**PANCASILA EDUCATION**

**“PANCASILA AS AN ETHIC SYSTEM”**

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TABLE OF CONTENTS

[TABLE OF CONTENTS 1](#_Toc2719016)

[PANCASILA AS AN ETHIC SYSTEM 2](#_Toc2719017)

[INTRODUCTION 2](#_Toc2719018)

[THE DEFINITION OF ETHICS 2](#_Toc2719019)

[THE DEFINITION OF VALUES, NORMS, AND MORALS 3](#_Toc2719020)

[1. THE DEFINITION 0F VALUES 3](#_Toc2719021)

[2. VALUE HIERARCHY 3](#_Toc2719022)

[3. THE DEFINITION OF NORMS 4](#_Toc2719023)

[4. THE DEFINITION OF MORALS 4](#_Toc2719024)

[5. BASIC VALUES, INSTRUMENTAL VALUES AND PRAXIS VALUES 5](#_Toc2719025)

[A. BASIC VALUES 5](#_Toc2719026)

[B. INSTRUMENTAL VALUES 5](#_Toc2719027)

[C. PRAXIS VALUES 5](#_Toc2719028)

[6. THE CONNECTION BETWEEN VALUES, NORMS AND MORALS 6](#_Toc2719029)

[PANCASILA AS FUNDAMENTAL VALUE FOR THE NATION AND STATE OF THE REPUBLIC OF INDONESIA 6](#_Toc2719030)

[1. PHILOSOPHICAL BASIS 6](#_Toc2719031)

[2. PANCASILA VALUES AS THE FUNDAMENTAL VALUE OF THE STATE 7](#_Toc2719032)

[3. THE MEANING OF EVERY VALUE OF THE PRECEPTS OF THE PANCASILA 8](#_Toc2719033)

[A. ONE GODHEAD 9](#_Toc2719034)

[B. FAIR AND CIVILIZED HUMANITY 9](#_Toc2719035)

[C. INDONESIAN UNITY 10](#_Toc2719036)

[D. POPULARISM LED BY WISDOM OF WISDOM IN CONSULTATION / REPRESENTATION 10](#_Toc2719037)

[E. SOCIAL JUSTICE FOR THE ENTIRE INDONESIAN PEOPLE 11](#_Toc2719038)

[BIBLIOGRAPHY 12](#_Toc2719039)

PANCASILA AS AN ETHIC SYSTEM

# INTRODUCTION

Values, norms, and morals are interrelated concepts. In their relation to Pancasila, the three will provide complementary understanding as an ethical system. Pancasila as a philosophical system is essentially a value that is the source of all the elaboration of norms both legal norms, moral norms and other norms of authority. In addition, there are also thoughts that are critical, fundamental, rational, systematic and comprehensive. Therefore, a philosophical thought is a fundamental values that provide a foundation for human life in a society, nation and state.

These values are described in life that are praxis or real life in society, nation and state, then manifested in norms which then become guidelines. These norms include:

1. Moral Norms

Which is related to human behavior that can be measured from the angle of good and bad, polite or not polite, moral or not moral.

2. Legal Norms

A system of legislation that applies at a certain place and time in this sense legal regulations. In that sense, Pancasila is the source of all legal sources.

Thus, Pancasila in essence is not a guideline that is directly normative or praxis but is a system of ethical values which is the source of the norm.

# THE DEFINITION OF ETHICS

Ethics is a group of practical philosophies (philosophies that discuss how humans behave towards what is there) and are divided into two groups. Ethics is a critical and fundamental thought about moral teachings and views. Ethics is the knowledge that discusses how and why we follow a particular teaching or how we behave and are responsible with various moral teachings. The two ethics groups are as follows:

1. General Ethics, questions the principles that apply to every human action.

2. Special Ethics, discusses the principles mentioned above in relation to various aspects of human life, both as individuals (individual ethics) and social beings (social ethics)

# THE DEFINITION OF VALUES, NORMS, AND MORALS

## THE DEFINITION 0F VALUES

Value is the ability that is believed to exist in an object to satisfy humans. The nature of an object that causes interest in a person or group. So the value is essentially the nature and quality inherent in an object. Thus, the value is a reality hidden behind other facts.

