

The Relationship Between Philosophy and Ideology: Philosophical Study of Pancasila as Filosofische Grondslag

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Abstract— This article discusses the relationship between philosophy and ideology. Philosophy is a process of thinking deeply, critically, and thoroughly, thinking systematically in order to obtain a conclusion that can be the basis, view of life, ideals, and self-identity of a nation. This conclusion is called ideology. The Indonesian state also has an ideology which is the basis and foundation that influences the life of the nation and state. Pancasila, which was formulated through a consensus by the founding fathers, aims to become a guide for Indonesian society where the sources of the values that make up the five Pancasila are extracted and rooted in the culture and values of life of the Indonesian people themselves. This article was prepared using lecture notes and journals on philosophy, ideology, and Pancasila as the ideology of the Indonesian nation.

Keywords—Philosophy; Ideology; Pancasila

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I. INTRODUCTION

Ideology is one of the ideas arising from the process of philosophizing. In some streams or under certain conditions, ideology is used to show beliefs, attitudes, and opinions voiced by a person as an individual or by a group of people (Martin, 2015, p. 1). Based on this opinion, it can be seen that ideology gives strength to every thought. The ideology adopted by a nation will be more robust and strong if the source of the concept and material comes from values and cultures that have been developed in an area for a long time. This is because the source that is used as a reference for the formulation of ideology reflects the condition and personality of the community itself, which will later become the subject of support for the ideology that has been determined. Therefore, besides being the basis of life, ideology is also a representation of the nation's personality.

Representative in nature, ideology is expected to be a source of ideas and the basis of life that underlies various fields of life in the nation and state. Surajiyo (2018) defines ideology as a thought or concept that emerges from a philosophical process. Humans use ideology as an effort to realize themselves and as a source of autonomous power, which is the goal of human life (Sutikna, 2016, p. 206). By originating from within, it will make it easy for the people as supporting subjects to understand and implement the values contained in that ideology.

Ideology is the fruit of the human ability to think. Human thought is a form of philosophizing. That philosophy sees things through the lens of human reasoning abilities (Suminar, 2016, p. 3). The factor that encourages humans to use their reasoning power is to seek the truth. The true goal of philosophizing is to reach and find the truth (Bahrum, 2013, p. 35). Knowledge is a process of seeking truth, which, according to the Stanford Encyclopedia of Philosophy, explains that in knowledge there is truth, belief, and justification (Situmeang, 2021, p. 77). These three elements become validators for weaving a value, culture, and characteristic of society into an ideology.

Philosophy as a means to obtain inspiration in determining the ideology of a country can not be separated in Indonesia either. Pancasila, as an ideology owned by the Indonesian nation, is obtained through a philosophical process. Pancasila is not only the result of a political concept; as Prof. Mr. Drs. Notonagoro stated in his speech on September 19, 1951, Pancasila is also the result of an investigation of experience and knowledge that was carefully contemplated through a process that was not brief (Soekarno, 2017, p. 17). Pancasila, which is excavated by the Indonesian people themselves, is not without reason. The Founding Fathers compiled Pancasila to become a representation of the personality of the Indonesian nation. A personality based on

Pancasila values must be permeated and actualized consistently in an effort to live out these values in the heart of the nation and in every soul of Indonesian society.

The position and function of Pancasila in the framework of the life of the Indonesian nation include several aspects. In its actualization, Pancasila has the first position and function as the nation's view of life; the second as the philosophy of the Indonesian Nation and State; the third as the principle of national unity and integrity; the fourth as the identity of the Indonesian Nation; the fifth as the ideology of the Indonesian Nation and State; the sixth as the culture of the Indonesian Nation; and the seventh as the basis of state philosophy (*filosofische grondslag*) (Kaelan, 2013, p. 39).

