

PANCASILA AND THE DEVELOPMENT OF DEMOCRACY IN INDONESIA: AN AXIOLOGICAL PERSPECTIVE

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ABSTRAK

Pancasila, sebagai ideologi yang paling kokoh di antara ideologi lainnya, seharusnya dapat diaplikasikan pemimpin negara dalam kehidupan sesuai falsafah hidup *ing ngarsa sung tuladha, Ing madya mangun karsa, Tut wuri handayani*. Jika konsep tersebut diintegrasikan dalam kehidupan berdemokrasi, maka rakyat akan memiliki mental untuk melindungi segenap bangsa dan seluruh tumpah darah Indonesia dengan aman sentosa sesuai tujuan negara Indonesia; bersatu, berdaulat, adil, dan makmur. Akan tetapi, dalam konteksnya, Pancasila sebagai ideologi dihadapkan pada masalah-masalah; demokrasi yang kurang mengutamakan cita-cita untuk mewujudkan keadilan sosial dan kesejahteraan, demokrasi yang tidak terarah, semakin kurang dan rendahnya tingkat kepercayaan masyarakat terhadap pemerintah, hilangnya nilai-nilai luhur karena segala sesuatu diukur dengan uang, serta sistem pemerintahan yang tidak tegas berakibat kepada tindakan anarkisme dan radikalisme. Metode yang digunakan ialah deskriptif kualitatif filosofis dengan menggambarkan data yang dikumpulkan dalam bentuk argumentasi tentang kejadian kontekstual yang memusatkan perhatian pada masalah aktual sebagaimana adanya dengan memahami fenomena secara holistik tentang konsep Pancasila sebagai dasar dan arah berdemokrasi. Kajian ini menggunakan teori nilai aksiologi; nilai material yang berguna bagi kehidupan jasmani manusia, nilai vital yang berguna untuk mengadakan kegiatan, dan nilai kerohanian yang bersumber pada kepercayaan. Hasil kajian menunjukkan bahwa dalam kehidupan bermasyarakat, berbangsa, dan bernegara seharusnya didasarkan pada ideologi Pancasila, sebab Pancasila masih relevan sebagai arah pengembangan demokrasi di Indonesia saat ini, agar terhindar dari radikalisme, liberalisme, anarkhisme, dan tidak melenceng dari nilai-nilai Pancasila dalam rangka mewujudkan kebebasan yang terarah dan berkeadilan, sesuai kodrat, harkat, dan martabat manusia dalam kehidupan berbangsa dan bernegara.

Kata Kunci: *Aksiologi; Demokrasi; Kemanusiaan; Nilai Kesejahteraan; Pancasila.*

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ABSTRACT

Pancasila, as the most powerful ideology, should be implemented by the nation leader in all spheres of life, according to life philosophy “*ing ngarsa sung tuladha, Ing madya mangun karsa, Tut wuri handayani*”, should be integrated in all aspects of democratic lives in Indonesia. If doing so, the society will have the mental protection of all Indonesian, all of Indonesia’s bloodshed securely, in accordance with the objectives of the Indonesian state, united, sovereign, fair, and prosperous. But in its context, Pancasila is faced with problems such as the democracy that does not prioritize aspirations to actualize social justice and prosperity, the existence of an undirected democracy, the less and lower level of public trust in the government, the loss of noble values because everything is measured by money, and an indecisive government system that led to anarchy and radicalism. The method used in this study was descriptive qualitative philosophical, describing the data consisting of arguments and contextual events. This study focused on actual problems by understanding phenomena holistically about the concept of Pancasila as the basis and direction of democracy. This study used axiology theory; the material value that is useful for human physical life and spiritual values. The results of the study showed that the ideology of Pancasila should be the foundation of society life, nation and state of Indonesia because Pancasila is still and always relevant to protect the nation’s security from radicalism, liberalism, and anarchism. As a result, the goal of Pancasila as ideology is to create fair freedom in the life of the nation.