Assessing means weighing, a human activity to connect something with something else and then to make a decision. The decision is a value that can be said to be useful or useless, right or not true, good or not good, and so on. The assessment must be related to the sensory elements of human beings as the subject of judgment, namely the physical, spiritual, reasoning, feeling, intention and trust.

Thus, value is something that is valuable, useful, enriches the heart and makes people aware of their dignity and dignity. Values ​​derived from the mind that functions to encourage and direct (motivator) attitudes and human behavior. Value as a system is one form of culture in addition to the social system and work. Therefore, Alport identifies the values ​​contained in people's lives in six types, namely: theoretical values, economic values, aesthetic values, social values, political values ​​and religious values.

## VALUE HIERARCHY

Hierarchy of values ​​is very dependent on the starting point and point of view of the individual - the community towards an object. For example, materialists see that the highest value is the material value. Max Scheler stated that the values ​​that exist are not as high and noble. According to him values ​​can be grouped in four levels, namely:

* The value of pleasure is values ​​related to the senses that give rise to pleasure, suffering or discomfort,
* The value of life, namely important values ​​for life, namely: physical, health and general welfare,
* Psychological values ​​are values ​​that are related to truth, beauty and pure knowledge,
* Spiritual value, that is, there is a value modality of the sacred.

Meanwhile, Notonagoro differentiates into three, namely:

* Material value which is everything that is useful for the physical body,
* Vital values, namely everything that is useful for humans to hold an activity or activity,
* Beliefs values, namely everything that is human beliefs which is divided into four levels as follows:
* The value of truth is the value that comes from the ratio, mind, mind or human creativity.
* The value of beauty / aesthetics is the value that comes from human feelings
* The value of goodness or moral value, namely the value derived from the element of human will
* Religious value which is the highest kerokhanian value and is absolute

In its implementation, the values ​​are described in the form of norms, measurements and criteria so that it is a necessity for recommendations or prohibitions, not desirable or despicable. Therefore, value acts as a guide that determines the lives of every human being. Human values ​​are in conscience, conscience and mind as a belief and trust that comes from various value systems.

## THE DEFINITION OF NORMS

Human awareness that requires an ideal relationship will foster compliance with a rule or norm. The ideal, balanced, harmonious and harmonious relationship is reflected vertically (God), horizontally (society) and natural (natural surroundings) Norma is the realization of human dignity as a cultural, social, moral and religious being. Norms are an awareness and noble attitude desired by the values to be obeyed. Therefore, the norms in its manifestation can be religious norms, philosophical norms, moral norms, legal norms and social norms. Norma has the power to obey because of sanctions.

## THE DEFINITION OF MORALS

Moral is derived from the word mos (mores) which is synonymous with morality, habits or behavior. Moral is the teaching of good and bad things, which concerns human behavior and actions. A person who adheres to the rules, rules and norms that apply in his society, is considered to be appropriate and morally acting. If the opposite happens then the person is considered immoral.

Moral in its embodiments can be in the form of rules and / or principles that are true, both praiseworthy and noble. Moral can be loyalty, adherence to values and norms that bind the lives of people, nations and nations.

## BASIC VALUES, INSTRUMENTAL VALUES AND PRAXIS VALUES

### BASIC VALUES

Even though values ​​are abstract that cannot be observed through the five human senses, but in reality values ​​are related to behavior or various aspects of human life in practice. Each value has a basic value that is in the form of essence, essence, essence or deep meaning of these values. The basic value is universal because it involves the objective reality of everything. For example: the nature of God, humans, or other creatures. If the basic value is related to the nature of God, the basic value is absolute because God is a prime cause (first cause). Everything that is created comes from God's will. If the basic values ​​are related to human nature, the values ​​must be based on the nature of humanity as outlined in legal norms which are termed basic rights (human rights). If the basic value is based on the nature of an object ((quantity, action, space and time) then the basic value can also be referred to as a norm realized in a practical life, but values ​​derived from material must not conflict with the basic values ​​that are the source elaboration of the norm. The basic values ​​that become a source of ethics for the Indonesian people are the values ​​contained in the Pancasila.