Pancasila is actually the essence of identity or personality and the soul of the Indonesian nation and state. That is why, in terms of its position and function, Pancasila always occupies a role as the basis and foundation of all aspects. In fact, Pancasila is the basis of the philosophy of the Indonesian nation itself. As the basis of the state philosophy, or *filosofische grondslag*, which is summarized in the Preamble to the 1945 Constitution of the Republic of Indonesia in the fourth paragraph, it is contained in the sentence "based on of all aspects. In fact, Pancasila is the basis of the philosophy of the Indonesian nation itself. As the basis of the state philosophy, or *filosofische grondslag*, which is summarized in the Preamble to the 1945 Constitution of the Republic of Indonesia in the fourth paragraph, it is contained in the sentence "based on...", juridically referring to its meaning as the basis of the state (Kaelan, 2013, p. 49). This is interpreted based on BPUPKI's historical record in formulating the basis of the state as Pancasila. The consequence of the position of Pancasila as the basis of the state is that it directs its function as the main foundation as well as being fundamental for the implementation of the life of the Indonesian nation and state (Handayani & Dewi, 2021, p. 6).

The formation of the State of Indonesia was not due to a coincidence but to a causality that is recorded in the traces of history. In the process of forming the state, an agreement was reached to formulate a state basis for the Republic of Indonesia, namely Pancasila. The basic values contained in Pancasila include the value of belief in the One and Only God, just and civilized humanity, undivided union, democracy led by wisdom in deliberation and representation, and social justice for all Indonesian people.

These five precepts are the basis of the state, and apart from being the ideology, way of life, and philosophy of the nation, they are also a shield to protect the integrity of the nation from threats from outside or within, one of which is radicalism. Radicalism is actually not limited to understanding it in relation to radicalism but also about understanding it in relation to a person or a particular group (Pristiani & Lestari, 2019, p. 234). As an effort to maintain the safety of human existence through a balance of rights and obligations, Pancasila values have become a protector

for the Indonesian people (Widiawati & Wiranata, 2022, p. 43). Radicalism that is contrary to Pancasila values and other notions cannot be developed in Indonesia because of the incompatibility of national values and culture.

II. RESEARCH METHOD

The research method applied is library research, which can also be called library research. Library research is a type of research that uses the necessary data from books, dictionaries, documents, magazines, articles, journals, and other similar sources. Mardalis (1999) defines library research as "a study that is applied in collecting data and information through assistance derived from materials in the library, such as books, magazines, documents, historical stories, and so on" (Sari & Asmendri, 2018, p. 44). Activities carried out in library research are carried out systematically with the aim of collecting, processing, and drawing conclusions from the data that has been obtained using certain techniques or methods to find answers to the problems faced.

Referring to the explanation of four (four) activities in library research by Mirshad (2014), which are described as follows:

1. Keep records for all findings concerning research problems in each discussion whose sources come from related literature.
2. Combining all the findings, both in the form of theory and new findings.
3. Conduct an analysis of all findings derived from related readings.
4. Criticize and provide ideas related to research results to explain or answer research problems raised in library research (Sari & Asmendri, 2018, p. 45).

III. RESULT AND DISCUSSION

A. Relationship Between Philosophy and Ideology

1. Philosophy and Ideology

Based on the terminology, philosophy comes from the Greek, where "philosophia" means "love of wisdom." Philosophia is a combination of two syllables, namely "Philos," meaning "love," and "Shopia," meaning "wisdom." In English, it means "lof of wisdom." (Salam, 2015, p. 4) Philosophy is an activity that involves the mind in order to understand and gain knowledge that transcends other sciences. Philosophy is studied to describe the form of human incomprehension about something. That's why philosophy is synonymous with critical thinking, asking questions, and finding out. This is in line with the goal of philosophy, namely, to achieve the real truth (Bahrum, 2013, p. 35).

Truth is required in philosophy in order to gain wisdom. The meaning of wisdom in the question is truth in action (Sumanto, 2019, p. 65). Philosophy sees that truth can be understood by humans when there is a desire to find out. The truth that has been achieved affects human actions, the way humans see things in terms of perspective, and their ways of thinking.

