed its name to Jong Java (Dham, 1987, p. 47).

Sukarno's ideas grew stronger to bring Indonesia independence after Sukarno lived in Bandung. Sukarno's idea to realize an independent Indonesia can be pursued by way of "Unity". At that time what was in Sukarno's mind was to unite nationalism, Islam and Marxism. The concept of unification between Nationalism, Islam and Marxism was Sukarno's visionary idea. To realize this idea Sukarno founded the Indonesian National Party (PNI). Through the PNI Sukarno tried to inflame the spirit of the Indonesian people. Sukarno instilled nationalism in the soul of the Indonesian nation).

In 1930 Sukarno formulated a new concept called Marhaenism. In its journey, Marhaenism became the basis of the PNI and Partindo which were founded by Sukarno to fight for Indonesia (Kasenda P. , 2014, p. 50). Soekarno explained that Marhaenism was Indonesian Socialism. is the identity and symbol of the Indonesian people (Adams, 1966, p. 53).

The spirit that Sukarno had in the soul of the National movement was increasing day by day. This is what initiated Sukarno to pioneer his movement in the Algemene Study Club. The organization was inspired by the Indonesische Study Club organization led by Dr. Soetomo. Algemene Study Club is called the embryo of the formation of the PNI. (Wardoyo, 2018, p. 5).

Dhakidae wrote in his book that Sukarno's activities in the PNI caused Sukarno to be arrested and exiled by the Dutch. Sukarno was imprisoned in

1929. While Sukarno was in prison no one was allowed to visit him (Dhakidae D. , 2013, pp. 200-201). Sukarno defended in his speech entitled Indonesia Menggugat which angered the Dutch and dissolved the PNI. So, Sukarno had to join Partindo, the splinter party of the PNI.

However, in 1933 Soekarno was re-arrested by the Dutch for being accused of spreading his revolutionary thoughts and fighting the Dutch (Tempo, 2010, p. 20). From 1934 to 1938 Sukarno was exiled to Flores, NTT to be precise in the city of Ende. It was here that Sukarno carried out a process of deeper reflection on the fate of the Indonesian nation. And as a result of Sukarno's reflection through his ideas, he found the pearls of Pancasila which would serve as the basis for the state and ideology of the Indonesian nation.

Ideology became an upheaval in Sukarno's thinking because for Sukarno ideology had a real role in the process of forming a mindset as an effort to achieve independence. In addition, ideology had a very big role in gathering the Indonesian people at that time such as Socialism, Nationalism, Communism, and the ideology that existed within the Indonesian people themselves. (Amin, 2020, p. 3)

Therefore, in the process of formulating Pancasila, Sukarno initiated Pancasila as the basis of philosophy (*philosophische grondslag*), a view of life or what is called the nation's ideology. Pancasila is also a world view that is equivalent to the big idea of the world (*weltanschauung*). In proposing Pancasila, Sukarno compared Pancasila with major ideologies such as communism, liberalism, cosmopolitan, chauvinism, *min chu* and other major ideologies.

Sukarno had five basic principles in his preference for Pancasila, namely nationalism, internationalism, democracy, welfare, and divinity. Bambang Rahardjo in his book entitled Garuda Emas Pancasila Sakti wrote that in the process of formulating Pancasila, Sukarno expressed the ideas resulting from his thoughts on the five main principles in Pancasila. The five principles include (Rahardjo. B., Syamsuhadi , 1995, pp. 62-64):

The first principle is the principle of Nationalism regarding Indonesian nationality.

The principle of Nationalism on national thought is the third principle of "Persatuan Indonesia". This precept is a precept that has the power to grow and burn the spirit for independence. With the existence of nationalism, the Indonesian people can struggle to escape from their colony. Until now, this power is still burning and giving strength to the Indonesian people. (Saksono, 2007, p. 78).

The second principle is Internationalism. In this principal Soekarno explained that internationalism is not cosmopolitanism which does not want nationality.