Keywords: *Axiology; Democracy; Pancasila; Prosperity humanism values.*

INTRODUCTION

The effort to accommodate the different opinions in democracy needs an awareness and commitment of all the citizens and governments to realize the unity. In Indonesian context, the national unity and integrity can be achieved if each citizen is able to live in a diversity of ethnicity (Bazzi, et al 2017). This should be executed well among varieties of elements of citizens based on UUD 1945 and the five basic principles. This should be paid big attention since according to Sahrasad (2016), Indonesia is facing the challenges on its pluralism and democracy.

Indonesia the multicultural nation, can survive stronger standing based on good management of governance (Maryam, 2016; Arisaputra, 2013). The good government is at least able to guarantee the balance between the fulfillments with the principle of equality. The fulfillment is not only on individual rights and collective rights but also all of the citizens. An individual, a group, and a community have an obligation to develop the social solidarity for the goodness and happiness of the whole nation (Latif, 2012).

That concept realizing the hopes and the national agenda protecting Indonesia has been organized, yet faced by some obstacles and challenges. Uhlin (2002) highlights that the globalization progressively influences the process of democracy in Indonesia. The different perspectives appearing between the group and disagreement with the existence of wisdom are a natural thing in a democratic country. The differences of perspective among groups, as the process of democracy, exist the plurality of ethics, culture, and religion in the society.

The awareness towards the goal of democracy to build the nation has been thought deeply by the founders of the nation. A variety and special characters as a reality of Indonesians to build the nation formulated in the slogan of *Bhineka Tunggal Ika* (Unity in Diversity). Diversity is a social reality, while unity is a national goal. The concept of democracy is the device designed for the formulation of an association that embraces the diversity in order to build the awareness and an egocentric regionalism.

A democracy becomes a concept that is very noble in the history of human’s thinking about the order of ideal socio-politic democracy. In a history even, democracy is stated as the best name for all of the national organization’s system which is striven for (Nurjahjo, 2006).

The place of central democracy is as the order of country’s power; as stated by Lerry Berman and Bruce Allen in a book *Approaching Democracy*.

“Democracy as a political system has become increasingly popular. The number of democracies worldwide, just a handful a century ago, increased from three or four dozen in the 1950s to 118 of the 191 countries by the end of 1996, containing 62 percent of the world’s population, the highest total in history. Clearly, we live in the age of democratic aspirations, and for many who seek to achieve democracy...” (Berman & Allen, 1996).

Democracy as the universal idea can be accepted in a diversity of society, that concept in a democracy of majority vote is accepted only as a minimum prerequisite of the democracy that still needs to struggle optimally through wide participation and agreement; human right, civil society, and the concept of good government. The goal of Indonesia’s democracy is based on the populist and conference to reach an agreement in a family (Budiarjo, 2012).

The emergence of social, cultural, ethnic and religious conflicts cause the order of life in group and state has experienced many changes. Democracy is as a liberalism which is very opened as a form of democracy. The liberalism itself impacts the existence of perspective differences, abuse the power and unfinished the perspective differences among the national leaders.

The issue of democracy in Indonesia today is far from the second Pancasila value of glory and prosperity because it has indicated that it does not prioritize welfare, more towards money politics democracy, democracy that does not take the interests of the people, democracy that does not end in social justice and democracy that does not represent people. The phenomenon that is happening now is the practice of using money in democracy, describing the practice of buying votes, including political corruption, money distribution and sometimes in the form of goods from candidates to voters during elections (General Election Commission, 2014). Indonesian democracy today has an indication based on individualism and liberalism philosophy (Kaelan, 2014).

The present analysis of concept reveals the values in Pancasila democracy in philo-

sophical language as an axiomatic paradigm. The concept of axiology constructs the value of philosophy with the values of Pancasila democracy. This democracy will practically provide relevance for the awareness of community democracy, namely the awareness to always reach consensus. The consensus meeting was applied in the communities in Indonesia from Sabang to Merauke, regardless of religion, ethnicity, social and culture. Democracy is a manifestation of popular sovereignty to build a spirit of family with the principle of deliberation and consensus in order to maintain the unity and unity of the Indonesian nation.