Philosophy is a science that humans try to use their minds for (Arsi & Fail, 2007, p. 116). Philosophy has two roles, namely: first, building theories that can explain the universe and humans, which can be the basis for actions and beliefs; and second, using philosophy as an effort to build critical thinking through a basis for action or belief (Kirom, 2016, p. 99). That is, philosophy's role is to provide explanations for the nature of the universe and humans, as well as to build the construction of human thought so that it is more critical. This role is described through an explanation that can underlie human thoughts and actions.

The objects studied in philosophy are material objects and formal objects, each of which has a different scope. The material object of philosophy is more directed at everything that exists in reality, exists in possibilities, and exists in the mind (Achmadi, 2016; Sumanto, 2019). Material objects include both human knowledge and curiosity, which creates a broad philosophical problem (Ritaudin, 2017, p. 134). The basis of material objects is the human mind itself, which thinks radically and systematically. Meanwhile, the formal object is related to the process of seeking information, along with an in-depth discussion of the material objects of philosophy (Ritaudin, 2017, p. 135). Thoughts, facts, and possibilities regarding something that exists are proven through an action to dig further so that the possibilities that are thought to exist in reality do, in fact, exist. The act of finding out about this fact is called a formal inquiry.

Philosophy is identical with the process of thinking deeply. But not all thought processes can be said to be philosophical processes. There are several characteristics of thinking in terms of philosophical rules, namely:

Of the seven characteristics of thinking philosophically, there are at least 2 (two) things that are characteristic of thinking philosophically, namely analysis and synthesis. The analysis is more directed at conceptual examination of the meaning contained in knowledge as a process of seeking truth. The analytical method gives birth to a philosophy that has an orientation towards criticism of a philosophical question and statement (Sumanto, 2019). While synthesis is a different collection process from the results of analysis. The main purpose of synthesis is to collect all the knowledge obtained to construct a world view (Sumanto, 2019). This characteristic is often termed a speculative philosophy that is argumentative in nature. The method that supports speculation that leads to the emergence of arguments is by having a set of methodologies in the form of logic, deduction, induction, comparison, and analogy. These devices guide humans to philosophize.

Meanwhile, ideology comes from two syllables, namely "idea," which means ideas, ideals, concepts, and a basic understanding, and "logos," which means knowledge. The word "idea" is an absorption from the Greek word "eidos," which means form. So it can be drawn more simply for the concept of ideology as a basic understanding as well as the concept of fixed and must-achieve ideals. As a goal that is pursued in order to achieve real results, ideology is positioned as an understanding or a view (Kaelan, 2005; Asmaroini, 2017).

In the Big Indonesian Dictionary (online), the notion of ideology is a systematic collection of concepts, so that it becomes a principle of opinion that leads to the purpose of life. According to Levi Martin, ideology is a set of beliefs, a way of thinking, and values. Ideology is an important concept in terms of maintaining national integration, especially in developing countries like Indonesia (Ubaidillah, 2000; Asmaroini, 2017).

Judging from the characteristics of ideology, it can be understood that ideology is closely related to social order, political order, and community order. Ideology as the basis for views and conceptions of values refers to guidelines for the implementation of national and state life. This means that it is not only a guideline for state institutions, but also a guideline for the whole society to make the concept of ideology the basis for determining attitudes, behavior and thoughts.

Regardless of the various definitions put forward by experts regarding the notion of ideology, if it is understood carefully, points will be obtained regarding the elements contained in an ideology, namely:

- a. Belief, meaning that ideology contains vital ideas, basic concepts that describe beliefs in the form of human behavior or actions as a supporting subject to achieve the goals aspired to;
- b. Myth, namely the fact that every ideology is optimistic-deterministically teaches about how an ideology can definitely be achieved; and
- c. Loyalty, meaning that each ideology requires optimal real loyalty and involvement carried out by supporting subjects (Koento Wibisono, 1989; Surajiyo, 2018).