### INSTRUMENTAL VALUES

Instrumental value is a value that guides the implementation of basic values. Basic values cannot be fully meaningful if they do not have clear and concrete formulations and parameters or measures. If the instrumental value is related to human behavior in everyday life, the value will be a moral norm. But if the instrumental value is related to an organization or country, then the instrumental value is a direction, policy, or strategy that comes from the basic value so that it can also be said that instrumental value is an exploitation of the basic value. In the constitutional life of the Republic of Indonesia, instrumental values can be found in the articles of the constitution which are the elaboration of Pancasila.

### PRAXIS VALUES

Praxis value is a further elaboration of more real instrumental values in life, so praxis value is a real implementation of basic values and instrumental values. Therefore, praxis values are imbued with both the above values and do not conflict with them. Organic law is a manifestation of practical value, in other words, all legislation under the Constitution goes to implementing regulations made by the government.

## THE CONNECTION BETWEEN VALUES, NORMS AND MORALS

The connection of values, norms and morals is a reality that should be maintained at all times in human life and life. The linkage is absolutely underlined if an individual, society, nation and state wants a strong foundation to grow and develop. As mentioned above, the value will be useful in guiding human attitudes and behavior if it is concretized and formulated to be more objective so that it is easier for humans to describe it in daily activities. In relation to morals, activities derived from values ​​and norms will gain integrity and human dignity. The degree of personality is very much determined by the morality that guides it. Meanwhile, the relationship between moral and ethics is sometimes or often aligned with meaning and meaning. However, ethics in its understanding is not authorized to determine what may or may not be done by someone. Authority is deemed to be in the hands of those who give moral teachings.

# PANCASILA AS FUNDAMENTAL VALUE FOR THE NATION AND STATE OF THE REPUBLIC OF INDONESIA

## PHILOSOPHICAL BASIS

Pancasila as the basis of state philosophy as well as the philosophy of life of the Indonesian nation is essentially a systematic value. Therefore the principles of Pancasila are a round, hierarchical and systematic entity. In that sense, Pancasila is a system of philosophy so that the five principles have the essence of meaning intact. The basic philosophical ideas are as follows: Pancasila as the philosophy of the nation and the state of the Republic of Indonesia means that in every aspect of national life, society and state must be based on the values ​​of Godhead, Humanity, Unity, Population and Justice. The starting point of this view is that the state is a community of human life or human social organization.

The objective values ​​of Pancasila can be explained as follows:

* The formulation of the principles of Pancasila itself is actually, its essence, its meaning in showing the existence of general, universal and abstract characteristics, because it is a value.
* The core of Pancasila values ​​will remain throughout the life of the Indonesian nation and perhaps also in other nations in customs, culture, statehood and in religious life.
* The Pancasila contained in the Preamble of the 1945 Constitution, according to law, fulfills the requirements as a fundamental principle of the state so that it is a source of positive law in Indonesia. Therefore, in the hierarchy of Indonesian legal order it is located as the highest legal order and cannot be changed legally so that it is attached to the survival of the country.

On the contrary, the subjective values ​​of Pancasila can be interpreted to mean that their existence depends and or is attached to the Indonesian people themselves. This is explained as follows:

* Pancasila values ​​arise from the Indonesian people so that the Indonesian people as materialists. These values ​​as a result of thinking, critique and results of the philosophical reflection of the Indonesian people.
* Pancasila values ​​are a philosophy (life view) of the Indonesian nation so that it is a national identity, which is believed to be a source of value for truth, goodness, justice and wisdom in living in a society, nation and state.
* Pancasila values ​​in it contain the seven kerokhanian values, namely the values ​​of truth, justice, goodness, wisdom, aesthetics and religion whose manifestations are in accordance with the conscience of the Indonesian people because they are based on the personality of the nation.

The Pancasila values ​​for the nation are the foundation, foundation and motivation for all deeds both in daily life and in state life. In other words, that Pancasila values ​​are das sollen or ideals about goodness that must be realized into a reality or das sein.

