

Implementation of the Value of Justice in Pancasila can Improve the Quality of Life in Society, Nation and State

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Abstract

The Indonesian nation aspires to realize a just and prosperous national life for that it is necessary to understand and implement the values of Pancasila. The current swift current of globalization has eroded the understanding of future generations about the values contained in Pancasila. This problem of understanding has resulted in the abandonment and oblivion of Pancasila. National identity must be rebuilt by actualizing the values of Pancasila so that it can be a guide in responding to various challenges now and in the future. If we do not succeed in re-actualizing the values of Pancasila, then Pancasila will be alienated from the life of the Indonesian nation. The national values contained in Pancasila are religious values, kinship, harmony, democracy and justice. This paper will discuss the implementation of the value of justice in improving the quality of life in society, nation and the state.

Keywords

Implementation of Pancasila values; justice



I. Introduction

On June 1, 1945, Ir. Soekarno delivered his speech before the Indonesian Independence Preparatory Agency for Research (BPUPKI) on the Philosophische grondslag or the philosophical foundation of the proposed state. This philosophical foundation will be used as the basis for the unitary state of the Republic of Indonesia which was later named Pancasila. Until now, the status of Pancasila has never changed despite changes in the formulation of the constitution. The moral crisis that occurs in the nation is expected to be re-enforced by implementing the national values of Pancasila in everyday life. Development is a systematic and continuous effort made to realize something that is aspired. Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired. In addition, development is also very dependent on the availability of natural resource wealth. The availability of natural resources is one of the keys to economic growth in an area. (Shah, M. et al. 2020)

The national values that exist in Pancasila must be guided because Pancasila is the basis of the state, ideology, views and philosophy of life of the Indonesian nation. The noble values of Pancasila come from a nation that is universal so that it will not change even though time goes on.

The struggle of the founders and predecessors of the nation has always been challenging. The next generation of the nation is dissolved in the flow of globalization and the euphoria of reform so that the spirit of change affects the mindset, attitudes and behavior in dealing with national problems that are not in accordance with the values contained in Pancasila. They do not fully understand the new values that are taken from outside cultural influences, but they have started to abandon the values of Pancasila which

are actually their identity. Slowly the next generation of the nation away from Pancasila which is characterized by the spirit of gotong royong.

How hard the struggle to maintain the noble values of Pancasila that have been carried out by the predecessors and the founding fathers of the nation is not widely realized by the next generation. Therefore, it is not an easy thing for them to keep their commitment to the struggle. Changes in the strategic environment of each era of national leadership greatly affect the mindset, attitudes and behavior of the next generation. The political attitude of the new order government has more or less changed the next generation to be less concerned about the noble values in Pancasila.

Currently, threats to the nation and state are no longer manifested in the form of physical threats, but in a more complex form that covers all dimensions of national life. For this reason, the values of Pancasila need to be re-actualized. In the diversity of the Indonesian nation, fair treatment of all levels of the nation must still be realized according to Soekarno's expectations at the BPUPKI session on June 1, 1945

"The country that we founded is not only for nationalist groups or Muslim groups, but this country was founded for all people, all classes not only for the nobles or the rich".

Soekarno dreamed of the realization of "Indonesia for all", so that all citizens must feel that they are Indonesians who are ready to build Indonesia together. The ideals of togetherness, nationality, justice and prosperity are the dreams of all people. There are no more social differences in the life of the nation because it has been merged into Pancasila which is imbued with the spirit of gotong royong. Currently, justice has deviated from Soekarno's dream of justice because there are rulers who think more about themselves than their people.

Nation values are born from the life history of the Indonesian nation. This is a moral principle that guides behavior for all Indonesian citizens. Various differences that characterize Indonesian society can be united in these national values. The moral principle of Pancasila can unite all the potential that exists within the Indonesian nation in creating a harmonious atmosphere of life. If preserved, it will become a powerful weapon in dealing with threats and disturbances that will always exist in a country.