These three elements show that ideology contains a spiritualist belief for its supporting subjects that all noble goals will be achieved if they are actually actualized by supporting subjects in both personal and social life and in state life.

As a basis and view of life, ideology has dimensions of truth in the mind, namely:

- a. The reality dimension is a dimension that contains values that originate in and live in society itself. Ideology must contain real values that are embedded and rooted in the realities of society. So that the community, as supporting subjects, can feel and live up to the fundamental values that they share;
- b. The dimension of idealism contains ideals that are targets to be achieved in various fields of life, from the community to the nation and state. Therefore, an ideology that is strong in its

composition forms a complementary and mutually reinforcing relationship between the dimensions of reality and the idealism contained therein, and

- c. The dimension of flexibility leads to the nature of a democratic ideology in that it supports the occurrence of internal dynamics in the concept. Internal dynamics in ideology contain and become a stimulus for supporting subjects who have faith in values to be developed according to new thoughts without fear of losing the essence of the ideology itself.

Based on the elements, characteristics, and dimensions of ideology, it can be understood that ideology is influenced by environmental conditions and situations. Differences in cultural values from one place to another also serve as a background for ideological differences as a way of life and the basis of belief in a society. Another comprehensive understanding that contributes to ideological differences in a region is based on the ideological philosophical basis itself, which consists of the foundations of epistemology, ontology, and axiology (Wikandaru & Cahyo, 2016, p. 115).

The epistemological basis of ideology relates to assumptions about truth and efforts to obtain truth that influence the policy-making process for countries that adhere to that ideology or the state as a supporting subject of the ideology itself. The basis of ideological ontology is an assumption about humans, the universe, and how reality works, or what is usually called a world view. The axiological basis relates to values that are considered important, thus influencing the goals to be achieved by ideology and idealism, which refer to efforts to live according to ideals.

Referring to the three ideological foundations above, the ontological basis is the most decisive basis for the formation of an ideology. This is because a thought is always based on a different world view, giving rise to a different ideology from one place or region to another. Based on the ontological basis, which includes the human condition, the universe, and the values that become the cultural reality in the region or place, it becomes the foundation or basis for building the thought of the ideology.

Ideology as a series of ideals that are fundamental, comprehensive, and interrelated so that they become a logical system of thought can only be obtained through a philosophical process. In the process of constructing ideology as a way of life that contains the foundations, values, and ideals, philosophy plays a role in obtaining an overall view by unifying the nature of the universe in which humans live. The universe in this context is the set of environmental conditions, values, habits, and cultures that grow in the environment in which the community lives.

Ideology is the result of a philosophy that has come to a conclusion and stands up straight as a guide to attitudes and principles of life. Ideology as a result of philosophical thinking is no longer in the form of abstract reflections but in the form of conclusions with concepts that can be understood to be implemented in action (Surajiyono, 2018).

The relationship between philosophy and ideology can be reviewed in terms of its characteristics. Both philosophy and ideology have the characteristic of being systematic. Ideology that serves as the foundation and way of life must cover a wide range of life areas. So in the process of preparing an ideology, it must be accompanied by gradual and thorough thinking. Philosophical reasoning leads to conclusions that are coherently organized and relate one concept to another. This is to achieve a flexible attitude that can be implemented in national and state life.

Another connection between philosophy and ideology is the fact that philosophy was born before ideology. Without philosophy, ideology will not exist. Every ideology originates in philosophy. Philosophy is born from contemplation and the search for identity, so ideals and goals are born and formulated in a form that is easier to learn so that they can become the foundation of life for both an individual and a group. In this way, ideology is not only the basis and way of life that originate from the philosophical process but also an identity for all of its supporting subjects.

B. Pancasila Ideology as a Filosofische Grondslag

1. The Relationship Between Philosophy and Pancasila Ideology

A view of life will increase in importance to become a philosophy of life if it has a clearer basis for thinking and motivation, and its crystallization then forms an ideology. The attachment of ideology to a view of life will differentiate the ideology of a nation from that of other nations (BP-Pusat, 1993; Surajiyo, 2018).