The purpose of Sukarno's idea was not only to build a sense of nationalism in the country. However, to build a sense of kinship and state sovereignty. At this time, it is also called the effort to build cooperation between nations. Another goal more broadly is to build world peace. (Saksono, 2007, pp. 68-69)

The third principle is about the basis of consensus, representation, and deliberation. Sovereignty of the people can give the spirit of the strength of unity in the family and provide space for multiculturalism for the Indonesian nation.

The fourth principle of welfare. This principle explains that "tidak ada kemiskinan dalam Indonesia merdeka".

Indonesia is not wanted to be a liberal country, but as a social or welfare state. The founding figures of the nation emphasized that the welfare in question is that the state is responsible for the welfare of the community so that no people go hungry and do not get social security. The state is also responsible for the general welfare of society (Latif, 2010).

The fifth principle is about the Supreme Godhead. In this principle, it is explained that the One Godhead is the Cultured Godhead. That the Indonesian state gives people freedom to freely worship according to their beliefs. Sukarno explained about the principle of God that Cultured is not only the people of Indonesia who believe in God, but every Indonesian people have the right to believe in God according to their teachings. The state gives freedom for everyone to be able to follow their religion and worship their God according to the demands of human rights (Rahardjo. B., Syamsuhadi , 1995, pp. 63-64).

In addition to proposing the five principles above, Sukarno also recommended the trisila, namely the 3 precepts. Sukarno's offer was intended if no one agreed with the five principles above. Sukarno also offered Ekasila which contained the principle of Gotong Royong. While the contents of the Trisila are (Nurwadani .P.et.al, , 2016, p. 52): (1) Sosio-Nasionalisme, (2) Sosio-Demokrasi, dan (3) Ketuhanan Yang Maha Esa

But in the end, it was Sukarno's five principles of thought that were agreed to be the basis of the state, namely Pancasila. According to Sukarno, the Indonesian people have faith in God and have character and culture. The concepts in Sukarno's thought were to take elements from spiritualists from Islam and Christianity then compare and look for scientific similarities from Marx's concepts. The combination of these three thoughts was added to the idea of a national personality which in the end gave birth to the ideology of Marhaenism. But Sukarno's ideas did not stop there, Sukarno added again with the concept of gotong royong which became the virtue of cooperation, helping each other and living together. The combination of these thoughts gave birth to the concept of socialism in Indonesia.

Pancasila consists of two fundamental layers, namely political fundamentals and moral fundamentals or also known as religious ethics. Sukarno put political and moral fundamentals as a closing. For Sukarno the main basis of nationality was the desire for One Nationale Staat covering all the Indonesian islands (Hatta, et.al, 1984, p. 29). Sukarno tried to unite ideas from figures and from various groups in the form of the formulation of Pancasila. This was because Sukarno wanted to give up all interests of certain individuals and/or groups. Sukarno realized that independence for the Indonesian people was independence for all circles of society. Recognizing the diversity of the Indonesian nation, Sukarno sparked the spirit of "all for all" in the concept of Pancasila. Pancasila was born not only as an ideology that can unite and strengthen the lives of the Indonesian people, but also the role of Pancasila as our philosophy and life guide. Pancasila is derived from the Sanskrit language, namely Panca which means five while sila means basic. These five principles will bind and unite the Indonesian people from Sabang to Merauke. According to the demands of human conscience, Pancasila has the values of God and humanity (humanism), nationality, democracy, and justice. These are the principles for building a new society, namely the Indonesian socialist society.

There are points of Pancasila that must be understood by the public which is an explanation of the five principles of Pancasila. Dhakidae (Dhakidae, 2013) in his book *Sukarno-Ende 1934-1938 Dari Nusa Naga ke Nusantara: Sebuah Ontologi* explains that Sukarno's thoughts on the explanation of Pancasila in the points of Pancasila are divided into 4 essential things, namely Islam, discussion, reflection, and theatrical action. Sukarno said that the birth of Pancasila from various cultures and religions. However, Islam has a very strong role. Islamic values are attached to the precepts and are the pinnacle of causa finalists (Kasenda P. , 2014). The values in it come from cultural, social, and religious. Thus, Pancasila is based on the spirit of Islamic values. However, although Pancasila contains many values from the teachings of Islam, Sukarno did not build Indonesia as an Islamic state, but Indonesia was built as a country based on democracy.