The implementation of democracy in Indonesia now indicates positivistic, mathematical and rationalistic direction which is not as mandated by the founder of the country, which is stated in the 1945 Constitution which reads: Protecting the entire Indonesian nation and the entire bloodshed of Indonesia, to promote public welfare, educate the nation’s life (UUD’45, 2007). Based on these assumptions, it can be analyzed that, if democracy is implemented correctly, as mandated by the founding fathers of the country, it can be expected that the objectives of democracy will be achieved and the values embraced in democracy can be fulfilled, namely humanism, justice and prosperity the goal of the founder of the country.

The study used library research method and was qualitative descriptive analysis. Library researches study various reference books and the results of similar previous studies useful for obtaining a theoretical basis for problems to be studied (Jonathan, 2006). The concept of library research is not just a matter of reading and recording literature or books as is often understood by researchers, or writers. Library research, literature study, is a series of activities relating to the method of collecting library data, reading and recording and then processing research material. Literature studies in the form of references and other scientific literature relating to culture, values, norms that develop in the social situation that is examined (Sugiyono, 2012).

Using a qualitative descriptive approach in the sense that the data collected is manifested in the form of essays, descriptions of events or activities that are totally contextual and meaningful.

Descriptive study seeks to describe a phenomenon or event that occurs and focuses on the actual problem as it is (Noor, 2011). It tries to elaborate events at the center of attention to an object, phenomenon, or a social setting summarized in a narrative-shaped writing. The concept of qualitative descriptive analysis is often referred to as naturalistic methods (Sugiyono, 2009). These naturalist methods can be elaborated into Pancasila for the development of democracy in Indonesia and play a major role in determining the direction of democracy in Indonesia. Needless to say, the direction towards pure democracy is actualized in the values of democracy, for example united, sovereign, just and prosperous and imbued with divine values as outlined in the Pancasila. The task of the nation's leader is to continue the concept of democracy based on Pancasila on the right track.

The concept of value theory leads to the existence of a relationship between democracy and well-being that has long been an academic debate, political science and economists, and statesmen. Democracy is believed to have a positive influence on the dynamics of people's lives in material terms and has direct implications for improving prosperity in the opening of the Act mentioned united with a just and prosperous sovereignty of a nation. In the vital realm of the concept of democracy is the fundamental principle, namely on the conceptual level problem, which is related to the basis and purpose so that it will lead to aspects of the problem of application such as the rules of the game, its implementation and control.

This analysis focuses on the conceptual level problem not on the application, with the hope that if the conceptual level is corrected to be revised with the concept developed by the founding trustee of the country, the application will also be well relevant to the ideals of Indonesian independence. Conceptual

democratic institutions develop through representation in parliament with free elections, and in various democratic countries likened to freedom of speech, freedom of the press and the rule of law (Parrray, 2012).

The concept of the difference in value is actually a natural thing in a democratic system. However, democracy also requires a person who is tolerant, aware of reciprocity, and must be oriented towards social welfare (Sobarna, 2002). With a cooperative vision, the differences possessed by each party are not a source of social vulnerability, but rather an energy source to make a country more valuable.

DISCUSSION

The Development of Pancasila Democracy

The word democracy has been printed in every heart of the people of Indonesia. The spirit of democracy continues to grow as the beloved homeland develops in the practice of the life of the nation and state, so that it is synonymous with a happy atmosphere, namely a democratic party in lieu of the election word. Democracy "consists of two words derived from Greek, namely" demo "which means people or places "cratein" or "cratos" which means power or sovereignty. In the language of democracy is a system of government whose sovereignty is in the hands of people who comes from the people, from the people, and for the people, the word democracy which is a concept of goodness for the welfare of society, Aristotle argues that democracy is good governance (monarchy, aristocracy, oligarchy, parliament, constitutional) in not only a matter of life, but also very important to the public, the separation of powers, namely legislative, executive and judicial, held by its own organs (Budiarjo, 2012).