Pancasila is an ideology that originates from the philosophy of life of the Indonesian people, which has been going on even before Indonesia stood independently as a country. Pancasila, as the ideology of the Indonesian nation, originates from a philosophy that is briefly formulated in five (five) precepts that are systematically arranged and interrelated between one precept and the other. Pancasila as an ideology contains ideals that will continue to be fought for, namely, providing justice for all people without exception.

Pancasila can be said to be an open ideology (Surajiyo, 2018). The characteristic feature of open ideology is that the values and ideals contained do not come from outside but are explored and taken from the moral, cultural, and spiritual wealth of the community itself (Surajiyo, 2018). That is why Pancasila, as an open ideology, belongs to or is owned by all Indonesian people.

In addition, Pancasila as an open ideology is characterized by its flexibility, or being able to adapt to the times. Pancasila can survive in the midst of dynamics that come from outside and from within (Surajiyo, 2018). One of the reasons for the resilience of Pancasila as a flexible ideology is that it originates from or is rooted in the view of life of the people themselves as a philosophy that has become a way of life. Thus, Pancasila ideology can develop in accordance with the development of society and the intelligence of the nation's life (Surajiyo, 2018). Pancasila

as an ideology that comes from a summary of the basic ideas that are integrated and unanimous without contradictions in the aspects contained therein. The essence of this ideology is embodied in a system of values, where these values can be used as moral indicators that can regulate the good and bad of something as a supporting factor for the achievement of the things one aspires to (Wahyono, 1991; Surajiyo, 2018).

As for an open ideology, Pancasila, which is the result of philosophizing, has a position in the life of the nation and state, namely:

- a. Pancasila as the nation's way of life;
- b. Pancasila as the personality of the nation;
- c. Pancasila as the nation's sublime agreement;
- d. Pancasila as the basis of the nation-state;
- e. Pancasila as the source of all sources of law;
- f. Pancasila as the national ideology; and
- g. Pancasila as the philosophy of the nation (Al-Atok, 2019).

As the ideology of the Indonesian nation, Pancasila is a system of ideas or concepts that are used in viewing and solving various life problems, especially in terms of nation and state. As an ideology, Pancasila must become a paradigm for seeing and solving the problems of the nation's life. In other words, Pancasila should be used as glasses that function to see and solve the problems of the nation's life. Pancasila has five mirrors that all must use, even if it is to solve one problem (Al-Atok, 2019).

Pancasila requires an internalization process that continues to occur all the time, which comes from oneself and must be carried out consistently. This aims to familiarize the supporting subject because the human heart and mind, as the supporting subject, are constantly changing. The factors behind these changes are influences that come from both outside and within. But these changes should not bring about a change in the identity and mindset of all Indonesian people as subjects supporting Pancasila. Therefore, Pancasila must be continuously internalized in everyday life. Internalization can occur through education or activities in everyday life.

2. The Ontological, Epistemological Basis of Pancasila Philosophy

Ontology is a general study of philosophy. Ontology is part of the study of metaphysics (Bahrum, 2013, p. 36). The object studied in ontology is identified with metaphysics or proto-philosophy which is usually also called the first philosophy (Suminar, 2016, p. 3). Ontology in philosophy discusses the nature of reality. The definition of reality is about reality that leads to the truth. Philosophy believes that everything "exists" (things) (Situmeang, 2021, pp. 78–79). The ontological scope in philosophy includes divine philosophy, natural philosophy, and human philosophy.