## PANCASILA VALUES AS THE FUNDAMENTAL VALUE OF THE STATE

Pancasila values ​​are universal which show the breath of humanism. Therefore, Pancasila can be easily accepted by anyone. Although Pancasila has universal values, it is not easily accepted by all nations. The difference lies in the historical fact that the Pancasila values ​​are consciously assembled and passed into a single unit that serves as the basis of political behavior and the moral attitude of the nation. In other words, that Pancasila belongs to the Indonesian people and at the same time becomes a national identity thanks to the moral legitimacy and culture of Indonesia.

The values ​​of the Pancasila contained in the Opening of the 1945 Constitution juridically have a position as the fundamental principle of the state. The Opening of the 1945 Constitution which contains Pancasila values ​​contains four points of thought which are derivations or elaborations of the values ​​of Pancasila itself.

The first point of mind states that the country of Indonesia is a united state, namely a country that protects all nations and all the bloodshed of Indonesia, overcomes all groups and individuals. This is the third principle translation.

The second point of mind states that the state wants to realize a social justice for all the people of Indonesia. In this case the state is obliged to realize public welfare for all the people of Indonesia, educate the life of the nation, and participate in carrying out world order based on eternal peace and social justice. This point is the translation of the fifth precept.

The third point of view states that the state has the sovereignty of the people, based on popularism and consultation / representation. This point of view shows that the Indonesian state is democratic, namely sovereignty in the hands of the people. This is in accordance with the fourth principle.

The fourth point of view states that the state is based on the One Godhead on the basis of just and civilized humanity. The point of this thought is the elaboration of the first and second precepts. Based on the description above shows that Pancasila and the Preamble of the 1945 Constitution can be declared as fundamental principles of the state, because they also contain the following concepts.

* Fundamentals of state formation, namely the goals of the state, the political principle of the state (negara Indonesia republik dan berkedaulatan rakyat) and the state's spiritual principles (Pancasila).
* Provisions for the establishment of the 1945 Constitution, namely, ”.....maka disusunlah kemerdekaan kebangsaan Indonesia dalam suatu Undang-Undang Dasar Negara Indonesia." This indicates the existence of a source of law.

Fundamental values ​​that are fundamental in the law have the nature and position that remain strong and unchanging, in the sense that whatever law is not possible to change. Since the Preamble of the 1945 Constitution contains fundamental fundamental values, the Opening of the 1945 Constitution in which there is Pancasila cannot be changed legally. If there is a change, it means the dissolution of the Proclamation State of August 17, 1945. In that sense, it can be concluded that the ancillary is a fundamental basis for the Indonesian state, especially in the implementation and administration of the state. In addition, the ancillary values ​​are also a moral ethical foundation in state life. This is confirmed in the fourth point of mind which states that the state is based on the One and Only God based on just and civilized humanity. Consequently, in the implementation of statehood including the operation of state government, state development, state defense and security, state politics and the implementation of state democracy must always be based on divine morality and humanity.

## THE MEANING OF EVERY VALUE OF THE PRECEPTS OF THE PANCASILA

Pancasila as the basis of the philosophy of the nation and the state of the Republic of Indonesia is a value that cannot be separated from each of its principles. This is because if seen one by one from each precept, it can be found in the lives of other nations. The meaning of Pancasila lies in the values of each principle as a unit that cannot be reversed in its location and structure. However, to better understand the values contained in each principle of Pancasila, we describe the following:

### ONE GODHEAD

The principle of this One Godhead values ​​includes and animates the other four precepts. In this precept it contains the value that the established state is the embodiment of humanity's goal as the Almighty God.

The consequence that arises later is the realization of humanity, especially in relation to basic human rights (human rights) that every citizen has the freedom to embrace religion and practice worship in accordance with their respective beliefs and beliefs. This has been guaranteed in Article 29 of the Constitution. In addition, in Indonesia there must be no understanding that negates or denies the existence of God (atheism).