In its journey, the history of democracy in Indonesia has also experienced ups and downs. The development of hierarchical democracy was developed along with the political upheaval that occurred after independence. Changes in the concept of democ-

racy began with constitutional democracy, guided democracy, Pancasila democracy, and reformed democracy (liberal/free democracy). Constitutional democracy after Indonesia declared its independence before it was changed. It is quite clearly implied in the 1945 Constitution that the system of state governance is a state based on law (*rechtsstaat*), not based on power (*machtsstaat*), constitutional system. The government is based on basic law, not absolutism (Latif, 2012).

Based on this concept, it can be understood that Indonesia aspires to democracy based on popularism and consultation to reach consensus in a family, not absolutism.

The period of guided democracy which was initiated by President Soekarno was aimed at making the law that was used to replace the Provisional Constitution (UUDS) 1950 was the 1945 Constitution. Guided democracy is a democratic system in which all decisions and thoughts are centered on the state leader. Soekarno's idea of Guided Democracy provoked the birth of pro-contra or controversial opinions. During this time the concept of *NASAKOM* (Nationalism, Religion and Communism) was conceived by President Sukarno, giving rise to pro-contra aspects of the life of the nation and state. Thentrance of Marxism, Leninism and communism, which is not in accordance with the concept of the Indonesian nation which ultimately destroys the joints of people's lives as well as the destruction of the democratization process (Kaelan 2014).

Subsequent developments in the period of the Republic of Indonesia, also called the new order which replaced the old order, showed a considerable role for the president. Gradually a concentration of power was created in the hands of the president. Because President Soeharto has become the most dominant figure in the political system in Indonesia. The president's position is not only because of his position as president in the presidential system, but also because, his influence is dominant in the political system in Indonesia (Budiarjo, 2012).

Reform democracy began with the fall of the New Order era which opened up opportunities for reform and democratization in Indonesia. The experience of the new order and the old order taught the Indonesian people that violations of democracy brought destruction to the country and the suffering of the people. The Indonesian people, all Indonesian citizens from Sabang to Merauke agreed to democratize, so that people's freedom is formed, people's sovereignty can be upheld and supervision of the executive institution can be carried out by the people's representatives (Budiajo, 2012). In its journey, the process of democratization during the reform period to date has led to a very liberal democracy.

As Abdullah's (2001) statement, the democracy grows in our homeland in the context of city community, which comes from the various primordial communities. With the goal of democracy "*screen of acknowledgment*" between the peer of strangers is to be removed. Democracy is a "*joint promise*" to create a politic system and social relationship gives the same place to all, because it is adhered in the goal of a realization that various preparations of social-cultures are also needed. Abdullah gave a sample of an event that happened in Minangkabau in 1906, where the traders which came from a hinterland (*darek*) did the opposition that quite incessant towards the Commander of Regen (*the lord of indigence*), in Padang. Under the commander of the tradition's village chief, who worked as a reporter of newspaper and used a pure argument of Minangkabau's tradition, these traders denied a legality of the Commander of Regen's state and the institute of nobility that has been implanted in Padang.

On the other hand, there is a contradiction between various interests, where there are groups who oppress and are oppressed, where it is difficult to obtain brotherhood (Hatta, 1997). The development of reform democracy brought a flow of changes in democratic arrangements that were no longer centralism which brought fresh air to change, but in its current process it does not prioritize

people's welfare because it is followed by interests, lack of sacrificial value for the nation and state.

The Alignment of the Theory of Values with Pancasila

A viewpoint of value that will become a barometer of democracy is the value theory of democracy, as the theory of democratic values according to Henry B. Mayo:

"Institutionalized peaceful settlement of the conflict, peaceful change in a changing society, orderly succession of rules, a minimum of coercion, diversity, open society, political liberties, a way of life, and law justice" (Mayo, 1960).

The theory inspires values in democracy to resolve disputes peacefully and institutionally. Every community has disagreements and interests in democratic practices. The concept of the value of democracy aims at holding peace change in a changing society, caused by changing times. As the value theory proposed by Koento Wibisono Siswomiharjo, axiology is an element of philosophy that addresses value as an imperative of democratic values whose application will connect with other values (Toyibi, 2003).