The order of the precepts in Pancasila refers to Sukarno's speech in front of Dokuritsu Zyunbi Tyoosakai on June 1, 1945. There are differences in the composition of the first, second and third arrangements. This happened because the speech on June 1, 1945, was a speech without text, the speech was an outburst of Sukarno's heart in conveying his ideas spontaneously at that time. When conveying this idea in his speech on June 1, 1945, Sukarno was more concerned with the complete picture of Pancasila than the systematics of Pancasila (Kaelan, 2013, p. 78). Because the substance of Pancasila which will later become the nation's ideology is more

important to be understood by the whole community. Pancasila is a basic value and a principle that is not limited by space and time that contains truth. Therefore, Pancasila is the final consensus of the founding fathers of the state.

Therefore, the order of precepts on Pancasila, which was conveyed by Sukarno on June 1, 1945, is called the empirical formulation. Meanwhile, what was conveyed by the Committee of Nine (Sukarno, Moh. Hatta, Alexander Maramis, Abiekoesno Tjokrosoejoso, Abdoel Kahar Moezakir, Achmad Soebardjo, H. Agus Salim, K.H. Abdul Wahab Hasjim, and Moh. Yamin) was a philosophical formulation. Pancasila as written in the preamble of the 1945 Constitution is a juridical formulation. An in-depth understanding of the principles of Pancasila contained in philosophical and juridical formulations is only achieved if one understands the empirical formulations and ideas stated by Sukarno. Although Pancasila was a visionary idea from Sukarno, the idea was very closely related to the thoughts and great roles of other Indonesian national figures (Hasanah & U. Budianto, A, 2020, p. 49).

The process of forming Pancasila was initiated and declared by Sukarno on June 1, 1945, then Sukarno's idea was perfected by the Committee of Nine which resulted in the initial draft of the preamble in the 1945 Constitution or also known as the Jakarta Charter on June 22, 1945. Not only that, but Pancasila was also refined again in the formulation of the precepts first by crossing out seven words, then Pancasila was finalized on August 18, 1945. The process that was passed in determining the final formulation of Pancasila proved that Pancasila was worthy as a school of thought. Likewise with the needs, relevance and developments that occur in society (Bo'a, 2018, p. 43). This is in accordance with what is written in Presidential Decree number 24 of 2016 that the sequence of the journey of the birth of Pancasila cannot be separated.:

“bahwa rumusan Pancasila sejak tanggal 1 Juni 1945 yang dipidatokan Ir. Sukarno, rumusan Piagam Jakarta tanggal 22 Juni 1945 hingga rumusan final tanggal 18 Agustus 1945 adalah satu kesatuan.”

Although the final Pancasila was determined on August 18, 1945, the spearhead of the idea of Pancasila was declared by Sukarno on June 1, 1945. Therefore, June 1 is commemorated as the birthday of Pancasila. Where the Pancasila embryo began to grow and develop from the thoughts of the nation's founding figures. The birthday of Pancasila is set on June 1 based on Presidential Decree number 24 of 2016 concerning the birthday of Pancasila.

As explained above, the formulation of Pancasila has gone through a very long thought process from the founding fathers of the nation. As the

successor of the nation's generation, we must maintain and practice the values of Pancasila to create a generation that has noble character.

3.2. Pancasila as The Basis of The State

Pancasila as the ideology of the Indonesian nation in the life of the nation and state. In this case, all Indonesian people hold fast and are guided by Pancasila. As a guide and ideology of the nation, Pancasila has two basic things, namely a deep foundation of thought and the idea of a good life.