The basic philosophy of Pancasila, based on an ontological view, includes the basic nature of each of the precepts. The five Pancasila precepts do not stand separately or stand alone, but there are lines of connection that make each precept one with the other precepts on an ontological basis (Kaelan, 2013, p. 120). Humans are the ontological basis of Pancasila. Human nature is monoplural, which means that humans consist of many elements but remain intact as one unit (Dardiri, 1980, p. 3). Outwardly, humans have absolute rights in terms of the elements of soul and body, spiritual and physical, as well as all forms of their nature both as social beings and individual beings, and in terms of their human nature as creations of God Almighty and equal in position with other humans (Gunawan, 2021., p. 11). Pancasila contains divine and human elements as objects that have value. This can be proven through the five precepts, where the first is belief in one supreme god, the second is humane based on the values of justice and civility, the third is regarding unity among the diversity of human backgrounds, the fourth is people who are led by wisdom in deliberations or representations, and the fifth is based on the nature of social justice and refers to humans (Kaelan, 2013, p. 121).

The second philosophical study is epistemology. Epistemology leads to the fundamental question of "how." Epistemology consists of a combination of two Greek syllables, namely "episteme," which means knowledge or truth, and "logos," which means word, thought, or theory. The combination of these two syllables produces an understanding of epistemology, which means knowledge that is systematically and correctly arranged (Situmeang, 2021, p. 80). The main discussion of epistemology is regarding methods, sources, background, validity or truth of knowledge, and knowledge structure. Science, which discusses knowledge and beliefs so that they can obtain the truth, is the essence of the epistemological branch of philosophy (Situmeang, 2021, p. 80).

Pancasila is viewed from the branch of epistemology relating to sources, methods, to the background of its formulation. The branch of the Pancasila epistemologi philosophy that was excavated from experience was then merged into a view of life and guidelines for carrying out the affairs of the Indonesian nation and state (Utari, 2021, p. 5). Pancasila, as the basic philosophy of the state, essentially does not deny the fact that the values contained therein are knowledge that can be learned. The epistemological basis of Pancasila is interrelated with its ontological basis (Kaelan, 2013, p. 147). The basic issues regarding Pancasila epistemologically include three things: first, the source of human knowledge; second, the theory of truth that underlies human knowledge; and third, the nature of human knowledge (Kaelan, 2013, p. 127).

Recalling the sources, methods, and background for the formulation of the Indonesian State ideology is the epistemological basis of the philosophy of Pancasila. The precepts of belief in the one and only God refer to the characteristics of a religious Indonesian society. The second precept

of "just and civilized humanity" is a form of Indonesian society's awareness of the urgency of respecting fellow human beings, where this awareness is motivated by the experiences and emotions of the Indonesian people during the colonial period. The third precept of Indonesian unity is an awareness of the condition of Indonesian society's diverse background, as well as the experience of being a political victim of pitting one against the other prior to independence. The fourth precept of democracy led by wisdom in deliberation and representation is the experience of the Indonesian people, who uphold the principle of kinship through deliberation to reach consensus. The fifth precept is "Social Justice for All Indonesian People," which is crystallized from the principle of gotong royong in the social culture of Indonesian society.

The last branch of philosophy is axiology. The term "electronic commerce" refers to the sale of electronic goods. Axiology itself comes from the Greek, namely, "axios" means value and "logos" means science or theory. as a branch of philosophy that examines the theory of value and the uses of the knowledge that has been obtained (Situmeang, 2021, p. 80). Basically, axiology is a science that studies and explores the true nature and benefits of knowledge, because no science is useless if humans can integrate scientific theories to experience the benefits.

The basic axiology of Pancasila philosophy alludes to the values and qualities contained in each of the precepts. In addition to containing values and qualities, the axiological basis also leads to the structure of the Pancasila philosophy, which is arranged systematically so that each precept has a relationship or is mutually connected (Kaelan, 2013, p. 155). Pancasila values are an illustration of spiritual values, which include material as well as vital values. That is why the spiritual values of Pancasila include material values, vital values, aesthetic or beauty values, goodness or morality values, truth values, and sanctity values (Kaelan, 2013, p. 156). All of these values become one and are connected harmoniously, so that when studied, the depth of the values will show that one precept is connected systematically and hierarchically with the other precepts.