The Indonesian nation is now 77 years old, history records 15 major conflicts, 10 of which were caused by injustice, including economic, social and political injustice. Of the 15 major conflicts that have been experienced, these include the rebellion in Madiun, East Timor, Aceh, Poso, Ambon, PRRI Permesta in the Sulawesi-Sumatra region and the GAM rebellion in Aceh. In order to avoid another major conflict, the state must be able to guarantee justice and the welfare of its nation. The life of a just and prosperous society will avoid conflicts of division.

The author on this occasion focuses more on discussing the Implementation of the Value of Justice, so that it is expected to improve the quality of life in society, nation and state. Injustice is one of the main factors causing the division of the nation. Almost all conflicts that occur in Indonesia originate from injustice. Injustice, social conflict and division are three variables that are closely related, for that we need a comprehensive solution to uphold justice in Indonesia according to the mandate of Pancasila which is the basis of the state and the noble ideals of the Indonesian nation.

II. Research Method

This research is a normative research and library law research or legal research based on secondary data. This normative legal research focuses on the object of study on empirical, comparative and historical approaches to the Implementation of the value of justice can improve the quality of life in society, nation and the state.

III. Result and Discussion

3.1 Results

In the preamble to the 1945 Constitution of the Republic of Indonesia, there are concepts, principles and values that are used as the basis for running the wheels of the state. This is the idea of Prof. Dr. Soepomo and Prof. Dr. Hamid At-tamimi called ideals of law or Staatsidee. Pancasila is a legal ideal for the Indonesian people that must be implemented consistently in the life of the nation and state.

a. Pancasila as the State Foundation

The meaning of Pancasila as the basis of the state is to be the basis and guideline in forming and administering the state, including being a source and guide in the formation of laws and regulations. This implies that in administering the government, all administrators must enforce laws and regulations that reflect the values of Pancasila. The values of Pancasila are the embodiment of the ideals of national life, because Pancasila is the view of life, the national personality of the nation.

Why can division be avoided with Pancasila? This question can easily be answered because the view of life based on Pancasila is a lifestyle based on balance and harmony. Therefore, any differences that exist can be merged into a dynamic life, full of diversity in solid uniformity

By using the values of Pancasila as the basis for regulation, injustice can be minimized. This is because Pancasila as the basis of the state overshadows and provides a clear picture of the regulations that apply to all without any discriminatory treatment for anyone. Pancasila provides guidance on laws that must create a better country based on the values of divinity, humanity, unity, democracy, and justice. It is hoped that every citizen must understand and implement Pancasila in everyday life. This understanding starts from simple activities that describe the implementation of Pancasila values in society. A simple example is working together and participating in keeping the environment clean. If this is realized, it means that the values of Pancasila have been internalized in social life.

b. Pancasila as State Ideology

Actually, the Indonesian ideology contained in Pancasila has the ideological values of other countries. In fact, a British philosopher Bertrand Russell praised the teachings contained in Pancasila and stated that Pancasila was a creative synthesis between the American Declaration of Independence (which represented capitalist democracy) and the Communist Manifesto (which represented a communist ideology). Rutgers, a Dutch historian said that: "Of all the Southeast Asian countries, it was Indonesia which, in its Constitution, first and most firmly and clearly opposed the revolution against colonial rule. In his state philosophy, the reasons for the revolution are explained in depth. History makes Indonesia develop ideological values in the movement of its government".

c. Why Pancasila must be Implemented

Pancasila must be positioned appropriately and proportionally as the basis of the state and operationalized in all aspects of life.