### FAIR AND CIVILIZED HUMANITY

Humanity comes from the word human, namely a creature that is cultured by having the potential to think, feel, intention and creativity. The potential that places humans at a high level of dignity is aware of values ​​and norms. Humanity primarily means the nature and characteristics of human beings in accordance with dignity. Fair means fair, which is commensurate and in accordance with one's rights and obligations. Civilized is synonymous with courtesy, virtue, and morality, meaning, attitude to life, decisions and actions must always be based on values ​​of nobility, politeness, and morality. Thus, this precept has an awareness of attitudes and actions that are based on the potential of human conscience in relation to norms and morality in general, both towards oneself, fellow human beings, and to nature and animals.

The essence of the above definition is in accordance with the Preamble of the First Paragraph of the 1945 Constitution: "that in fact independence is the right of all nations and therefore, occupation of the world must be abolished, because it is not in accordance with humanity and justice ...". Furthermore, it can be seen in the description of the body of the Constitution.

### INDONESIAN UNITY

Unity comes from the word one meaning it is not fragmented. Unity contains the meaning of unifying various diverse patterns into one roundness. Indonesian unity in this third principle includes unity in terms of ideology, politics, economics, socio-culture and security. Indonesian Unity is the unity of the nation that inhabits the entire territory of Indonesia. Those who are united are encouraged to achieve a free national life in an independent and sovereign state. Indonesian unity is a dynamic factor in the life of the Indonesian people and aims to protect the entire nation and all of Indonesia's bloodshed, promote public welfare and educate the nation's life, and realize lasting world peace.

Indonesian unity is the embodiment of the nationalism of Indonesia imbued with the Almighty Godhead, as well as just and civilized humanity. Therefore, understanding the nationality of Indonesia is not narrow (chauvinistic), but respects other nations. Indonesian nationalism overcomes the notions of class, ethnicity and offspring. This is in accordance with the fourth paragraph of the Preamble of the 1945 Constitution which reads, "Then than that to form an Indonesian State Government that protects the entire Indonesian nation and the entire bloodshed of Indonesia ...". Furthermore, it can be seen the translation in the Body of the 1945 Constitution.

### POPULARISM LED BY WISDOM OF WISDOM IN CONSULTATION / REPRESENTATION

Popularism comes from the word folk, namely a group of humans who dwell in one region of a particular country. This principle means that the Indonesian people adhere to a democratic system that places the people in the highest position in the power hierarchy.

Wisdom kebijasanaan means the use of a ratio or a healthy mind by always considering the unity and unity of the nation, the interests of the people and carried out consciously, honestly and responsibly and encouraged in good faith in accordance with conscience. Consultation is a typical Indonesian personality procedure for formulating or deciding things based on the will of the people so that a unanimous and consensus decision is reached. Representation is a system, in a sense, the procedure for seeking participation of the people taking part in the life of the state through representative institutions.

Thus this precept has the meaning that the people in carrying out their duties of power participate in making decisions. This precept is a joint principle of family kinship as well as the principle or principle of Indonesian governance as stated in the fourth paragraph of the Preamble of the 1945 Constitution which reads: "... the national independence of Indonesia is established, which has the people's sovereignty ..."

### SOCIAL JUSTICE FOR THE ENTIRE INDONESIAN PEOPLE

Social justice means justice that applies in society in all areas of life, both material and spiritual. All Indonesian people mean for everyone who becomes the people of Indonesia.

Understanding is not the same as socialistic or communalistic understanding because social justice in the fifth principle implies the importance of the relationship between humans as individuals and humans as part of society. The consequences include:

* Distributive justice, namely a relationship of justice between the state and its citizens in the sense that it is the state party that must fulfill justice in the form of justice, in the form of welfare, assistance, subsidies and opportunities in living together based on rights and obligations.
* Legal justice, namely a relationship of justice between citizens towards the state, in this matter the party is obliged to fulfill justice in the form of obeying the applicable laws and regulations in the country
* Commutative justice is a relationship of justice between citizens or with others reciprocally. Thus, balance and harmony is needed between the two so that the objectives of harmonization will be achieved. The nature of this precept is stated in the Preamble of the 1945 Constitution, namely: "and the struggle for independence of the Indonesian nation ... An independent, united, sovereign, just and prosperous Indonesia".

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