According to the theory of democratic values by Gould that is liberal individualism, the theory describes democracy as the freedom protector for all of the societies from authoritative government power and become the government as protector of the freedom for all the people from threats and interference. The theory of democracy model wants universal equality for all of the people and similarity of human rights for all the people in the political process. The theory is characterized by *one person one vote*. The view of the Gould's theory based on ontology is placed on the theory of political democracy is what called an individualistic abstract (Gould, 1993).

The theory of democracy value from Notonagoro is presented in by Kaelan (2014), namely *Firstly*, The material values, everything useful for human physique life, or hu-

man physique material. *Secondly*, The vital values, everything useful for a human to be able to action or activity. *Thirdly*, The spiritual, everything useful for the spiritual human. These spiritual values can be distinguished: (a) the value of truth is at the very beginning predicated from to rationality (ratio, character, creation) of human, (b) the beauty or aesthetic value predicated on the feeling element (*esthetes, govel, feeling*) of human, (c) the goodness or moral value, which is predicated on the elements of intention (*will, wollen, intention*) of human, and (d) religious values are the value of the absolute spirituality. The value of religion is predicated to trust of human" (Kaelan, 2007).

The democratic values include the existence of freedom has to be together with the responsibility to the community of nations or morally toward God; upholding the quality and the dignity of human; guaranteeing and the reinforcing the union and unity in life together; recognizing the individual differences, group, race, tribe, religion, because the difference is a personality for each human nature; recognizing the equality of human rights in each individual, group, race, tribe or religion; redirecting the differences in a polite of humanist cooperation; upholding the deliberation principle as a polite of humanity moral; and realizing and making the base of the fairness in social life in order to achieve the goals together (Kaelan, 2007).

Based on above understanding, it can be understood that the value contains ideas, hopes, expectations, and necessity. Discussing the value means talking about *das solen*, not *das sein*. The spiritual of meaning normative area comes up in a discussion about an ideal world and is not the real world, so that in the value of democracy context, understanding of Soekarno-Hatta's democracy that axiology aspects have relation with values. According to Wibisono (2007), science as the philosophy will ultimately come down to the value analyzed and understood to a knowledge, fact or truth (*Gegenstand*).

Basically all sciences, not only philosophy, will lead to a goal and lead to a value.

Likewise, the realm of democracy will have a value impact on its development and implementation. The basic state of the Republic of Indonesia, Pancasila, has value in its implementation in the life of the nation and state. Pancasila as a foundation that will direct the democratic process in order to realize, unity, sovereignty, justice, prosperity and prosperity as the ideals of Indonesian.

Pancasila as an Application in a Democratic Life

Democracy, as formulated in the fourth moral principle of Pancasila, is not merely democracy system determined on the principle mathematical quantity purely, but democratic system besides the basic quantity also place the moral wisdom sourced from the value of the Godliness and humanity. A moral principle that creates and fertilizes solidarity and individuals continually educates in human soul so that has a sense of social responsibility (Hatta, 1983).

The constellation can present that the essence of the fourth pillar, the citizen is led by wisdom loyalty in deliberation or representative is democracy/consultative grounded by the wisdom based on the moral humanity and divinity (Kaelan, 2013). Freedom declares an opinion in the society to open a chance in order to the emergence of many opinions and discussions with the freedom guaranteed. The context, there are values for peoples who follow the participation in it and have the freedom (Asyawi, 2013). According to Wibisono (1999), the whole human in his thought first and especially must be able and competent to make a breakthrough into the most fundamental area until the ultimate boundary line.