In the opinion of Hans Kelsen, in his book *General Theory of Law and State* translated by Anders Wedberg explains that outside a legal system there is a concept called *Rechtsidee*. According to Soepomo, it is referred to as the basis of the state, the flow of the state, thought, in which there are ideologies, legal ideals, and moral ideals. These legal ideals are in the form of basic principles and concepts that contain values that become a reference in formulating the constitution. These legal ideals are philosophical in nature, such as the concepts of truth, justice, welfare, which according to Kelsen are outside the law. He said that law and justice are different concepts. These legal ideals are constitutive and regulative to the entire legal system of a country.

d. The Meaning of the Value of Justice in Pancasila

The value of justice is contained in the 2nd and 5th precepts of Pancasila. Humanity in question has been a just and civilized human being, upholding the values of justice and human dignity as God's creatures. This is manifested in the spirit of mutual respect, tolerance, which in daily behavior is based on high moral values. By applying this second principle, it is hoped that the problems experienced by the nation today, such as lack of tolerance, conflicts between groups, unemployment, poverty, mafia cases, corruption, discrimination and social inequality, acts of violence, both vertically and horizontally, can be resolved.

The precepts of social justice mean that every citizen is treated equally without any differences in ethnicity, race, religion, language, rich and poor, or position. All citizens must be treated fairly by the state. The embodiment of the precepts of social justice can be in the form of law enforcement with the principles of justice instead of finances and positions, no physical or mental pressure on the people, getting a prosperous life or free from poverty and ignorance, as well as from pressure from foreign parties. The government sided with the people who must be defended, not on certain groups who have interests. That is the principle of justice contained in the fifth precept. But in fact the principle of social justice for all Indonesian people is the first rung that must be stepped on in the life of the nation and the state. Justice in the context of rules, policies, actions, and fair treatment of its people can make people free to deliberate and reach consensus to find solutions to problems. The enforcement of justice will make it easier for this nation to unite its strengths so that it can realize its dignified welfare. Justice will also strengthen the sense of humanity and mutual love for fellow creatures of God. Thus, justice can make everyone calm in worship without having to feel threatened by other groups with different beliefs.

The value of justice leads to integrity, piety, togetherness, prioritizing the interests of the people and harmony. The application of this value will make the attitude of life of the Indonesian people to have a sharp concern and will always take part in overcoming the difficulties of others. This will create an independent and prosperous Indonesian nation.

e. Definition of Justice

Justice comes from the word fair, according to the Big Indonesian Dictionary, fair is not arbitrary, impartial, not one-sided. Fair primarily means that decisions and actions are based on objective norms. Justice for everyone does not have to mean the same because basically justice is a relative concept. Fair to one person does not necessarily mean the same to another. Enforcing justice must be relevant to the general circumstances in which the scale of justice is recognized. Every place does not necessarily have the same scale of

justice because it is determined by the character of the community and the regulations that apply in that area.

The values of justice must be the basis that must be realized in living together in the state to realize the goals of the state. The aim is to realize the welfare of all citizens and the entire region, to educate the lives of all citizens. The values of justice are the basis of association between countries and nations in the world. The principles of justice are the basis for the creation of order to live together in the association between the nations of the world. Peace between countries is based on the principles of independence of each nation, eternal peace, and justice in living together.

3.2 Discussion

a. Has the community felt justice in accordance with the values of Pancasila?

Justice is a condition where something is in a state of balance or equality or can also be said to be impartial. Justice can be said to be fair if it is in accordance with applicable law. According to Aristotle's theory, justice refers to "equality" which has proportional characteristics, not just the same. Proportional means according to their respective portions. The fifth precept which reads "Social justice for all Indonesian people" has now faded. Justice should be felt by every citizen of Indonesia. However, today many feel that they are being treated unfairly. So the different treatment causes conflict.

According to Karl Marx, there are at least two groups that cause conflict, namely the upper class or the ruling class and the lower group or the controlled group. From this statement it can be seen that they have different interests. Marx said that the upper class wanted to maintain their power. Where they use power and maintain their economy. While the lower class is more concerned about making changes.

Based on Muhammad Yamin's statement, that the demands for the rights of the people must be fulfilled immediately, in upholding justice there must be a balance between rights and obligations. In fact, many regions in Indonesia have not been able to fulfill their rights and obligations in a balanced way. In fact, there are still many facilities gaps that differ greatly from one region to another. For example, not all facilities and infrastructure have been met, especially in remote areas or near the border. In fact, there are still many areas that lack medical personnel and educators.