Pancasila with the five precepts in its formulation which is arranged harmoniously can stick into the identity and identity of the Indonesian nation. In each symbol, the precepts have a philosophical meaning that is based on Pancasila in one unit. The First Precept is symbolized by the Star, the Second Precept is symbolized by the Golden Chain, the Third Precept is symbolized by the Banyan Tree, the Fourth Precept is symbolized by the Bull's Head, the Fifth Precept is symbolized by Rice and Cotton. The five symbols of the precepts are united in one symbol, namely the Garuda bird which below reads "Bhinneka Tunggal Ika".

Pancasila is the basis of the Indonesian nation state. Until now the recognition is still intact and constitutional. In addition to the Pancasila ceremony, it is often echoed in official events with the aim that in people's lives always uphold the values of Pancasila. Pancasila is a visionary state foundation for Indonesia because Indonesia has a diversity of tribes, cultures, religions, and languages. Pancasila can become a medium to overcome the diversity that exists during society without eliminating the diversity that has become the identity of the Indonesian nation. Therefore, the birth of Pancasila and its stipulation as the basis of the state is something that does not need to be questioned anymore, because Pancasila is able to maintain the sovereignty of the Indonesian state until now.

Like a tree, Pancasila has been born through reflection, absorption, excavation, contextualization, rationalization, and actualization which must be maintained by understanding and practicing the values of Pancasila. Pancasila is a unity that cannot be separated. Because in every precept there are other precepts. The structure of the existing precepts is very systematic which shows a gradual sequence that begins with the relationship between humans and God and ends with justice for all Indonesian people.

In a rationalist sense, Pancasila is the product of deep reflection by Indonesian state figures to be able to direct goals in the life of the nation and state. The essence of the life of the Indonesian people in general is the nature of the nature as humans in divinity, humanity, unity, family, and justice. These five things are the nature of human nature. These five basic characteristics were then contemplated and reasoned on by Sukarno and other national figures so that they became the basis of the state (Surajiyo, 2021, p. 58).

Pancasila has another function from the realization of the function of Pancasila as the basis of the state. Namely, first, as an ideology either by the public or by state administrators. Second, as identity or national identity that has meaning in life for the Indonesian state. This is a realization of the values or principles that are owned, believed, and lived by the truth. Third, as the character of the nation's personality, namely divine values, human values, values of unity, democratic values and values of justice embodied in behavior and actions. Behavior and actions based on the values of Pancasila can be a differentiator between the Indonesian people and other nations. Pancasila has a characteristic as an identity in each of its precepts, therefore when acculturation and inculturation occur that can affect the nation's personality, the Indonesian people have a personality that is formed based on the values of Pancasila. (Rahma .D. & Dewi. A. D., 2021, pp. 138-139).

Pancasila is a symbol of the unity and integrity of the nation that contains noble values. Pancasila is used as the basis and motivation in daily behavior in social life. The precepts in Pancasila are a unified whole and are intertwined and cannot be separated. The values stored in it are a manifestation of the Indonesian nationality which prioritizes unity and integrity. In addition, the main reference to democracy is based on the principles of deliberation and kinship as written in the fourth precept. While the goal of the state is to manifest a just and prosperous society based on the fifth principle of Pancasila (Puji, A.H. & Dinie. A. D, 2021, pp. 11-12).

Pancasila is an open nation ideology, meaning that Pancasila cannot be changed. Pancasila as the nation's ideology serves to strengthen the identity of the Indonesian nation. As the nation's ideology, Pancasila plays a role in guiding society through the values written in the five precepts. These values are used as a basis in the actions of social life, nation, and state. Indonesian people are obliged to uphold and uphold the ideology of Pancasila in their daily life. Thus, Indonesia will always have its sovereignty intact.

The experience of civilizing in the development of Pancasila thought and the 1945 Constitution remains on the real paradigm. Because they want to strengthen and develop culture and appreciation in life in society. Through the development of Pancasila thought, it is hoped that new ideas and theories can be born that are relevant to people's lives today. So that these ideas and theories can be implemented by the community in everyday life.