Thus, elaboration of ideology is carried out with critical and rational interpretation (Soeryanto, 1991). As an example of openness, Pancasila is in relation to education, economics, science, law, culture and other fields. As an open ideology, Pancasila has the following dimensions: *Firstly*, Idealistic dimensions, namely the basic values contained in Pancasila which are systematic and

rational. They are the nature of the values contained in the five precepts of Pancasila: divinity, humanity, unity, populist and justice, the idealistic dimension of Pancasila is based on philosophical values namely philosophy of Pancasila. Therefore, every ideology is sourced from a life view of philosophical values (Soeryanto, 1991). The level and quality of idealism in the ideology of Pancasila is able to give hope of optimism and motivation (Wibisono, 1983).

Secondly, the normative dimension, the values in Pancasila need to be elaborated in a norm system, as contained in the Preamble of the 1945 Constitution which has the highest position in Indonesian law order. In this sense, the Preamble which contains Pancasila in paragraph IV, is located as '*staats fundamental norm*' (the fundamental principle of State principles), to be translated into operational steps, it needs to have clear norms (Soeryanto, 1991). *Thirdly*, Realistic dimensions, an ideology must be able to reflect the reality that lives and develops in society. Therefore, in addition to having the normative ideal values, Pancasila must be translated into daily real life both in relation to society and in all aspects of state administration. Thus, Pancasila as an open ideology is not 'utopian' which only contains ideas that are fun, but realistic, meaning that it is able to be translated into real life in various fields (Kaelan, 2013).

Pancasila, as a state ideology in a period of 70 years and has become a pillar in democracy, has had a different form along with the changing face of politics in this country. This is a sign that this nation is indeed learning to find the right format in democracy, which is certainly in accordance with the spirit of the Pancasila. The effort to realize the ideal Pancasila democracy must continue to be carried out by carrying out continuous deconstruction. Deconstruction here is not interpreted as destruction, negation or dissolution, but it is interpreted to build in independence (Sudrajat, 2016).

Juridically, Pancasila as the basis of the state philosophy is stated in the Preamble to the 1945 Constitution paragraph IV: ... then

the Indonesian national independence is compiled in an Indonesian State Constitution, which is formed in an Indonesia structure which has sovereignty based on: the Almighty, just and civilized humanity, Indonesian and popular unity led by wisdom in deliberation/representation. Seeing from the formulation Pancasila is the basis of the Indonesia's State philosophy (Kaelan, 2002).

Pancasila is called the basis of Indonesian philosophy. The *philofofische Gronslag* of the state has the consequence that every aspect of the state administration must be in accordance with the values of Pancasila. A country will live and develop well when the country has a philosophical basis as a source of truth, goodness and justice. Pancasila as the basis of state philosophy is essentially a source of value for the nation and the state of Indonesia. As a result, all aspects of the administration of the State are based and covered by the values of Pancasila (Kaelan, 2013).

When we systematically detail the position of the Pancasila as the state spiritual's principle, it can be arranged in stages throughout the life of the State as the incarnation of the Pancasila. These elements are contained in the Preamble of the 1945 Constitution paragraph IV. This arrangement shows that Pancasila is essentially the basis, framework and atmosphere for the State and Indonesian legal order (Kaelan, 2013).

Thus, all aspects of the administration of the State are encompassed and embodied by the spiritual principle of Pancasila, and in this sense the position of Pancasila as a spiritual principle and the basic philosophy of the State of Indonesia (Notonagoro, 1975). The state as a humanitarian institution concerns the inner and outer life.

The principle of spirituality, the values of living humanity, prosperity, justice and prosperity are now a syndrome for democratic life in Indonesia. The existence of openness in Pancasila values has been very effective and progressed from the past until now, but the upheaval and debate and the influence of technology are very significant

in the democratic flow. The phenomenon of corruption that continues, hoax news, social media which is very dominating, pitting each other, intimidating in the life of democracy, nation and state, secular countries are unable to overcome it.

Pancasila democracy is a democracy based on the notion of togetherness and kinship. The substance of this democracy is a critical attitude towards the policies of the ruler, deliberation to achieve the goal of making political decisions and habits. The practice of Pancasila democracy in Indonesia is patterned on religious nationalism not on secular nationalists. We can see this in the first principle of Pancasila which dominates divine values in the state ideology as the basic foundation of nation and state (Agustam-syah, 2011).