In remote areas, there are many children who have not been served by education. Even the dropout rate is still high. It is caused by a shortage of educational services. For example, the shortage of teachers, inadequate educational facilities and infrastructure, and very minimal operational costs are even caused by road access which can be said to be very difficult to pass. Regarding the fulfillment of educators, the government has fulfilled it through new Civil Servants (PNS) who are placed in remote areas. However, many teachers are reluctant to teach in remote areas for various reasons.

Many remote areas lack medical personnel because they are reluctant to be placed there and have many reasons to refuse them. In remote areas there is also a shortage of electricity. Even in certain areas, electricity is limited at certain hours and communication access is also limited. Another thing that is considered unfair is that the price of basic commodities is more expensive than in other areas. This is because access to these areas is more difficult and takes a long time, resulting in higher costs. The current government is still seeking justice for remote residents, especially those on the border, so that they too can enjoy the same welfare as other regions.

The main roots of conflicts and riots that have arisen in several parts of Indonesia, such as Ambon and Papua, have yet to be explained. However, the social justice factor is closely related to the emergence of horizontal conflicts in society. "Society is like dry

grass, no matter how small the problem that triggers it, it can be ignited and easily provoked by issues of justice. Often in some assumptions the occurrence of conflict does not match the reality that occurs. Religious factors, separatist movements, and political rivalries are considered to be triggers for conflict. However, this issue is not necessarily true. Therefore, the government and the community must jointly develop the area to avoid social conflicts.

b. Injustice triggers division

Injustice often leads to conflict. Literally, conflict can involve individuals or groups. Conflict is a form of dissociative interaction, namely interaction that divides the unity of the group. As a form of interaction, social conflict aims to destroy, threaten, injure and eliminate groups considered as opponents.

Karl Marx is known as a sociologist who gave birth to conflict theory. In this case, conflict is seen as a sociological paradigm used to understand the social conditions of society. According to Karl Marx, a society consisting of various social classes is a realm of competition for limited resources. The resources in question can be in the form of means of production as well as other economic and political resources. Inequality between classes and unequal distribution of resources ultimately creates conflict.

Conflict in society cannot be eliminated but can be managed so that it does not escalate and become an open conflict. Conflict tends to have a negative connotation because it can lead to conditions of social disorder and division, in fact conflict also has a positive side. Conflict is able to encourage social change, especially policy changes, which were previously detrimental to certain groups or classes in society.

More specifically, sociologist Soerjono Soekanto explains several reasons that can trigger social conflicts, namely:

- Differences in feelings, attitudes and opinions between individuals and groups;
- The nature of intercultural prejudice in society;
- Differences in interests in the economic, political and socio-cultural fields; and
- Changes in social values in society.

c. Forms of injustice that lead to Social Conflict

Conflict as a form of social interaction due to injustice consists of various forms. The following is a further discussion of the forms of social conflict due to injustice in society.

1. Interclass and Inter-Social Group Conflict

Inequality and unfair distribution of resources trigger vertical conflicts between social classes and horizontal conflicts between social groups. For example, vertical conflicts between classes usually occur between owners of factors of production (eg factory owners) and non-owners of factors of production (eg workers). Conflicts tend to be motivated by problems of injustice in work relations such as low wages, inappropriate working hours, etc. Another example, horizontal conflicts between social groups can occur between fellow workers in a labor organization. The existence of differences in interests, visions and missions among members of the organization can trigger open conflicts.

2. Racial Conflict

Racial conflicts are also classified as horizontal conflicts. In this case, racial conflict is not triggered by differences in physical characteristics but rather due to economic, political and social factors. The main factor triggering racial conflict is socio-economic inequality. For example, the conflict that occurred between the Dayak and Madura

tribes was basically motivated by the control of economic resources carried out by the Madurese ethnic group against the Dayak ethnic group.