3. Pancasila is the Basic Philosophy of the State (*Philosofisce Grondslag*)

The actualization of Pancasila as the basic philosophy of the state refers to the legitimacy that the State of Indonesia is the State of Pancasila. Pancasila, as the basis of the state philosophy, is the result of the crystallization of culture and values originating from the Indonesian people themselves, as well as the ideals that serve as a direction to move towards a collective goal. Pancasila, as the state philosophy, is the set of core ethical values (core values of character) that serve as guidelines for citizens (Komarudin et al., 2021, p. 4). It is this core that forms the basis for the state philosophy that has been mutually agreed upon in the five precepts as the basis of the State of Indonesia.

The philosophy of the state is rooted in or originates from the culture and customs of the Indonesian people, which are even older than the colonial era. This culture and customs are passed

down from one generation to the next (Komarudin et al., 2021, p. 4). The sources and roots come from Indonesia's cultural wealth, which is proof that Pancasila is the basis of the state philosophy. Pancasila as the basis of the state philosophy leads to the decomposition of each precept into values that function as a source of Indonesian legal order (Kaelan, 2013, p. 50).

As a source of Indonesian legal order, it means that Pancasila is described as a way of life, awareness, and legal ideals, as well as moral ideals that include inner conditions that reflect the character of the Indonesian nation (Kaelan, 2013, p. 50). Culturally, the rationale for Pancasila as well as its values are rooted in cultural and religious values that have developed in the environment of Indonesian society even before independence (Komarudin et al., 2021, p. 8). So, from the time of Pancasila's birth, the role that is played is 5 (five) principles or 5 (five) principles of the state as the foundation of the state philosophy.

In addition to being the basis of philosophy, which means being the foundation for building norms, views of life, and national identity, Pancasila is also a source of ideals that are mutually agreed upon. The ideals contained in the fifth precept refer to the realization of internal freedom. That is, the Indonesian nation was not based on coincidence. that the struggle for Indonesian independence through a bloody process is not without reason. Everything is done to provide true independence for all Indonesians. real independence for the administration of national and state life. This freedom includes divine freedom, individual freedom, national independence, humanitarian independence, social independence, national and global peace, and the attainment of morality, which has permeated the consciences of all Indonesians (Kaelan, 2013, p. 50).

Pancasila and its systematic and hierarchical structure are not formulated for aesthetic purposes but rather as a process strategy towards a life based on morality and prosperity for the whole society. This can be detailed through the position of Pancasila as the basic philosophy of the state, which contains spiritual principles, an outlook on life, and a philosophy of life. As a basis, it means that Pancasila is the basis for establishing the Indonesian State with a state political principle in the form of a Republic, which places the highest sovereignty in the Indonesian people. On top of the clarity regarding the form of the Indonesian state and the holder of sovereignty, Pancasila is a guideline for the preparation of government and positive legal regulations based on kinship. These details are designed as a strategy to achieve a common goal, namely, to create a just and prosperous home so that happiness can emerge and be felt by all Indonesian people, both physically and spiritually, as well as divinely (Kaelan, 2013, p. 51).

IV. CONCLUSION

Philosophy is the form of knowledge that will lead humans to an understanding of the truth of the universe, God, and humans themselves. In philosophy, truth is necessary to gain wisdom.

As an effort to explore knowledge through a process of thinking deeply, philosophy is methodical, systematic, coherent, rational, comprehensive, radical, and universal. Meanwhile, ideology is a set of ideas that are systematic and interrelated so that they can be used as the basis for a view of life that leads its supporting subjects to the common goals to be achieved.

Pancasila is the ideology of the State of Indonesia, which is formulated through a philosophical process. This can be because Pancasila consists of values, culture, and spiritual aspects of Indonesian society that have been cultivated in everyday life. Therefore, Pancasila in the State of Indonesia occupies a role, one of which is as a national ideology, which has always been the basis for the implementation of national and state activities. Another role borne by Pancasila as the nation's ideology is to realize the ideals of the Indonesian people, which are incarnated through the fifth precept, which reads "Social justice for all Indonesian people."

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