Seeing the phenomena and facts in society today is very far from the basic foundation of the state namely Pancasila. This fact in the society in the current of democracy ("Pancasila Democracy") should not occur if seeing the Indonesian people who have a polite, civilized and cultured concept of the nation and love of Indonesia. The facts and phenomena that occur can endanger the current democratic reasoning before the presidential election, the election of governors, legislative elections in the process of democracy (Pancasila) in Indonesia:

Firstly, Lampung Post Ruwai Jurai Thursday. Supreme court (MA) must accelerate the dismissal of corrupt civil servants. Indonesian Corruption Watch researcher Kurnia Rahmadhana representing the ICW institution delivered a letter addressed to the Chair of the Supreme Court Muhammad Hata Ali can accelerate the dismissal process 1,466 convicted civil servants in Corruption Cases (Zulniyadi, 2019).

Secondly, Maruf Amin argue that the black campaign occurred in Karawang is dangerous for Democracy. He asked the security forces to immediately resolve the case and urged the police to look for intellectual actors. Based on this reality, the former PB NU Rais Aam was concerned about the rise

of such black campaigns in this campaign season. Kiai Maruf warned that black campaigns like in Karawang could cause conflict in the community. "This is very dangerous for democracy to uphold democracy and the integrity of this nation," (Umam, 2019).

According to study conducted by Salam (2019), the hoax phenomenon in Indonesian society, particularly during the general election campaign time, is mostly aimed at achieving the electoral victory. Moreover, today's social media seems very easy to give a significant effect in bringing people into a certain opinions. In other words, the more a certain hoax information is spread, the more people will believe it.

Based on the contextual analysis of the above facts, today in Indonesia, the public narrative is no less important than the control and control of resources in the fields of economy and political power. Anyone in the Indonesian state, in a coordinating maneuver, democratic speech and democratic practice, the appealing of democratic public opinion, should have been based on the values of Pancasila as the principle, the basis of the state.

The Relevance of Pancasila for Community Awareness in Democracy

The development of the reality of democracy in society from time to time from year to year has progressed in the framework of advancing, prosperity, united and just and prosperous sovereignty, as well as progress in the field of technology. Hence, the breath of democracy in Indonesia is not graded on one point system (anarchy, monarchy, oligarchy, aristocracy, autocracy and authoritarianism). The existence of the ability in democracy, every citizen has the right to choose and be chosen from any group and no longer belongs to a particular group.

Democracy in Indonesia does not want to serve only the interests of the group, but the interests of society, a true democracy that seeks political, economic, and welfare and humanity (Soekarno, 1963). The nature of democracy in Indonesia has the characteristics

of meetings, deliberations and consensus, the right of the people "to hold protests and the ideals of help" (Hatta, 1997).

Based on the paradigm the concept of community/people's democracy has rights and power. Rights and power are in the hands of the people because the land, the state and those in the state are actually the people's right of power, or the people's property is essentially sourced from the people. It's just that management, through intermediaries, including people's representatives including the president, all for people's welfare, this is the hope of the concept of Pancasila democracy as the basis of the state. As human beings, they always try to look for causes and are associated with the context in society (Wibisono, 1983).

Many people actually question the state of life today, actually the goal of the country is to achieve democracy, or to achieve the welfare of all people. Humans form a community of life called the state, is to achieve the goal of living together, namely a social welfare, by implementing justice. In need of a system of sovereignty whose substance is sourced from the people (Kaelan, 2013).

Based on the above understanding, in implementing the Indonesian state system a legal state (*rechts aats*) is realized with a power system in the hands of the people, then a democratic system is applied to realize a just welfare for all Indonesian people. But in the contextual reality in society in Indonesia, democracy is made into commodities for certain purposes in legitimizing a power as happened in some regions in Indonesia.