The founding fathers aspire to be able to practice Pancasila in everyday life. But now it is far from their expectations. It is often the case that individuals or groups from various movements dwarf Pancasila. In our social life, nowadays we often witness the phenomenon of silting up the values of Pancasila based on unilateral claims from individuals or groups (Welak, 2022, p. 68). The actualization of Pancasila values must be carried

out massively and structured in a social system to demand the community in one strong integrity as a unitary Indonesian society. The role of Pancasila is not only as the ideology of the nation, but also as a guide to the character and identity of the Indonesian nation. As Pancasila was born with the aim of being able to foster and guide the Indonesian nation towards a better life with quality character and identity.

Efforts to put back the values and spirit of Pancasila in the Indonesian nation can be done by means of socialization and social approaches. The role of a good religion or spiritual can be a good solution to overcome the problems that occur in society (Suaila, A. & Krishnan, J, 2019, p. 55).

Pancasila has a very important role in growing nationalism and patriotism. All actions based on the values of Pancasila have a deep meaning as a basis for behavior. The Indonesian nation has gone through various challenges in maintaining the existence of Pancasila as the basis and ideology of the state. (Widiyaningrum, 2019, p. 73). But the fact is, today we still often face polarization around us in the name of Pancasila. Many people know about Pancasila but not many understand, implement and love Pancasila as a way of life and the basis of the state.

Even today, Pancasila is used as a tool for the interests of the group by being unfair and discriminating against the values of Pancasila. Many ideologies of intolerance are pervasive in social life, religious institutions, and the state. Poverty, and many injustices have not been resolved. The development of crimes with new modes, corruption, cannibalism, sadism, and so on is becoming increasingly widespread. These facts show that Pancasila as *Weltanschauung* must be realized in everyday life. This means that Pancasila as *Weltanschauung* struggles to defeat anarchism, separatism, intolerance, radicalism, egoism, and so on which are still deeply rooted around us. Building Pancasila as a *Weltanschauung* in everyday life as a nation, culture, religion, and state requires a leader who protects all Indonesian people fairly and equitably. The values in Pancasila have a practical life ethic so that every Indonesian society can realize the values of Pancasila in everyday life. All Indonesian people need to apply the values of Pancasila. With the application of Pancasila values, a harmonious society will be created.

Through many reflections made by Sukarno, Sukarno's idea was born in the form of Pancasila. Then the idea was refined with the ideas of the founding figures of the nation for the sake of the sovereignty of the Indonesian nation. Therefore, the most important thing in practicing Pancasila is to implement the values of Pancasila in everyday life. So that Pancasila as the basis and ideology of the state is attached to Indonesian society.

4. Conclusion

In the process of initiating Pancasila, Sukarno formulated the values of Pancasila as the basis of philosophy (*philosophische grondslag*) and the ideology of the Indonesian nation as well as a world view that is equivalent to the world's great minds (*weltanschauung*). The preference of Sukarno's ideas in Pancasila has five basic principles, namely, nationalism, internationalism, democracy, welfare, and divinity. Although the final Pancasila was determined on August 18, 1945, the spearhead of the idea of Pancasila was declared by Sukarno on June 1, 1945. Therefore, every June 1 is commemorated as the birthday of Pancasila. Where the forerunner of Pancasila began to grow and develop by the thoughts of the nation's leaders. Sukarno tried to unite all the ideas of the figures and groups in formulating Pancasila. This was because Sukarno wanted to throw away the interests of certain individuals or groups. Sukarno realized that the independence of the Indonesian nation was the independence of all groups.

Seeing the struggle of Sukarno and the founding fathers of the nation in initiating Pancasila as the basis of the state and the ideology of the nation, all elements of the nation and state need to reflect on themselves to implement the values of Pancasila in everyday life. A process in which the values of Pancasila are not only the basis of the state but also Pancasila as a world view or way of life of the community can be institutionalized into intrinsic norms and rules. In addition, with Pancasila, which is embedded as a culture in oneself, living in a community, religion, nation, state and so on, our society can live side by side in harmony. Pancasila must be present in all lines, from the smallest environment such as family to the largest environment such as state institutions.

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