3. Political Conflict

Political conflict is related to the struggle for power and inequality of power relations. More specifically, political conflict is a conflict between individuals or groups in order to fight for power. An example of political conflict can be seen clearly during the general election campaign. A political party will tend to conflict with other parties that are considered opposite in terms of goals and interests.

4. International Conflict

International conflict is a conflict that is in the international realm involving two or more countries. International conflicts are usually related to the issue of state sovereignty and border disputes. An example of an international conflict that often appears in the media is the conflict between Palestine and Israel over land.

d. Positive and Negative Impacts of Social Conflict

In addition to negative impacts, social conflict in society also has several positive impacts, including:

Positive impact

- Strengthening the group's internal integration and solidarity;
 - Encouraging social change to eliminate inequality in society;
 - Encouraging improvement of the capacity of competent institutions in a country;
 - Encouraging society to be more dynamic.
- Negative impact
- Creating conditions of social disorder in society;
 - Threatening pre-established social norms and values in a society;
 - Creating the nature of prejudice between a group;
 - Loss of social control in society.

e. How to implement the value of justice

The establishment of the state is clear with the objectives as stated by Aristotle. First, happiness refers to independent or fulfilled needs. A coexistence system is a life in which the needs of its members are met. Such as physical needs, economy, security, education, and others to be able to live fairly.

Second, justice in Aristotle is very important. Justice refers to "equality" which has proportional characteristics, not just the same origin. Proportional means according to their respective portions. Aristotle also argues that happiness is not only with the fulfillment of material needs.

Happiness is when the principles of justice in life are realized.

Third, activities in addition to meeting material needs can also aim to get free time that can be used to rest, worship, discuss, communicate, study and others.

Fourth, happiness can manifest virtue (virtues). The purpose of a country must be fulfilled so that its people feel welfare. In the Preamble of the 1945 Constitution of the Republic of Indonesia, it states "protecting all of Indonesia's bloodshed, promoting public welfare, educating the nation's life, and participating in carrying out world order based on independence, eternal peace, and social justice".

Legal justice must be upheld, the fulfillment of the people's rights can be carried out equally. Although Indonesia has diversity, but by uniting these differences we can establish togetherness. The existence of justice can prosper the people without exception. This justice can be in the form of treating people equally without distinguishing the upper and

lower classes. As well as in the fulfillment of equal resources. It must be done, otherwise it will lead to ongoing conflict. To control social conflict, it is necessary to:

1. Mediation

It is a form of conflict control with the help of a third party. Mediator is a nickname for a third party on the condition that the third party must be neutral. The role of the mediator is only as a medium that mediates the two conflicting parties because the solution must come from the conflicting party.

2. Arbitration

It is a form of conflict control with the help of a third party as the best decision maker/solution.

3. Conciliation

It is a form of conflict control with the help of certain institutions through a discussion process between the conflicting parties so that the best solution can be applied.

IV. Conclusion

Reflecting on the meaning of independence for 77 years, it is necessary to reflect on the journey of a truly independent nation.

1. Indonesia has been independent for 77 years ago, but today there are still many people who have not been able to feel true independence. There are still many people who live in poverty, ignorance, cannot freely express their love for their God, leaders and state apparatus, often do not care about the suffering of the people, and the implementation of the law has been still often on the side of the payer, not the right party.
2. Pancasila, which has always been sheltered as the basis and philosophy of the nation, as well as being the foundation of life, is in fact more often a decoration to beautify the country. If this happens, it means that we have not been able to know, understand and participate in realizing the ideals of our founding fathers about living together as a nation.
3. To be able to make Indonesia a great country, it takes hard work and a sense of mutual understanding, tolerance, mutual respect, as well as understanding and implementing the values of Pancasila in our daily lives. We as Indonesians should know, understand, and implement Pancasila values in every aspect of life so that the ideals of independence can be realized.

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