In Aceh, violence during the 2017 regional election process was the biggest. The results of the study of the Association for Elections and Democracy (*Perludem*) revealed that Aceh was the region most marked by violence in the simultaneous regional election process in 2017. Violence in Aceh related to the regional election reached 26 cases, namely physical violence, destruction of props, shooting, and grenade throwing. Based on *Perludem's* findings, the violence that occurred during the campaign tended to

increase with a percentage of 49% of cases of violence occurring in the preparation period, and 51% of cases occurring in the campaign period (Simanjuntak, 2017).

Meanwhile, in Cilacap Central Java, conflict and money politics colored the head village election. It was known that there are regions prone to conflict. In fact, the conflict has arisen since the stage of determining the prospective village head. The conflict arose when the determination of the prospective village head became a candidate for the village head. The reason is that the pilkades committee whose village head candidates are more than five people must hold an exam and only pass five candidates (Ridho, 2019). Similarly, vote buyings also happened in Papua. The Election of Regional Heads (*Pilkada*) in Lanny Jaya regency generally took place safely and smoothly. People used their voting rights well, but there had been a number of violations and money politics, which are allegedly carried out by one of the candidate pairs (Bisay, 2017). Last but not least, some real cases also occurred in the practice of local democracy in Central Lampung. These cases included corruption in the flow of BOS funds, damage to road infrastructure, corruption in making ID cards, and problems in springs (Hamdi, 2011).

From those cases, we can see how the practice of democracy had occurred in Indonesia. The context of the reality of these provisions in various implementations seems clear that the system of implementing democracy in Indonesia is indicative of individualism and liberalism philosophy, as developed by J. Locke and T. Hobbes, that the state is a joint will of individuals to form legal society (Schamandt, 1960). Therefore, in the democratic system in Indonesia, the gods do not show any deliberative characteristics at all, do not establish a principle of consultation guided by good will. Not surprisingly, if the praxis of our democracy today, it can almost be said to always be distorted in the direction of high-cost politics, violence, conflict and not even rarely develops towards anarchism. It seems that the people deserve to be

very disappointed, because the blessings of the reformation are dripping into the pockets of the political elite, the state rulers, and the capitalists. The fact is by looking at the fact that strategic economic sectors are controlled by a small number of citizens and the majority of Indonesian citizens are of foreign descent, while many of the nation's children are wandering around asking for a crossroads waiting for voluntary drops of mercy. The state administration that was supposed to be based on the core philosophy of Pancasila, seemed more colored by the spirit and principles of liberalism-individualism, even the philosophy was deified in Indonesia's contemporary political system. The Founding Fathers who have carried out the spirit of togetherness in a unitary state by basing on the morality of Godhead and humanity have only become ornaments of calligraphy in the Indonesian constitution (Kaelan, 2013).

Pancasila as the basis and direction of the development of democracy is now very relevant to the reason, providing the basis that Pancasila democracy does not only emphasize the ratio but more fundamentally that is more emphasizing the principle of deliberation for consensus. In elections, people should choose with conscience and without coercion.

CONCLUSION

Conceptually, the ideology of Pancasila is the most perfect ideology on this earth among even the ideologies in large and developed countries. The ideology is in the framework of building the ideals of democracy in Indonesia from Sabang to Merauke with the motto of Unity in Diversity. However, contextually the implementation of democracy has not yet been colored by Pancasila values in integrating the concept of a united and just and prosperous sovereignty, because the application of democracy is still a commodity in legitimizing power.

The implementation of democracy in Indonesia today is more directed towards liberalism, individualistic, positivistic, mathematical and rationalistic which is not based

on moral values of humanity and Godhead, does not show any deliberative characteristics, on the basis of deliberation to develop the nation. Not surprisingly in today's democratic praxis, it can almost be said to always be distorted in the direction of high-cost politics, violence, conflict, which often develops towards anarchism and radicalism. As a nation's dream, Indonesia is safe, peaceful and prosperous.

In the development of democracy Indonesia today should base itself on the principle of Pancasila, because Pancasila is still relevant as a direction for the development of democracy, so that the implementation of democracy today does not deviate from Pancasila values towards a better life, directed freedom, justice and prosperity.

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